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THE

WORKS

OF THE

RIGHT REVEREND FATHER IN GOD,

JOHN COSIN,

LORD BISHOP OF DURHAM.

NOW FIRST COLLECTED.

VOLUME THE FIFTH.

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AND COLLECTIONS

ON THE

COMMON PRAYER.

BY

JOHN COSIN,

LORD BISHOP OF DURHAM.

A NEW EDITION,

WITH THE ORIGINAL MANUSCRIPTS.

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PREFACE.

THE notes and extracts contained in this volume have long been known as the "Additional Notes appended to Nicholls' Commentary on the Book of Common Prayer." The whole of those notes are now reprinted; two of them which were not written by Bp. Cosin, but were inserted by Nicholls as those of Dr. John Mill, the editor of the New Testament, being added at the end of this preface to complete the work.

Of the three series of notes of which this collection consists, the authorship of the second and third was from the first correctly assigned to Bp. Cosin; but it was not known that the first series was also his, though Nicholls probably had the original MS. before him, communicated by Dr. Pickering; and though the interleaved Prayer-Book of 1619 containing these, as well as the other of 1638, containing the notes marked as Cosin's by Nicholls, are thus entered in the catalogue of Bishop Cosin's library at Durham, drawn up by his secretary and son-in-law, under his own eye: "The Common Prayer-Book, in large paper, set forth A°. 1638, with the book of consecration and ordination, wherein be inserted leaves of white paper through the whole book for my owne notes and observations upon it, both doctrinal and historical. Lond. 1638. The same book again, with paper and notes so inserted, set forth A°. 1619."

It will make the subject more clear to reprint what Nicholls said respecting these collections.

The title of the notes in his volume is: "Additional Notes on the Common Prayer; many of which are supposed to have been collected by the Right Reverend Dr. John Overall, formerly Lord Bishop of Norwich; others of which were written by Dr. Lancelot Andrewes, formerly Lord Bishop of Winchester; others by Dr. J. Cosins, formerly Lord Bishop of Durham; and some by Dr. J. Mills, late Prebendary of

Canterbury. All of them now inserted in their proper order."

He then gives the following account of the notes and their sources[a].

[a] With respect to the first publication of these notes, the following correspondence will be interesting. It is inserted in a folio Prayer-book of 1619, in Bp. Cosin's library at Durham, (D. III. 5,) described at the end of this preface. The second letter is a rough draft of Dr. Pickering's reply to Nicholls' first letter, written on the back of that letter. The Bishop of Durham at the time was Nathaniel, Lord Crewe:—

"For the Rev. Dr. Pickering, Prebendary of Durham, Durham.

St. James' Square, London, Apr. 4, 1709.

Reverend Sir,—The MSS. notes which you have been pleased to send me are wonderfully liked by all parties, for persons of different opinions in these matters have viewed them with satisfaction. You gave me no limitations as to the use of them, and therefore I, taking the advice of most of our Bishops in town, think of publishing them entire, only by omitting repetitions, and translating some of the long Latin notes. As for Bp. Cosins his particularities, viz. his bodily though undeterminable presence, and his praying for the dead, I must make some short apologetical note upon; though my lord of Durham is for having me leave them out, but the Bp. of Lincoln (Dr. Wake, added in another hand), who is tender enough in these matters, is for having them printed as they are. I have sent down the new Proposals, if any of the clergy in the neighbourhood are willing to be subscribers, but for yourself, Sir, to be sure you need not take any care. My amanuensis takes care that your book shall not be injured in the transcribing.

I am, Sir,
Your most obliged
and humble servant,
Will. Nicholls.

If any subscribe for my use, I make the deduction of the 7th Book, and will pick out the strongest, and at 17s. the Book, and will take care the Book shall be sent down to Durham.

In haste.

Rev. Sir, When I acquainted you with my collection, your desire was to extract some notes out of it, [and not to publish the whole,] and with this limitation which yourself set, I sent my book up to you.

I heard nothing from you of the receipt thereof, till the Postman told me that you . . . publish the whole. But notwithstanding that advertisement, I must beg of you before you proceed any farther to wait upon my Lord of Durham, with my book, and to follow his Lordship's directions in any thing relating thereunto.

I have lately, in a *private library*, met with large *addenda* to Bp. Cosin's notes on the Common Prayer, all under the Bp.'s own hand. The manuscript is an 8vo., of near 300 pages, and designed by him to be inserted into his larger book of annotations.

They ought to be both printed, or not at all.

I am, Rev. Sir,
Y^r affect. Bro. and Serv.
T. P.

Sedgef[ield], Apr. 16, 1709.

St. James' Square, Lond., Apr. 26, 1709.

Reverend Sir,—Yours of the 17th instant, which you were pleased to honour me with, I received, and am heartily sorry that I should have given you any occasion of falling under your displeasure. Your sending up the Book to be *serviceable* to my design, was I thought to make use of it in any way I should think most proper, and indeed I had no other thoughts but to extract some few matters out of it. But I was driven from that resolution by the reasons of some very wise and great men. And in particular I consulted my Ld. of Durham about it, who declared that the notes ought not to be extracted; that, as they belonged to his library, he ought to give direction as to the printing any of them, and that they must stand by themselves. Nor was I content only with this general direction, but I waited upon him a second time with the proof of the Proposals, which was brought me by the printer, when his Lordship was pleased to alter that clause to his mind, and that in the presence of his Lordship's chaplain. When some

"*An explication of the marks in the Additional Notes.*

"*† signifies MSS. notes written in an interleaved Common Prayer-Book, in the Bishop of Durham's library, printed in the year 1619, supposed to be made from the collections of Bishop Overall, by a friend or chaplain of his; a copy of which MSS. is in the hands of the Reverend Dr. Hickes, some part thereof being printed by him in his preface to his 'Christian Priesthood.'" (These form the first series in this volume.)

"C† signifies MSS. notes in another Common Prayer-Book, in the Bishop of Durham's library, collected by Bishop Cosins, and written in an interleaved Common Prayer-Book, printed 1638, both which were communicated by the Reverend Dr. Theophilus Pickering, prebendary of Durham, with the leave of the Right Honourable and Right Reverend the Bishop." (This is our second series.)

"C** signifies Bishop Cosin's Additional Notes in a MS. in 8vo., containing about 300 pages, written in Bishop Cosin's own hand, and being in the possession of the Reverend Mr. C. Neil, vicar of Northallerton in Yorkshire, were communicated by him, at the instance of Dr. Pickering; the title of which Additional Notes is, *Liturgica, sive Annotata ad Divina Officia, præsertim ea quæ publica authoritate celebrantur in Ecclesia Anglicana, sparsim hic et sine ordine collecta, sed deinceps locis quibusque suis inserenda, et ad marginem libri*

few were printed off according to this direction, the first that were delivered to any person were sent down to you by the Durham carrier before they were published in the prints, with my letter to you concerning what my Lord had commanded me to do. Since I have been very ill, and for some time forced to keep within doors. To-morrow I think of going out to wait upon my Lord, to take his further directions; though I confess I shall be so plunged upon the retraction of your former favour, that I know not what to do. The proposals are sent all over England, and subscriptions made in all parts; your MSS. is transcribed, and some parts of it translated. If you think fit to have the addenda of Bp. Cosen published, I will take care they shall be inserted in their proper places, if you are pleased to send the book. If you will have none of yours printed, I must publish only those in Dr. Hickes' book, which are nine parts in ten the same with yours. But to send advertisements of this round the nation is a trouble which I hope you will not put me upon, and my good Lord of Durham, to whom you refer yourself, and under whose direction I acted, will not be for. I am perfectly resigned to your good pleasure, to do what you think fit in this affair, and to improve all opportunities of testifying your great favour to, Reverend Sir,

Your most obliged
and most humble servant,
WILL. NICHOLLS.

For the Rev. Dr. Pickering, Prebendary of Durham, at Durham."

precum reliquorumque divinorum collocanda." (These form our third series.)

"·?·W·?· signifies MSS. notes of Bishop Andrewes, partly taken out of the library of my Lord Bishop of Durham, and partly out of a MS. communicated by the Reverend Mr. C. Neil, vicar of Northallerton in Yorkshire.

"M. signifies MSS. notes written by Dr. Mills, late prebendary of Canterbury, and Principal of Edmund Hall, Oxon., communicated by the Reverend Mr. Pierce, Vice-Principal of Edmund Hall."

Of these, the notes last specified, marked M., are appended to this preface.

Those marked ·?· W ·?· being in fact a portion of the notes in the Prayer-Book of 1619, are reprinted in their places in the first series of notes, as they occur in the original. They will be also found, with notices of the various readings of several copies, in the volume of Bp. Andrewes' Minor Works, published for the Anglo-Catholic Library, Oxford, 1854.

The first series of notes was originally mentioned by Hickes, in the Prefatory Discourse to his "Two Treatises on the Christian Priesthood, and the Dignity of the Episcopal Order," (published in 1707,) in the following passage[b]: "And to these authorities of learned men in print, I shall add others of no less moment out of an interleaved Book of Common Prayer, with notes, which I happened to meet with, and value very much."..."This book was imprinted in folio at London by Robert Barker, printer to the king's most excellent majesty, Anno Dom. 1617. I cannot tell who was the author or collector of the notes, but perhaps some other person may by these following observations: At the third exhortation to the Communion, he refers to his sermon on the Pharisee and Publican, Luke xviii. 13, part 2. At the prayer before consecration, '*vid. Conc. nostram in* 1 Cor. xi. [27.] Whosoever shall eat,' &c., he speaks of Bishop Overall, as then bishop of Norwich. At baptism; '*Vide Concionem meam ad* John iii. [5.] Except ye be born of water,' &c. '*Liber Constit. Ecclesiæ Anglicanæ, qui compositus est ab illo qui*

[b] Hickes' Two Treatises, vol. i. p. 107. ed. Oxford, 1847.

πολλῶν ἀντάξιος ἄλλων, J. O.'—He often calls him my Lord Overall in his notes. In the Catechism at these words, 'Secondly, in God the Son, who hath redeemed me,' &c. '*Vide Concionem meam in hunc locum tempore pomeridiano.*' At the office of burial, '*Vide Concionem nostram ad Ps.* xcvi. [9.] O worship the Lord in the beauty of holiness.'

On this passage it is to be observed, 1. that the date of the Prayer-Book is 1619, not 1617; 2. that what Hickes had was a copy, as it contained observations which are not in the original; the repeated *Vide concionem nostram* not being in any case found there, nor the words *Liber Constit., &c.* 3. That as these passages are not in the original, so neither is there any evidence that they are Bp. Cosin's; it would rather seem that his notes had been transcribed by some one else, who had added these memoranda. 4. Dr. Nicholls had this copy; see his second letter, in the note, page xiii.

Owing to these remarks of Hickes, that series of notes came to be known as Overall's Collections, or as Notes by a friend of Overall's, and are often cited (indeed till lately were only cited) in connexion with Overall's name.

There can, however, be no doubt that they are Bp. Cosin's. Besides the entry in the catalogue of his library already cited, the handwriting would be quite decisive. The numerous specimens of Cosin's writing at Durham, from the early period at which his sermons there preserved were written, down to the close of his life, afford ample opportunity for recognising his hand, and for observing its gradual changes. Still the notes may not have been recognised as Cosin's by Dr. Pickering and Dr. Nicholls, from the great difference between the early and later handwriting of Bp. Cosin; the notes in the first series being for the most part written in a very fine and minute hand, so as now to require good eyes to read them; those in the second series being for the most part in a large strong hand, such as Cosin's became as he grew older; the gradual transition may be traced, but there are some breaks in the second series, as if he had resumed his annotations in that book after a lapse of some time.

The interleaved Prayer-Books containing the first and

second series of notes are still preserved in Bishop Cosin's Library at Durham, (that of 1619 being marked C. I. 2, that of 1636 C. I. 1). Nicholls' text has been collated with these MSS., and by this means many errors have been corrected, and omissions supplied. The original Latin text has been uniformly preserved where Nicholls had given a translation only.

Of the omissions supplied from this collation, some, as in the instance of the notes on the Invention of the Cross, on the Assumption, and St. Augustine's Day, and on the Creed of St. Athanasius, in the second series, were designed by Nicholls; of the others, some, as the notes on the Act of Uniformity, and on the Ordination Services, in the second series, and a few on the Psalms, may have been overlooked by his transcriber.

The editor has used every means, as he believes others had done before, to recover the MS. of the third series of notes, but without success. In consequence, he is obliged in that series to follow Nicholls almost implicitly, and leave some passages with evidently incorrect readings, such as the first two series previously contained; many of the errors in Nicholls' edition of those two series being very great, and altering entirely the meaning of the passages in which they occur.

It must be observed further, that Nicholls threw the three series together under the portions of the Prayer-Book to which they respectively belonged; the present editor has adopted the course of printing them separately. He is aware that some inconvenience will result from having to consult three different portions of the volume for the comments on any particular passage in the Book of Common Prayer, but as the series differ considerably in the time of their composition, in the tone which runs through them, and in the authors from whom the collections are made, their combination in one work gave not only the impression of needless repetition, but of a variation of view, which is explained, and to a great degree removed, when they are read separately. The inconvenience in reference may be in some degree obviated by the table of contents, in which, under each portion of the Prayer-Book, references

are given to the pages in each series which illustrate it. To assist in finding places cited by reference to the pages of Nicholls, a table of the comparative pagings of the two editions has been added.

One result of the process of editing these notes, has been the discovery that they are to a great extent, especially in the second series, collections rather than original annotations. It will be seen, that very many portions of the first series are extracted or translated from Maldonatus *de Sacramentis*. This was first found to be the case in the course of editing Hickes's two Treatises, vol. i. pp. 107, sqq. ed. Anglo-Cath. 1847, where a long passage on the Sacrifice in the Holy Eucharist is cited by Hickes as the work of the writer of the notes, and has often been referred to as such: it is really a translation of passages selected from Maldonatus, but yet expressing views in which the writer substantially coincided. So in the second series it appears that very copious extracts on the same subject were made (at a much later period) from Calixtus *de Sacrificio Christi*, published at Helmstadt in 1644[c]; and passages out of many other writers have been found, without their names being added. So much so that the editor is disposed to think that all the Latin notes (except some short ones, and others that are manifestly Bp. Cosin's own) are extracts; though there are still a few instances in which he has not been able to assign them to their proper authors.

Indeed it is evident from an examination of the original MSS. that much of the contents of these interleaved Prayer-Books consists of collections made by Cosin in the course of his reading. From the differences in the handwriting it may be seen that as he read a work he copied out any portion which seemed to illustrate the Prayer-Book, into his interleaved volume; and by minute observation we may thus almost trace the subjects and order of his reading.

As to the times at which the collections and notes were made, the editor can only put out what appears to him the

[c] These were translated by Nicholls, and consequently were more easily supposed to be Bishop Cosin's own, when read cursorily or in extracts.

most probable view. The dates of the two Prayer-Books, 1619 and 1638, taken in connexion with the character of the handwriting and the dates of the publication of works or editions cited, and some occasional notices, have led him to the following conclusions.

1. That the first series of notes, in the interleaved Prayer-Book of 1619, ranged from that year or soon after, when the most were written, till (probably) the year 1638 or thereabouts. The chief works which Cosin used at that time were, a collection of early Treatises on Liturgical subjects in Hittorpius *de Divinis Officiis*, Durandus, perhaps some fathers, though it is very uncertain to what extent the references to their works are original, the works of Cassander and that of Maldonatus *de Sacramentis* already referred to. Bp. Andrewes' Sermons, published in 1629, Hooker, and several other English writers, are also used. Into this volume (after many of his own notes were written) he transcribed at their respective places Bp. Andrewes' Notes on the Common Prayer, and in one place noted upon them, see p. 44. References are made throughout to the objections to the Service-book contained in a work now rare, but apparently one of the most systematic and authoritative collections of the objections of the Puritans, entitled, "A Survey of the Book of Common Prayer," sent out in 1606; of which there is a copy in the Douce Collection in the Bodleian Library.

The prevailing character of the notes of this period is deference to Catholic Antiquity, and an exhibition of the substantial agreement between the Reformed Church of England and the Latin Church, though with decided opposition to what Bp. Cosin considered peculiar Roman teaching: this will be seen especially in the notes on the Eucharistic Sacrifice and the Sacraments, e. g. at pp. 106, 109, 120, 142, 150.

2. The second series of notes written in the Prayer-Book of 1638 seems to be the work of two periods. The extracts from the Sarum Missal carried on regularly through the series, and those from Lyndwood's *Provinciale*, appear to have been made soon after 1638. The very large extracts from Calixtus are of course after 1644, the date of its publication;

and some are after 1656, the date of the composition of Cosin's work on Transubstantiation, as appears by the reference to it in p. 345. Grotius's Commentaries, first published in 1641, and Ærodius *de Rebus ab omni Antiquitate Judicatis*, were also, as it seems, read and largely used by him at this time.

But it ought to be observed that Cosin, as was natural, made additions to the notes from time to time, often in the margin by the side of the original, or at the end with a note-mark to the part of the first written note which he intended to refer to. These points have been noticed whenever they appeared of importance.

The character of the later part, at least, of this second series of notes is to oppose the Anglican view of doctrine to the Roman, and there is a controversial tone in them in this respect, which is in marked contrast with that of the former series. Thus considered, they illustrate the apparent change of Cosin's views. Up to 1638 an union of the Western Churches, or at least a better mutual understanding between them, might have been an object of hope. Afterwards Cosin's own son left the communion of the English Church for that of Rome; and the special post which he himself held as chaplain among the English refugees at Paris, was that of guarding them against the attempts continually made, and often successfully, to draw them over. It does not however so much appear that Cosin's own views of doctrine had altered, as that during the earlier part of his life he dwelt on points of agreement, during the latter on points of difference, between us and Rome.

3. The date of the third series of notes there is not the same means of ascertaining; but the editor's impression is that most of them were written before 1640, as they contain no reference whatever to the changes that occurred then, and the author speaks as if the Church was in possession of her ordinary powers, and suggests corrections in the rubrics. He would observe that when Cosin wrote what forms a part of them, namely, the references to the First Book of Common Prayer, 2 Edw. VI., and to Bucer's exceptions to it, he used not that Prayer-Book itself, but the Latin translation by Alesius, reprinted in Bucer's *Scripta Anglicana*: in con-

sequence of which many erroneous statements have been made by him.

It will be found that Cosin used his interleaved Prayer-Book very much as a commonplace-book. In the second Book he had commenced a series of expositions, historical and other, on the Epistles and Gospels, pp. 255, sqq. Again, he used it occasionally for sketches of sermons, partly filled up. See p. 76, note b, and the preceding pages. Again, he commenced his Notes on the Kalendar in the first Prayer-Book, but left them incomplete; he continued them in the second, which he also used for writing long essays against the Invention of the Cross and the Feast of the Assumption, which were probably written when he was at Paris. And in the first and third are several distinct disquisitions.

Whilst the editor conceives that very much valuable matter is here brought together for the illustration of the Prayer-Book, and the doctrines involved in it, and many important testimonies to the doctrine of the Church of England as received by those who maintained it in its integrity against the Puritans, he is aware that portions of the work, such as the notes on the Saints' Days in the Kalendar, and statements respecting ecclesiastical antiquities, are derived from works which are of little or no authority, and cannot be relied on as matter of historical truth.

Three appendices are annexed. 1. Some "Particulars to be considered, explained, and corrected, in the Book of Common Prayer," respecting which the editor conceives, as he has stated in the note, p. 502, that they were drawn up by Cosin about the year 1640, when a revision of the Book of Common Prayer was in contemplation. 2. "A Discourse on Confirmation," inserted in Bp. Cosin's Prayer-Book with alterations, (D. III. 5.) and printed by Nicholls, p. 57, but not forming a part of any of these series of notes. 3. A Determination *de Die Dominico*, omitted in the fourth volume of Bp. Cosin's Works, see p. 529.

In the British Museum there is an interleaved and annotated Prayer-Book, which is thus described in the catalogue

of the Harleian MSS., No. 7311:—"The Book of Common-Prayer, Lond. 1625, with a great many notes and observations, in the handwriting of Dr. John Cosins, Bishop of Durham." The following note is written on one of the first leaves by Mr. Wanley:—"This book is noted, for the most part, by the hand of Dr. John Cosins, sometime Bishop of Durham, and was bought of Dr. White Kennet, now Bishop of Peterburgh, who found it by chance in a private house in Peterburgh aforesaid. The particulars contained in it ought to be specified. They are as follows. . . . 3. The notes of Bp. Cosins on the Liturgy, subscribed, 'Let me live and dye an obedient son of the Church of England my holy mother, and I shall be sure to find God my Father. 1648.'"

The editor examined this volume carefully a day or two after he had finished collating the Durham MSS., and was convinced that the handwriting was not Bishop Cosin's; nor the notes made by him. He has confined himself to what are undoubtedly Bp. Cosin's.

It had been the intention and earnest wish of the editor to have added to this volume another appendix, containing a document of great interest in connexion with the history of the last revision of our Prayer-Book; but the length to which the volume has already extended precluded the possibility of doing this.

The document referred to is a Book of Common Prayer of the year 1619, corrected and altered throughout in Bp. Cosin's hand, with further corrections of Cosin's suggested alterations, made in Sancroft's handwriting. Of the whole so altered there is a fair copy in Sancroft's hand, in a Prayer-Book of 1634, preserved in the Bodleian Library. The book as prepared by Cosin and copied by Sancroft seemed designed for the printer's use, as it contains directions for spaces, for "a faire flower," and other typographical ornaments.

It is evident from a comparison of these alterations with our present Prayer-Book, that they formed the basis of the revision by Convocation in 1661, and were to a great extent adopted by it; and the conclusion to which the editor has come is that Cosin prepared the alterations, that they were

then submitted to a committee of Bishops who were appointed to prepare the book for revision by Convocation[d], and that the corrections in Sancroft's hand on the whole represent the modifications made by that committee. The employment of Sancroft as their secretary is likely from his position as Cosin's chaplain, and from his being ultimately entrusted with the supervision of the printing of the book. The nature of the alterations generally confirms the view that they were thus made. In some instances, a passage proposed to be inserted by Cosin is first corrected in Sancroft's hand, and then struck out altogether; as would be done in such a committee. Again, the alterations as modified in Sancroft's hand come nearer to those actually adopted than Cosin's original suggestions; and the absence of the Prayer for all Conditions of Men, and the General Thanksgiving, which are known to have been introduced as the book passed through Convocation, confirms the view. But the question seems almost determined by notes in the Durham and the Bodleian books, as will be seen by the extracts in the note, p. 518. Cosin proposed a re-arrangement and modification of the Prayers of Address, of the Consecration, Oblation, and the Lord's Prayer, in the Communion Office; at the bottom of the page in the Durham book is written in Sancroft's hand, "My Lords the bishops at Ely House ordered all in the old method, thus," &c.: in the fair copy in the Bodleian, Cosin's arrangement is written on inserted paper marked B, and at

[d] The following is an extract from the proceedings of the Upper House of Convocation. Gibson's Synodus Anglicana, Appendix, pp. 83, 84. Die Jovis 21 die mensis Novembris inter horas secundam et quartam .... dimisso Prolocutore, cum cœtu Domus inferioris, dictus reverendus Pater una cum dictis reverendis patribus confratribus suis tractatum et colloquium habuit de Revisione Libri publicarum Precum, &c., juxt.. potestatem et libertatem per easdem Regias [literas] eis concessam, &c. Et ad eundem effectum, dictus Reverendus Pater, cum unanimi consensu confratrum suorum, elegit Reverendos in Christo Patres ..... Dunelmen', Matthæum Elien', Robertum Oxon', Johannem Roffen', Humfridum Sarum, Georgium Wigorn', Robertum Lincoln', et Willelmum Gloucestren'; et commisit vices suas eisdem, aut eorum tribus ad minus, ad procedendum in dicto negotio; et ordinavit eos ad conveniendum apud Palatium Reverendi Patris Domini Episcopi Elien', hora quinta post meridiem cujuslibet diei (exceptis diebus Dominicis), donec dictum negotium perficiatur. Et postea consensum fuit inter dictos Episcopos pro meliore et citiore festinatione dicti negotii, ut dictus Liber Publicarum Precum revideatur in hac domo pro præsenti; et magna parte ejusdem perlecta et revisa usque ad .... dictus Reverendus Pater, &c. Continuavit, &c. The Bishops were Cosin, Wren, Skinner, Warner, Henchman, Morley, Sanderson, and Nicholson.

the place where the new arrangement begins is noted in the margin in Sancroft's hand; "What follows from hence to the end of the distribution is somewhat otherwise methodized in the paper B, and both left to censure." It will be seen from the extract from the Register of Convocation given above, that Ely House was the place of meeting of the Committee of Bishops, as it was on other occasions*. The editor has accordingly presumed to speak of the corrections in Sancroft's hand as made by the Bishops. The rapidity with which a large part of the earlier portion of the Prayer-Book was revised by the Bishops in the *Upper* House of Convocation, as appears from the same extract, may be accounted for by the circumstance that Cosin had thus made his corrections in preparation for it; and also that the alterations in the earlier part of the book were not such as to give rise to discussion.

We find in these books the new Collects for the Third Sunday in Advent, the Sixth after Epiphany, and Easter-even, being in that at Durham in the very hand of their author, with alterations of other Collects. Again, before 1662 there were no prayers for the Ember days in the Service-book. Cosin, in his alterations, inserted our first prayer, (which had appeared before in his own book of Devotions, A.D. 1627); some expressions are altered in this prayer, and the second, derived from our own Ordinal, added in Sancroft's hand. So Cosin proposed a special Collect for the Monday in Easter week, which appears also in Sancroft's fair copy:

"O God, who for our redemption didst suffer Thine only-begotten Son to die upon the Crosse, and by His glorious Resurrection hast delivered us from the power of our ghostly enemies; Grant us so to die daily from sinne, that we may evermore live with Him in the joy of His resurrection, through *the same* Christ our Lord. Amen."

The words in italics are crossed out; whether by Cosin or

* From the extracts from the Journal of Convocation given in D'Oyly's life of Sancroft, vol. i. p. 113, it appears that such meetings of the bishops were held at Ely House, probably for the convenience of the aged Bishop Wren. "1661, May 16. Chosen to attend the Bishops at Elie House, the next morning at 8 o'clock, concerning a form of prayer for May 29, 'the Prolocutor,' &c. June 7. A form of prayer ... referred to eight of this house, (who are to attend four bishops at Elie House this afternoon)," &c.

Sancroft does not appear. Then he proposed the following service for the Rogation days:

"*The* three *Rogation days.*

"*The Collect.*

"Almighty God, Lord of heaven and earth, in whom we live, and move, and have our being, who dost good unto all men, making Thy sunne to rise on the evil and on the good, and sending raine on the just and on the unjust; Favourably behold us Thy people, who call upon Thy name, and send us Thy blessing from heaven, in giving us fruitful seasons, and filling our hearts with food and gladness, that both our hearts and mouths may be continually filled with Thy praises, giving thanks to Thee in Thy holy Church through Jesus Christ our Lord. Amen."

"*The Epistle.* S. James v. 13 to the 16th verse.

"*The Gospel.* S. Luke xi. 1 to the 11th verse."

The word 'three' is crossed out, whether by Cosin or Sancroft does not appear, and in Sancroft's hand is added, "print these out at large," and "*stent.*" Cosin also added proper Psalms for the three Rogation days:

"*Rogation Monday.* Ps. 12, 13, 107, 86, 90.

"*Rogation Tuesday.* Ps. 28, 42, 46, 70.

"*Rogation Wednesday.* Ps. 8, 19, 33, 103, 104, 144."

Again, as has been said, Cosin proposed additions to, and changes in the arrangement of the Prayers of Consecration, Oblation, and the Lord's Prayer in the Communion-service: the Bishops agreed that both forms should be "left to censure" (it is presumed in Convocation). Again, the periods during which marriages are prohibited were proposed to be inserted by Cosin, who also proposed many verbal and somewhat curious alterations, as the name "Dominical" instead of Sunday; e. g. "the first Dominical in Advent," &c., which was not adopted by the Bishops.

With the view of exhibiting some of the more important of the suggested alterations which were not embodied in our Prayer-Book, they have been given in the notes to Bp. Cosin's earlier suggestions at pages 502—528 of this volume. Some notices of the alterations in the Prayer-Book as they appear in the fair copy in the Bodleian Library will be found in Dr. Cardwell's History of the Conferences, &c. pp. 388—291.

It is to be hoped that the whole of the suggested alterations may yet be published.

The editor cannot conclude without expressing his obligations to friends who have greatly assisted him in his work, and especially to the Warden and other members of the University of Durham, to whose courtesy he is indebted for much information respecting the MS. works of Bp. Cosin, and particularly for the facilities afforded him for collating the notes in the interleaved Prayer-Book, and for copious transcripts from the corrected book of 1619.

J. B.

St. Edmund Hall, Oxford,
May 29, 1855.

The following are the notes by Dr. Mill, printed by Nicholls, Additional Notes, pp. 5, 9. The editor has not been able to discover the original MS.:—

ON THE ACT OF UNIFORMITY.

Uniform.] *Can.* 106. *Concilii Carthag. Anno Dom.* 419[f]. *Περὶ τῶν πρὸς θυσιαστήριον ὀφειλουσῶν λέγεσθαι ἱκεσιῶν. Ἤρεσεν καὶ τοῦτο (τῇ συνόδῳ,) ὥστε τὰς κεκυρωμένας ἐν τῇ συνόδῳ ἱκεσίας, εἴτε προοίμια (preces quæ initio adhibitæ sunt) εἴτε παραθέσεις, (quibus sc. populum quasi coram Deo sistebant, Eique offerebant) quibus etiam ὑποθέσεις addit Zonaras, (seu preces ad finem absoluta hymnodia recitari solitas) εἴτε τὰς τῆς χειρὸς ἐπιθέσεις (seu preces in ordinum collatione adhibitas) ἀπὸ πάντων ἐπιτελεῖσθαι, καὶ παντελῶς ἄλλας (a sacerdotibus ac episcopis inter sacra peragenda profusas nonnunquam) κατὰ τῆς πίστεως (tanquam a fide absonas) μηδέποτε προσενεχθῆναι, ἀλλ' αἵτινες δήποτε ἀπὸ τῶν συνετωτέρων συνήχθησαν, λεχθήσονται. Ex quibus constat publicas ac statas preces quasdam in usum Ecclesiæ Africanæ tum in usu fuisse,*

[f] [This canon is found in the so-called Concilium Africanum, or Collection of Canons, can. 70, (Concilia, tom. iii. col. 521, C.) and in a Greek translation in the Codex Canonum Ecclesiæ Africanæ, can. 103. (ibid., tom. ii. col. 1335, A.) But in Zonaras' Collection of Canons this and many others are put together as the canons of a council of Carthage; in that collection it is numbered 117. The original canon appears to be that of the Council of Milevis, next cited. See Zonaras in Canones SS. Apostolorum, &c., (pp. 491, 492. Paris, 1618,) whose comment is quoted by Mill.]

quibus non licebat Episcopis Ecclesiæ, nedum inferioris ordinis ministris, privatas suas formulas immiscere.

Placuit, ut preces vel orationes seu missæ, quæ probatæ fuerint in concilio, sive præfationes, sive commendationes, seu manus impositiones, ab omnibus celebrentur. Nec aliæ omnino dicantur in Ecclesia, nisi quæ a prudentioribus tractatæ, vel comprobatæ in synodo fuerint, ne forte aliquid contra fidem, vel per ignorantiam vel per minus studium sit compositum. Concil. Milevitan. secundum, Anno Christi 416. *Can.* 12[g].

Unus ordo orandi atque psallendi, nobis per omnem Hispaniam atque Galliam (seu ut cod. al. Galliciam) conservetur, unus modus in missarum solennitatibus, unus in vespertinis matutinisque officiis, nec diversa sit ultra in nobis ecclesiastica consuetudo; qui (codd. al. quia) in una fide continemur et regno. Concil. Toletan. IV. Anno Christi 633. *can.* 2[h].

ON SUNDAY.

Sundays.] *Τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται μέχρις ἐγχωρεῖ. Justin. Apol.* 2. p. 77[i]. *Consuetudo lectionum ab Ecclesia Judaica derivata est: in qua jam olim Pentateucho in sectiones majores seu paraschas diviso, singulis septimanis unam parascham sequendo universam legem uno anno absolvebant. Lectiones istæ hodiernis capitibus aliquanto breviores erant. Adjunxere postea in synagogis suis lectionem etiam Prophetarum: saltem aliquanto ante Christum natum. Hinc pericopes a Christo in synagoga lecta mentio, Luc.* iv. 20. *Lectionum e Pentateucho meminit Jacobus, Act.* xv.; *e Prophetis, Paulus, Act.* xiii. 27. *Hæ lectiones hodiernis nostris breviores, ac plerumque iis quæ Evangelia et Epistolas nominamus, haud multo majores; Pentateuchi quidem illæ statæ fuisse videntur uti jam nostræ; Prophetarum fortasse non item, siquidem Salvator noster librum dicitur accepisse e manu ὑπηρέτου, eoque revoluto, non quidem in lectionem aliquam diei peculiariter destinatam incidisse, sed aliam periocham selegisse populo præ-*

[g] [Conc. Milev. II. (A.D. 416,) can. 12. apud Concilia, tom. iii. col. 383, D.]

[h] [Conc. Tolet. IV., A.D. 633. can. 2, apud Concilia, tom. vi. col. 1450, B.]

[i] [S. Just. Apol. i. § 67. cited below, p. 442, note.]

legendam explicandamque quæ Messiam spectaret. Utcunque res habet, id certum est, morem hunc lectionum publicarum a Judæis acceptum, mansisse jam ab ipsis Christianismi incunabulis in Ecclesia Christiana. Quales vero fuerint istæ initio, aut etiam tempore Justini: statæne ac certis diebus assignatæ, an vero ad arbitrium προεστῶτος hinc inde selectæ, non constat ex Justino, monumentisve ullis Ecclesiæ Justino prioribus aut coævis. At ex Tertulliano verisimile est, arbitrarias fuisse portiones ad libitum præsidis recitari solitas. "Coimus," inquit, "ad literarum divinarum commemorationem, siquid præsentium temporum qualitas aut præmonere cogit, aut recognoscere." Apol. cap. 39[k]; *legebant sc. partes Scripturæ, quæ pro occasione temporum maximi sibi usus esse videbantur. Non alia lectionum ratio tempore Origenis: nisi quod ad earum longitudinem. Nam, quum ante breves fere essent, tum demum prolixiores subinde erant, ita quidem ut nonnunquam una lectio capita tria vel quatuor ex hodiernis nostris capitibus absolverit. Nihil adhuc de statis lectionibus; neque arbitrariis ipsis quidem, in Ecclesia alio die quovis, quam Dominico, recitatis. Chrysostomi quidem seculo, populus, teste ipso Com. in Hebr.* viii.[l] *singulis hebdomadis bis vel ter convenit ad audiendum Scripturæ lectionem. Et quidem cum Liturgiæ certam formam accepissent Chrysostomi tempore saltem, aut etiam aliquanto ante Chrysostomum, tum demum pro incertis ac ad libitum assignatis capitulis, fixæ certisque diebus assignatæ erant lectiones. Hujusmodi præceptæ sunt in Liturgia Chrysostomi*[m]. *Et quidem has per totum annum in Ecclesia recitatas in unum volumen compingendas curavit Ecclesia, posterioribus seculis.*

Συνεχῶς ἀκούων ἀναγινωσκομένων τῶν ἐπιστολῶν τοῦ μακαρίου Παύλου, καὶ καθ' ἑκάστην ἑβδομάδα δὶς, πολλάκις δὲ καὶ τρὶς καὶ τετράκις, ἡνίκα ἂν μαρτύρων ἁγίων ἐπιτελῶμεν μνήμας, χαίρω μὲν, &c. *Chrysost. Prolog. in Epist. Pauli*[n].

[k] [Tert. Apol., c. 39. Op. p. 31, A.]

[l] [The editor has not found this passage.]

[m] [At the mention of the reading of the apostle there occurs ὁ ἀναγνώστης· τὸ προκείμενον τοῦ ἀποστόλου καὶ τῆς ἡμέρας.—S. Chysost. Liturg. ap. Goar. Rituale Græcorum, p. 68.]

[n] [S. Chrysost., Hom. in Ep. ad Rom. argumentum, § 1. Op. tom. ix. p. 425, A.]

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NOTES AND COLLECTIONS

IN

AN INTERLEAVED

BOOK OF COMMON PRAYER,

PRINTED A.D. 1619.

IN ÆTERNUM VIVAT REX, ET SUB EO VIGEAT

ANTIQUA. NOVA.

Nobiscum natam Sapientiam non æstimo, ut c stituere possimus, quam factum est a veteribus. *hodie constituendum in ecclesia arbitror, si qui adversariorum calumnia, sine approbato exemplo porum. Saravia* [*de honore Præsulibus et Presb Christi debito, c.* 32. *ad calc. libri*] *de div*[*grad*[*ibus*] p. 151, [*ed.* 1590.]

Idem in prologo ejusdem libri [*scil. de div. mi*

Veterem ecclesiæ formam &c.

[redacted]

Consuetudo divino cultui favorabilis est extendenda, alias ver
restringenda est: juxta Textum in c. odia de Reg. juris in 6. [*sci*
Libr. Sext. Decretalium lib. v. *tit.* xiii. *de Regulis juris, Reg.* 1
ap. Corp. Jur. Can. tom. iii.]

Facilius et melius observatur quod provida antiquitas et autorit
instituit, quam quod inconsiderata novitas et infirmitas adinveni
Micrologus, *c.* xxiiii. [*ap. Hittorp. de Div. Off. p.* 392. *col.* ii. *B.*

[redacted]

[b] [These two passages are written on an inserted leaf.]

[redacted]

OF THE FORM OF OUR SERVICE AND THE CONSONANCE OF IT WITH OTHERS[a].

We are blamed by the puritans that we come too near the form of the papists; and by the papists we are condemned for going too far off; nay, for not taking the self-same form that they have in all things. To the first Mr. Hooker has given a sufficient answer[b]. To the second we say, that our Church has done no more than holy men before have given direction and warrant to do. For thus writes the old holy abbot Hilduinus, a man excellently learned in holy writ, in his epistle *ad Ludovicum imperatorem*, now extant, cited by Berno Aug. c. 2, *de quibusd. rebus ad missam spectant*[*ibus*]. His epistle is about Dionysius and his fellow-martyrs, where, among other things that made for his purpose, he writ on this manner [*"cui adstipulari videntur antiquissimi et nimia vetustate pene consumpti Missales libri continentes Missæ ordinem more Gallico, qui ab initio receptæ fidei usus in hac occidentali plaga est habitus, usquequo tenorem, quo nunc utitur, Romanum suscepit*[c]."]

[a] [This note, which was left unfinished, is written on one of the fly-leaves.]

[b] [Laws of Ecclesiastical Polity, book iv. ch. iii., &c.]

[c] [This passage is now supplied, from the work cited, Bernonis Augiensis abbatis de quibusdam rebus ad Missam pertinentibus libellus, c. 2 ap. Hittorp. de Div. Off., p. 359, i. D. In the margin is added, *extat hæc epistola:* it is the epistle prefixed to the Areopagitica of Hilduinus, addressed to the emperor Ludovicus Pius, printed in Surius, De vitis Sanct., Oct. 9. tom. v. fol. 229, b. col. i.—Berno adds other evidences that the Churches of the West had offices differing from the Roman, and argues for the maintenance of them.]

[ON THE PREFACES.]

that the people (by daily hearing of Holy Scripture read in the church.)] People daily to hear divine service.

has been read in Latin to the people, which they understood not.] *Lege ea quæ scripsit Johannes Ferus, vir pius et doctus, in præfatione suâ ad lectorem ante conciones suas in Adventu, &c.*[d]: for which cause also Laurentius Vanderhare wrote his Liturgical Antiquities[e], as may be seen by his preface before them.

and in this sort the book of Esai was begun in Advent, and the book of Genesis in Septuagesima.] So they are now; see the Lessons appointed for Sundays, upon which days our people only come to church.

the reading of Holy Scripture is so set forth that all things shall be done in order without breaking one piece from another, et infra, *as did break the continual course of reading the Holy Scripture.*] If that were such a fault (say the surveyors[f]) how come the epistles and gospels, that are but pieces of Scripture, still appointed to be read? which contradiction makes the puritans, allowing this preface, as being against the papists, to deride the appointing of epistles and gospels, as being contrary thereunto.

so that here you have an order for prayer (as touching the

[d] [Postillæ sive conciones in Epistolas et Evangelia quæ ab Adventu usque ad Pascha legi consueverunt, authore R. P. Joan. Fero, interprete vero M. Joan. Gunthero; Præf. ad Lectorem; Antw. 1563. This preface of Ferus is on the importance of the people being acquainted with Holy Scripture, e.g. voluit Deus apud nos perpetuam quasi tesseram religionis suæ, in uno volumine quod Biblia vocamus extare. Non est itaque unde se quisquam de non audita Dei voluntate apud tribunal Christi excusare possit: in omnem enim terram exivit sonus Apostolorum; and after further arguments, he says, ob quam causam non admodum eorum probare possum sententiam qui plebeios pariter omnes a lectione sacrarum literarum abigendos censent.]

[e] [The work referred to is entitled, Antiquitatum Liturgicarum arcana; it was published in three volumes, 8°, at Douay in 1605, without the author's name. It was Florentius, not Laurentius, Vanderhaer, a man of some literary reputation. In the publisher's address to the reader there is an indication of the author's name, by a play of words upon it; see the concluding paragraphs.]

[f] [See "A Survey of the Book of Common Prayer," &c., 1606, § 18, Quær. 45, p. 61; "Whether the reading of these epistles and gospels (so called) be not the same fault which is blamed in the Preface of the Communion-Book, viz. a breaking of one piece of Scripture from another."]

reading of Holy Scripture) much agreeable to the mind and purpose of the old fathers, ... here are left out many things, whereof some be untrue, some uncertain, some vain and superstitious, and is ordained nothing be read, but the very pure word of God, the Holy Scriptures, or that which is evidently grounded upon the same, &c.] These are the words which were made for the authorizing of King Edward's first service-book[g]. And therefore, though some things be here in this book omitted which were in that, yet none of them can be accounted those that are here termed untrue, uncertain, vain, and superstitious; for certainly then they would have made some new preface, and not used the old, to condemn those orders by the same words and arguments, wherewith they were formerly maintained.

or which is evidently grounded upon the same.] As the Books of Apocrypha, Homilies, Prayers, Confessions, Exhortations.

the curates shall need no other books for their public service, but this book and the Bible, by the means whereof the people shall not be at so great charge, &c.] I cannot see what kind of commendation this can be: sure the more books, the more solemn would God's service be: but it seems the people began even then to desire that their divine service might be quickly dispatched, and that they might be put to no great charges for the maintenance of it; or else these two[h] arguments would never have been thought of. The archbishop of Mentz, in the like case, took care of the people's charges, that they which were poor should not be put to buy so many divine books as were needful for the Church service; yet he took an order for money another way, *Fer. in Ep. ad Arch. Mog. prefix. Concion. in adventu*[i]. And yet Layman, in his preface before his *Moral*[*is*] *Theologia*[k],

[g] [The Book of Common Prayer, &c., 1549, Preface.]

[h] [A word is struck out between "two" and "arguments," and a sentence after "thought of."]

[i] The archbishop's name was Sebastian de Helissensteyn, archbishop of Mayence from 1545 to 1555. (The dedication is dated 1552.) He provided for printing a catechism, a reformed agenda (or service-book) afterwards referred to, and homilies on the Gospels through the year, and required these books to be bought by all the pastores ecclesiarum of his province, and that (si tantos sumptus ipsi ferre non possent) ecclesiarum curatores.. compararent. Epist. dedic., p. 4, 5. Postillæ, &c. See above, note d.]

[k] [In the first edition of this work, (R. P. Pauli Laymanni Theologia Moralis,) (Monachii 1625,) the only edi-

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saith, the papists (his men) are herein as covetous and faulty as ours.

"By virtue of this, those morning prayers which are used in colleges are for the most part Latin."

and all the priests and deacons shall be bound to say daily, except they be let by preaching, studying of divinity, or some other urgent cause.] Which was so ordered at the council of Venice[q] under Pope Leo the first, (and after that in the council at Mentz, can. 57.) *Clericus, quem intra muros civitatis suæ manere constiterit, et matutinis hymnis sine probabili excusatione ægritudinis inventus fuerit defuisse, septem diebus a communione habeatur extraneus, &c.*

except they be let by preaching.] *Lege Anacletum Siccum de Ecclesiast. Hymnodia, lib.* 3. *cap.* 17[r].

·?· W ·?· Concerning Evening Prayer on Saturdays there is an express rule in the primitive Church: *quod in sabbatis evangelium cum aliis scripturis legi conveniat. Conc. Laodic. can.* 160[s]. *Intelligunt ea quæ fuere sabbata Judæorum; nam can.* 29[t], *ejusdem conc. aperte patres distinguunt inter sabbata et* ***diem Dominicum. Id ipsum semper officium precum nonâ debet exhiberi. Can.*** 16[u]. ***ejusd. conc., id est, tertia pomeridianâ, more computi ecclesiæ orientalis.***

OF MINISTERS' DAILY SAYING THE SERVICE[x].

And all the priests and deacons shall be bound to say daily, &c.] So that we are also bound, as all priests are in the Church of Rome, daily to repeat and say the public prayers of the Church. And it is a precept the most useful and necessary, of any other that belong to the ministers of God, and such as have cure of other men's souls, would men

[q] [Conc. Venet. A.D. 465. can. xiv. conc., tom. v. col. 82, A. This is the canon cited: the reference to the council of Mentz, can. 57, seems to be a mistake.]

[r] [The subject of this chapter is De defectu eorum qui studiorum negotiorumve prætextu abstinent ab hymnodia communi in choro; pp. 568—588. Antw. 1634.]

[s] [Περὶ τοῦ, ἐν σαββάτῳ εὐαγγέλια μετὰ ἑτέρων γραφῶν ἀναγινώσκεσθαι — —Ibid., col. 1511. B.]

[t] ["Οτι οὐ δεῖ Χριστιανοὺς ἰουδαΐζειν καὶ ἐν τῷ σαββάτῳ σχολάζειν, ἀλλα ἐργάζεσθαι αὐτοὺς ἐν τῇ αὐτῇ ἡμέρᾳ· τὴν δὲ κυριακὴν προτιμῶντας, εἴγε δύναιντο, σχολάζειν ὡς Χριστιανοί. — Conc. Laod., Can. xxix. — Ibid., col. 1501. C.]

[u] [Περὶ τοῦ, τὴν αὐτὴν λειτουργίαν τῶν εὐχῶν πάντοτε καὶ ἐν ταῖς ἐννάταις καὶ ἐν ταῖς ἑσπέραις ὀφείλειν γίνεσθαι. —Conc. Laod., Can. xviii.—Ibid., col.

o pray for the people, than he should in leaving off to teach hem the right way of God's commandments; both which re needful; but to them that are already converted, prayer s more necessary than preaching. Howsoever we are to emember, that we which are priests are called "*angeli Domini*:" and it is the angel's office, not only to descend to he people and teach them God's will, but to ascend also o the presence of God to make intercession for the people, nd to carry up the daily prayers of the Church in their ehalf, as here they are bound to do. Mal. ii. 7.

As we are common Christians we should go to our prayers hree times a day; "At evening, and morning, and at noon- ay will I praise Thee." But as we are specially separated rom other Christians to be priests and prophets, we should o to them seven times a day, "Seven times a day do I praise Thee." Ps. lv. [17.] Ps. cxix. [164.]

And of old, this daily and continual prayer made by the priests in the behalf of the people, was so much accounted nd made on, that they took order to have no intermission f prayer; and because the same priests could not always ttend it, therefore they were to do it in their courses; some t the first watches, some at the second, and others at the hird; that so whilst some rested, the others might pray. And of this David speaks, when he saith, "Mine eyes pre- ent the night watches;" and Christ mentions the second, and he third watches: and David's diligence, in performing his uty for the good of the people, was such, as that he professes it, "At midnight I will rise up to give thanks unto Thee:" o Paul and Silas rose at midnight to sing praises unto God. t were therefore well to be wished, that the like order were aken in the Church now; and that the sacrifice of prayer ight be continually offered up unto God among Christians, s well as it was in the synagogues of the Jews. Ps. cxix. [148.] Luke xii. [38.] [Ps. cxix. 62.] Acts xvi. [26.]

It was the custom of the old Christians, daily, before they id any thing, to go and worship the Lord that made them; *Ante omnia adoremus Dominum qui fecit nos.* And therefore St. Jerome, in the life of Hilarion the monk, writes, that when he and his company were invited to a morning refec- tion in a vineyard, *Maledictus sit* (said the holy man) *qui prius refectionem corporis quam animæ quæsierit: Oremus,*

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psallamus, reddamus Domino officium, et sic ad vineam prop
rabitis. *Completo itaque ministerio* (says St. Jerome) the
went and refreshed themselves[y], &c.

OF CEREMONIES, WHY SOME ARE ABOLISHED, AND SOME RETAINED.

THIS preface is the same verbatim with that which is i
the Service Book of King Edward VI.[z]; the preface then bei
retained, it seems all the ceremonies of that book are st
justified by our Church, though some of them, at Calvi
and Bucer's instance, were omitted in the review of the bo

our hearts to reform ourselves, and then by all good means to seek the reformation of others that remained obdurate in their wonted superstitions, had we not only cut off their corruptions, but also estranged ourselves from them in ancient and laudable ceremonies; who seeth not how greatly prejudicial this might have been to so good a cause; and what occasion it had given them to think, that through a forward or wanton desire of innovation, we did those things for which conscience was pretended[c].

Those which make so perilous a matter of our retaining these ceremonies, common to us with the Church of Rome, do seem to imagine that we have of late erected a frame of some new religion, the furniture whereof we should not have borrowed from our enemies, lest they relieving us, might afterward laugh and gibe at our poverty; whereas in truth we have continued the old religion, and the ceremonies which we have taken from them that were before us are not things that belong to this or that sect, but they are the ancient rites and customs of the Church of Christ, whereof ourselves being a part, we have the self-same interest in them which our fathers before us had, from whom the same descended unto us. We have therefore most heartily to thank God that they amongst us to whom the first consultations of causes in this kind fell, were men which, aiming at the glory of God and the good of this His Church, took that which they judged thereunto necessary, not rejecting out of any peevish or angry disposition those rites and ceremonies which were old, good, and convenient[d].

OF CEREMONIES. THE GREAT USE OF THEM IN THE CHURCH: THE MODERATION OF THE CHURCH OF ENGLAND IN RETAINING SOME AND ABOLISHING OTHER.

"In every grand or main public duty which God requires at the hands of His Church, there is, besides the matter and form wherein the essence thereof consists, a certain outward

[c] [This and the following passage vii. § 6. (p. 141. ed. 1622.)]

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The end which is aimed at in setting down the outwar form of all religious actions, is the edification of the Churcl Edified men are, when either their understanding is taugl somewhat, which in such actions it behoveth all men to cor sider, or when their hearts are moved with any affectio suitable thereunto; both which are done when their minc are in any sort stirred up unto that reverence, devotio attention, and due regard which in those cases seemet requisite.

To this purpose not only speech but sundry sensible mear besides, have always been thought necessary; and amon them, those most especially that are objects to the eye, whic being the liveliest, and the most apprehensive sense of all th other, is the fittest to make a deep and a strong impressio in the minds of men.

From this consideration have risen not only those numbe of prayers, readings, questionings, answers, exhortations, bu even of visible signs also in the performance of all our rel gious actions, whereby men's minds and hearts must nee be a great deal more effectually stirred up to devotion an attention than otherwise they could.

No nation under heaven either does or ever did suffer an public actions, which are of weight, whether temporal c sacred, to pass without some visible solemnity; because th very strangeness and difference of it from other common ac tions may make popular eyes to observe and mark the san the better. And if we should let pass ours without the lik we might be thought to transgress the very rule of natur Therefore with singular wisdom hath it been provided, tha the deeds of men, which are made in the presence of wi nesses, should pass not only with words, which for the mo part are but slightly heard, because they are common, an

sible actions that may be seen, the memory whereof
: easy and durable than the memory of speech can
ceremonies having such great use in the Church,
was that some at least should be retained; and
s which long experience of all ages had confirmed
profitable, a needless and a presumptuous act had
› abolish them; a mean therefore was kept, and a
ılution here taken by the Church of England, to
ıly such things as were new and superfluous, re-
e rest which were old, and behoveful for the edify-
ıistian people.

·e put away, because the great excess and multitude ıth increased in these later days.] And it was not ecree, that those ceremonies which were least need- ewliest come in, should be the first that were taken in the abrogating of an excessive number of saints' of other the like customs: but having this way Church, as they thought, of superfluity, it had been ıave proceeded on till they had plucked up all use- ıcient ceremonies also by the roots. To abrogate ıgs, without constraint of apparent harm thereby ad been to alter unjustly the ancient received cus- the whole Church, the universal practice of the God, and those general decrees of the fathers," St. Austin's language[g]) is madness and insolence ›th in respect of the universal authority of the vhich no particular Church hath power to control, ın regard of reasons aforementioned[h].

ORDER HOW THE HOLY SCRIPTURE IS TO BE READ.

ld Testament.] The first exception of the puritan

·c itaque ita respondeo ut sit faciendum, si divinæ escribit auctoritas, non sit quin ita facere debeamus ıt jam non quomodo faci- ıuomodo sacramentum in- sit, disputemus. Simi- i quid horum tota per or- bem frequentat Ecclesia. Nam et hinc quin ita faciendum sit, disputare insolentissimæ insaniæ est. S. Aug. Ep. 54. ad Januarium, cap. 5. § 6. Op., tom. ii. col. 126. B.]

[h] [See the Laws of Ecclesiastical Polity, chap. xiv. § 4 and 6.]

[i] [A Survey of the Book of C. P.,

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excepting certain books and chapters which are less e ing.] The puritans, in their Survey, are very angry at exception, and tell us we defraud God's people of some of Scripture, as the papists do defraud them of all. reasons against it are, "Stand in the Lord's house, and s unto the people all the words that I command thee, not a word back." "Blessed is he that readeth, and that hear the words of this prophecy."

Jer. xxvi. 2.

Rev. i. 3. Rev. xxii. 19.

ye must note also that the collect, epistle, and gospel, pointed for Sunday shall serve all the week after.] second exception of the surveyor[k].) Which is so appoin for that the epistle and gospel are to be read every da the week, as every day there should be a communion. people be married upon the week-day, at that time by book they are enjoined to receive; and so when women a child-birth are churched; or when men in cathedral chur (where they are enjoined it every Sunday at the least) a desire to have the communion on the week-day; that t the collect, epistle, and gospel shall be used, which was pointed for the Sunday.

But the prefaces proper upon the feasts of Christ Easter, Ascension, and Whit-Sunday, are appointed to read six days after (that is, if there be communions u those days), and because it is supposed, that all men w soever do receive at Easter, therefore are there special epi and gospels appointed six days together before that ti more than all the year besides. A good note this is, to k the intent of our Church by; which was, that the sacram should be propounded every day, for them to come unto receive that were godly disposed; and therefore is that hortation to the people, being negligent in coming thereu not only to be read at the three solemn times, but at w time of the year the minister pleases, and as he perceives people to neglect their devotion all the year through. three solemn times being for all upon penalty by law;

&c. § i. quære 1. p. 26. The nine quæres on this passage are directed against the omission of any part of the canonical writings, and the reading of any part of the Apocrypha. This note is made in the inner m against the words "the Old T ment."]

[k] [pp. 33—37. This is also a in the inner margin of the book.]

every day being for those devout people that shall be so well disposed; first one company, and then another, so there be not less than three to communicate with the priest, as is appointed in the Rubric after the Com[munion][l].

Item, *So oft as the first chapter of St. Matthew is read either for lesson or gospel ye shall begin the same at* The birth of Jesus Christ, &c.] The third exception of the surveyor[m].

In the fifth of King Edward[n] there is no such rubric, and yet by the act prefixed before this book[o] that book is precisely enjoined to be observed and reprinted, without any such addition as this is.

PROPER LESSONS[p].

Thus was the public service of God performed by the Jews, among whom the book of the law was read four times a day, as it is here appointed, and every day of the year throughout the kalendar; so, Acts xv. 21, Moses was read in the synagogues every Sabbath-day.

Lessons proper for Holydays.] The fourth exception of the surveyor[q].

DE LECTIONIBUS FESTIVIS DIEBUS APTATIS[r].

The first exact compiler of these festival lessons was one Musæus, a famous priest of Massilia, who lived about the year of our Lord 480, of whom thus writes Gennadius, *De viris illustribus*, cap. 79[s]; *Musæus Massiliensis Ecclesiæ pres-*

[l] [See the rubric at the end of the Communion Service.]

[m] [pp. 37—39. This exception is grounded on the discrepancy mentioned by Bp. Cosin in the next paragraph, and is almost in the same words.]

[n] [In the Book of Common Prayer of 1552, 5 Edw. VI., called the second book of Edward.]

[o] [The Act of Uniformity, 1 Eliz. c. 2, enjoins the use of the Book authorized by Parliament in the fifth and sixth years of the reign of King Edward VI. "with one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences only added in the delivery of the Sacrament to the communicants, and none other or otherwise."]

[p] [This and the following are notes on the Table of proper lessons.]

[q] [p. 39. This exception is grounded on the addition of forty-seven proper lessons for holydays unto those which are appointed in the second book of Edward VI., whereas the statute 1 Eliz. c. 2. "mentioneth but one addition of proper lessons only for Sundays."]

[r] [This note is on the interleaved page, with this heading.]

[s] [Inter Opp. S. Hieronym. tom. ii.

lo potius quam præcepto annuit, salutem gula vendidit: lucavit denique et periit, salvus alioquin si uni arbusculo are maluisset, at jam hinc animalis fides semen suum ag-it[1]*: exinde deducens carnalium appetitionem et spiritu-i recusationem. Teneo itaque a primordio homicidam n tormentis atque suppliciis inediæ puniendam, etiamsi nulla jejunia præcepisset: ostendens tamen unde sit oc-Adam, mihi reliquerat intelligenda remedia offensæ qui sam demonstrarat.* And these last words are the true on why the Church hath appointed this story of Genesis read at this time, the preparation time to Lent.

[1] recognoscat.

piphany, Isa. lx.[2] xlix.] Lessons proper to declare the ng of the Gentiles in the persons of the kings and wise of the east.

ke iii. and to *so that He was supposed to be the son of h. John* ii. to *after this He went to Capernaum.*] Which ns are appointed to be read upon this day, because st's baptism, whereby He first manifested His divinity the Jews; and Christ's miracle at Cana, whereby He manifested His divinity unto His disciples, fell upon it. ell as the adoration of the kings, whereby He first mani-d Himself unto the gentiles; which last is propounded e first lessons, both at matins and evensong, where the ch applies all those sayings of kings, &c. to the wise and is derided for her labour by Calvin[3], the reformer od and all.

od Friday, St. Barnaby, Conversion of St. Paul[c].] In

Good Friday to be kept a solemn holiday[b].

[2] In the Prayer-book it was printed istake xl. This Bp. Cosin has l with the pen to lx. xlix. See pendix, No. i. § 9.]

[3] Calvini Comment. in Iesaiam, c. 7. p. 382. Op., tom. iii.]

[c] This is a marginal note in large .]

[b] By the act 5, 6 Edw. VI. cap. 3. ordered "that all the days herenentioned, shall be kept and comd to be kept holydays and none " in the list that follows this onversion of S. Paul, S. Bar- and the days of the week beEaster, are not mentioned; but s place in the Prayer-book they ncluded among holydays, and first Rubric at the end of the Communion Service, it is implied that the days for which special Epistles and Gospels are appointed are holydays. Hence a contradiction arose. In the Prayer-books before 1662 this was kept up by the list of holydays on a page following the kalendar headed "These to be observed for holydays and none other," which list follows the act of 5, 6 Edw. VI. and omits the days in question. The following note from Bp. Gibson's Codex Juris Ecclesiastici Anglicani, tit. x. cap. 3. p. 245. ed. 1761, partly illustrates, partly corrects, Bp. Cosin's statement:—

It is a note on the statute 1 Mar. Sess. 2. cap. 2, which repealed the statute above cited.

"In the first of Queen Elizabeth a

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the title to all these days we read, *Lessons proper for hol days.* It seems those Parliament-men who made the ac "*These to be holidays, and no other,*" forgat to mend th title, as they did to put out the epistles and gospels upo all the week before Easter, and upon St. Barnabe's an St. Paul's day, which were commanded by the rubric the end of the Communion to be read only upon holyday I cannot reconcile them. We must either not read wh is appointed, or if we do read (as fit it is we should, bein the institution of the Church) we must cross the *act Parliament (as it is no great matter if we do, having so ju an occasion to do it) and make them holydays, as always the have been accounted. For the rest we shall observe som what in their places; only here for Good-Friday it is a shan for us that be Christians, not to observe it as holily and solemnly as any other; and the profanation that we suff every cobbler to make on it, can no more be defended tha the Spaniards' profaning of Sundays and Easter-day with the markets and fairs. Eusebius[c], lib. ii. cap. 17, tells us th it was a solemn feast in his time, and long before him: *P ... ssimum in festo salutaris Domini passionis non jejuniis solu et vigiliis, sed attenta S. Scripturarum auditione excolere celebrare consuevimus.* I know no reason but it should b so kept still[d]. Vid. Euseb. *De Vita Constantini*[e], who con

[illegible] the act of P[illegible] [illegible] 5 E[illegible] 6, for [illegible] H[illegible] Day[illegible] Easter-Day [illegible] [illegible] Mary [illegible] [illegible] p. 27. [illegible] Holydays [illegible] 7th year of [illegible] Sundays [illegible] the Queen's [illegible] instances [illegible]

[illegible] of which she reckoned [illegible] the royal supremacy.'

[c] [illegible] δεῖ τούτους ἐπιλέγειν τὰς [illegible] καὶ τὰς [illegible] ἐν ταυτῇ διατριβὰς [illegible] καὶ τὴν [illegible] κατὰ τὴν τοῦ σωτηρίου πάθους [illegible] [illegible] λόγων [illegible] Euseb. H. E. lib. ii. c. 17, p. 60.

[d] The following passage [illegible] crossed out in [illegible] so much is the kin[illegible] [illegible] the Ro[illegible] [illegible] all observ[illegible] holy, but their [illegible] does still continue the old observ[illegible] though not so solemnly.'

[e] [illegible] Ῥωμαίων [illegible]

manded every Friday, as well as Sunday, to be observed holy. And so Sozomen, lib. i. cap. 8[f].

* [g]Rather the printer's act; for the act of Parliament was repealed; and certainly, if there were any such act in force (as, *These to be observed, and no other*) the Church of England would not have been suffered to have crossed it with calling all these days, here besides, holydays. It remains therefore, that we stick to this place, as being the proper act of our Church, and neglect the other place, as being the printer's addition to fill up the page with the number of holydays, and the beginnings and endings of the four terms.

Proper Psalms on certain days. Good Friday. Ps. xxii.] S. Aug. *Tract.* xiii. *in Johannem*[h]. *Psalmus vicesimus primus* OMNI ANNO *legitur in novissima hebdomada, intento universo populo.*

THE KALENDAR.

DE MENSIBUS.

[*Of the names of the months.*]

Diebus quippe istis[i], *quarum septenarius numerus in orbem redit deorum suorum nomina gentes imposuerunt. . . . Sed et* ***mensibus imposuerunt deorum suorum nomina. Propter honorem quippe Romuli, quia eum Martis filium crediderunt, primum mensem Marti dicantes, Martium vocaverunt. Et inde Aprilem a*** *nullo dei sui nomine, sed a re ipsa, quasi Aprilem,* ***quod tunc primum germen quasi aperiatur in florem. Inde tertium mensem Maiam,*** *quod Maiam Mercurii Matrem deam*

θέτει· δμοίως καὶ τὰς τοῦ σαββάτου τιμᾶν.—Id. de Vita Constantini, lib. iv. cap. 18. p. 635. (Scribendum est procul dubio τὴν πρὸ τοῦ σαββάτου. Atque ita apparet legisse etiam qui titulos nomen capitum composuit. Valesius, Annot. ad locum.)]

[f] [Τὴν δὲ κυριακὴν καλουμένην ἡμέραν, ἣν Ἑβραῖοι πρώτην τῆς ἑβδομάδος χαῖς καὶ λιταῖς τὸ θεῖον θεραπεύειν. Ἐτίμα δὲ τὴν κυριακὴν ὡς ἐν τούτῳ τοῦ Χριστοῦ ἀναστάντος ἐκ νεκρῶν. Τὴν δὲ ἑτέραν ὡς ἐν αὐτῇ σταυρωθέντος.—Sozomen. Hist. Eccl., lib. i. cap. 8. p. 20.]

[g] [This is a marginal note on the above.]

[h] [See above, p. 18, note u.]

[i] [The text and references of this

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colant. Inde quartum Junium a Junone. Inde ceteros usqu ad Decembrem a numeris nominarunt. Sed ex eis Quintili atque Sextilis nominibus hominum, quibus divinos honores de creverant, appellati sunt, Julius et Augustus: nam septimu September, et cæteri, ut dixi, usque ad Decembrem, numerorum ex ordine nominibus enuntiantur. Porro Januarius a Jan appellatus est. Februarius a Februs Lupercorem.* S. Aug tom. vi. lib. xviii. *cont. Faust. Man.*, cap. 5. [Op., tom. vii

Dicimus mensem habere Triginta dies. S. Aug., tom. iii. *de Gen. ad lit. imperf.*, cap. 7. [§ 28. Op. tom. iii. col. 103, A.]

DE SANCTORUM FESTIVITATIBUS.

The names of the saints in the Church kalendar were not so many, but that for our better remembrance of them they might all have stood still. Every day had but one, when as Eusebius[k] tells us, that upon search made by Constantine the Great for the names, and times, and places, and manner of the martyrs' sufferings, there were found for every day of the year above five hundred[l] saints, except the first of January only, when the Gentiles were so intent upon their own riots, that they had no leisure to think upon martyring the Christians. *Hieron. dicit idem in Epistola quæ suo Calendario præponitur*[m]*; unde Greg.*[n] *dicit, Totus mundus est plenus sanctis, Dur. Rat.*, lib. vii. cap. 1. n. 28. Not that they are all to be celebrated (as the great feasts are) in all places, but some in one province and some in another, that one where or other their memory may be preserved. *Beleth. de Divin. Off.* cap. 5°.

·?· W ·?· [p] *Requiritur ut parochus quilibet indicet, quæ festa dominicam quamque sequuntur, et quota feria celebranda sunt, ut inde simul statuti jejuniorum dies devoto populo innotescant.*

[k] [This statement is derived from the passage of Durandus, cited in the text, see note on Jan. 1; he seems to have taken it with a mistake from the epistle prefixed to the martyrology ascribed to S. Jerome, which is quoted in the next note but one, and erroneously to have attributed to Eusebius a statement made by the writer of the epistle.]

[l] [5000 was written first; the last 0 is crossed out in the MS.]

[m] [Et quoniam per singulos dies, diversarum provinciarum diversarumque urbium, plusquam octingentorum et [illegible] nomina nominata; nuariarum.—Epist ad Chromatium et Heliodorum. Opus spurium inter op. S. Hieron., tom. xi. 474. D.]

[n] [These words are so cited by Durandus, l. c.]

[o] [Festorum quædam sunt generalia, quædam particularia. Generalia sunt quæ generatim ab omnibus celebrantur. . . . Festa autem particularia sunt, quæ tantum in una coluntur provincia.—Divinorum officiorum, ac eorundem rationum brevis explicatio D. Joannis Beleth, ad calc. Durandi Rat. Div. Off., fol. 190, b. Lugd. 1574.]

[p] [This note is marked thus by Bp. [illegible] from Bp. Andrewes' Service

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Ideo jejunia in prodromis festorum; ideo vigiliæ precesque ab Ecclesia usurpata primum, et statuta nobis.

Ratio Vigiliarum et Festorum.

Ideo ipsa festa sanctorum et martyrum celebrantur die proximo illucescente, ut sciamus eos modicum quidem in afflictione, jejuniis, vigiliis, precibus degisse; dein in gloriam et lætitiam translatos, ubi totos feriarum dies agunt: atque inde Deo gloriam, nobis exemplum.

Quare ad quædam Festa non jejunatur.

Illud tamen notandum, quod neque vigiliæ, neque jejunia, sed solæ preces præcedant quædam festa: neque enim ad festum Michaelis et Omnium Angelorum jejunatur, aut vigilatur propter rationes prædictas. Quinetiam licet prædictæ rationes in festis S. Marci, Philippi et Jacobi, eorumque quæ post Domini Natalem usque ad Epiphaniam observantur, obtineant: tamen ex antiquissimis canonibus vetantur ad hujusmodi festa jejunia, propter reverentiam majorum solennitatum, Paschatis, sc. et Nativitatis.

Anathema enim dixerunt sancti patres vel intra Pascha et Pentecostem, vel intra Natalem et Epiphaniam jejunantibus.

Et fieri nequit, ut festa S. Marci, Sanctorum Philippi et Jacobi, aliter contingant quam intra dies Paschatis et Pentecostes.

[NOTES ON THE KALENDAR.]

JANUARY.

Kalend. 1. *Circumcision.*] *Festum minus duplex*[q].

Euseb.[r] *Quolibet anni die plusquam quinque millium sanctorum festa concurrunt, excepta die calendarum Januarii, quo intendebant gentiles epulis et solennitatibus, non ad martyrizandum sanctos. Dur. Rat.*, l. vii. c. 1. n. 28.

6 *Epiphany.*] *Fest. principale duplex.*

8 *Lucian.*] This Lucian was a disciple of St. Peter, and sent with St. Denys into France, where preaching the

[q] [These notices of the value of the Festivals are added to the Kalendar in the margin in red ink, except S. Matthias, which is in black ink. The longer notes are in the margins of the Kalendar and on the inserted pages.]

[r] [See above, p. 23. note k.]

Gospel he was martyred. Beda[s], Usuard[t], Ado[u], and others, make mention of him.

13 *Hilary.*] St. Hilary was the famous bishop of Poictiers in France, so highly commended by St. Jerome[x], and all ancient historiographers of the Church, for his glorious combats against the Arians. *Vide Brev. Rom., Jan.* 13[y].

18 *Prisca.*] A virgin that suffered martyrdom in Rome under the emperor Claudius. *Vide Brev. Rom., Jan.* 18[z].

20 *Fabian.*] Bishop of Rome, martyred under Decius, as may be seen at large in the 31st epistle of St. Cyprian[a].

21 *Agnes.*] Mentioned by St. Jerome, *Ep. ad Demetriadem* 8[b], and St. Ambrose, *Serm.* 90[c], and lib. i. *Off.*, cap. 41[d], and by St. Augustine, *Serm.* 101[e]. She was a noble Roman virgin, wonderfully commended by the fathers. In

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her tender years she suffered martyrdom at Rome under Diocletian.

22 *Vincent.*] Vincent was a famous deacon of Spain, and in the city of Valentia there was put to death by most exquisite torments under Diocletian the emperor; of whom Prudentius[f] wrote his fourth hymn, and upon whose feast-day St. Augustine made four sermons, as Possidonius telleth us in *Indiculo*[g].

25 *Conversion of Paul.*] Which miraculous conversion was wrought by Christ in the second year after His ascension. Act. ix. Œcumenius in *Act.* cap. *ultim.*[h]

FEBRUARY.

2 *Purification.*] *Fest. majus duplex.*

3 *Blasii.*] He was bishop of Sebaste in Armenia, a man of infinite miracles and power, put to death in the same city by Agricolaus, the president under the emperor Diocletian: his famous martyrdom, and infinite torments patiently suffered by him, is written by S. Metaphrastes[i], &c.

5 *Agathe.*] A virgin that suffered martyrdom in Sicily under Decius the emperor. Her memory was kept with great solemnity among the old Christians, as appears by St. Greg., lib. iii. *Regist.* ep. 19. *et alibi*[k]; where he makes mention both of her church and of her festival day, as also Pope Damasus did before him[l].

14 *Valentine.*] A man that suffered for Christ a most glorious martyrdom under Claudius the emperor at Rome, where Pope Theodore the First built a church in memory of him, almost a thousand years since; Damasus *in vit. Pont.*

[f] [Prudent. Peristeph. Hymn. 5. Op., p. 984, &c.]

[g] [Indiculus librorum, &c. S. Augustini cura Possidii, c. x. ap. S. Aug., Op., tom. x. App. col. 295—297. The sermons are extant, Serm. 274—277, tom. v. col. 1109, &c.]

[h] [ἀπὸ τοῦ ἐννεακαιδεκάτου ἔτους Τιβέριου Καίσαρος δευτέρου δὲ τοῦ σωτηρίου πάθους, ἐξ οὗ κηρύσσειν τὸ εὐαγγέλιον ἤρξατο.—Œcumen. in Acta Apost. cap. ult. Op., tom. i. p. 188. A.]

[i] [Vide Surium in diem, tom. i. p. 258, and Acta SS. Bolland. Feb., tom. i. p. 336.]

[k] [Ecclesia Sanctæ Agathæ sita in suburra.—S. Gregor. M., lib. i. epist., lib. iv. ep. 19. (alit. lib. iii. ep. 19.) Op., tom. ii. col. 698. A. See also lib. i. ep. 54; ibid., col. 547. B, and note in the Benedictine edition.]

[l] [S. Damasi, carmen xxx. Op., p. 238.]

', *et* S. Greg. *in Sacram.*[n] He was a man of most strange xcellent parts, so famous for his love and charity, as thence came the use of choosing Valentines (practised mongst us) upon his festival day.

Matthias.] *Fest. inf. duplex.*

MARCH.

)avid.] Who was at first a monk, and became a er of twelve monasteries; he was made archbishop of a ı Wales called Menevia, and now of him St. David's; of ; virtues and miracles, which they say he wrought, see lphus, lib. i. cap. 52[o]; Matth. Westm. *an.* 871[p], Pol. , lib. ii.[q] Bale says[r] he lived with King Arthur.

Ceddes.] A holy man in the north parts of England, p of the Mercians, and of Lindesferne in Northumber-

Bede writeth his life at large, lib. iii. cap. 28[t], and *r.* cap. 2 and 3.

Perpetue[u].] Who suffered martyrdom under Severus emperor, above 1400 years ago. She is often and urably mentioned by Tertullian, in his book *de Anima, de inferis*[x]; and by St. Augustine, lib. iii. *de Animæ ne,* cap. 9[y], *in Psal.* 47, *versus finem*[z], *de Temp. Barba-* cap. 5.

Theodorus) fecit ecclesiam beato ino, via Flaminia, &c.—Anas- bliothecarii (vulgo dict. Damasi . de vitis Pont. Rom., num. (p. 128.) p. 102, Romæ 1731.] . Gregorii lib. Sacrament. xvi. art. Op., tom. iii. col. 28; he is morated as a martyr, and prayers hrough his intercession.] anulphi Higdeni Cestriensis Po- nicon, lib. i. cap. 52, as divided MS. copies; cap. de episco- et sedibus, p. 204, ed. Gale. only on the translation of the S. David's.]

lores Historiarum per Matthæum onasteriensem collecti, ann. 872. ed. Franc. 1601. There is men- S. David's monastery.]

fter Pol. Virg. lib. ii. the words an. 210 were written but after- crossed out; the reference also to be lib. iii. A.D. 600, p. 61, ed. 1570.]

[r] [Scriptorum illustrium Britanniæ Catalogus, cent. i. num. 55. The same statement is found in Higden, as cited above.]

[s] [This note is crossed through in the original.]

[t] [Beda, Eccl. Hist. Gentis Angl., Op., l. iii. pp. 80, 84, &c.]

[u] [Quomodo Perpetua fortissima martyr sub die passionis, in revelatione paradisi, solos illic commartyres duos vidit.—Tertull. de Anima, cap. 55. Op., p. 304. B.]

[x] [De Anima et ejus origine, lib. iii. cap. 9. § 12. Op., tom. x. col. 379. E.]

[y] [Quam multos parentes filii prohibebant mori, sicut novimus et legimus in passione beatæ Perpetuæ?—Enarr. in Psal. xlvii. § 13. Op., tom. iv. col. 423. B.]

[z] [Ante paucos dies natalitia celebravimus martyrum Perpetuæ et Feli-

12 *Gregory.*] The famous doctor and bishop of Rome, who augmented the service of the Church, perfected the litanies, and appointed the solemn stations, &c. Among other his glorious and Christian deeds, we celebrate his memory here in England for his devout charity to our nation in sending Augustine the monk, and many others with him, to bring the greatest part of the nation to the knowledge and service of Christ, which in a short time they did marvelously and happily achieve; whereupon, by Bede and other historiographers, he is usually called the Apostle of the English nation, Bede, lib. ii. cap. 13[a]. His day is kept holy even by the Grecians themselves, so famous he was, and admirable, through the Christian world.

18 *Edward.*] This man was king of the West Saxons, a devout and religious prince, who was slain by his heathenish step-mother, Queen Alphred, A°. 978. His day of martyrdom was appointed to be kept festival by Pope Innocent IV., A°. 1245[b]. Surius, tom. ii. 18 *Mar.*[c]

20 *Cuthbert*[d]. A holy man, who was first a monk in the monastery of Mailros in Northumberland, and afterwards an hermit for many years; then by general consent of a synod was he chosen bishop of Lindesferne, which he resigned for his hermit's life again, and soon after ended his life. He was buried at Lindesferne, and with strange miracles removed to Durham, which are not unworthy the reading, in the 26th cap. of the 4 lib. of Bede's Hist.[e], at the end

citatis et comitum. Et cum tot ibi sint viri, quare istæ duæ præ omnibus nominantur, nisi quia infirmior sexus aut æquavit, aut superavit virorum fortitudinem?—Pseudo-August., Serm. de Tempore Barbarico, cap. v. § 6. Op., tom. vi. Append., col. 611. D.]

[a] [Quem recte nostrum appellare possumus et debemus apostolum.—Beda, Eccl. Hist. Gent. Angl., lib. ii. cap. 1. (not. 13.)]

[b] [Baronius, note on Mart. Rom. in diem, p. 131, ed. 1589, says; "De celebratione diei festi S. Edwardi regis extat epistola Innocentii papæ quarti in vaticana bibliotheca, in registro ipsius, anno 2, p. 527;" but he has the same note on Jan. 5, p. 15, on S. Edward the Confessor, to which it properly belongs; the feast of Edward King of the West Saxons, was appointed and observed in the English Church before A.D. 1017. "Wise men have chosen S. Edward's mass day to be kept as a festival all over England, on the fifteenth of the kalends of April," &c. King Cnute's Laws Ecclesiastical, 1017. § 17; Johnson's Canons, vol. i. p. 508. ed. Oxon. 1850, (and Wilkins' Concilia, vol. i. p. 303.)]

[c] [fol. 87.]

[d] [The name of Cuthbert is inserted in the Kalendar by Bp. Cosin.]

[e] [The miracles attending on the removal of S. Cuthbert's remains are not mentioned by Bede, as that removal did not take place till 875, more than a century after his death in 734. The miracles during the life-time, and after the death of S. Cuthbert, are related in his Eccl. Hist., book iv. c. 27, to the end of the book.]

whereof he says, *Vitam sancti patris (nostri) monachi simul et antistitis Cuthberti prius heroico metro* (MS.) *et postmodum claro* (leg. *plano*) *sermone descripsi*[f].

21 *Benedict.*] He was the first founder of the famous order of Benedictine monks, whose admirable life and multitude of miracles are related by St. Gregory the Great, in his second book of Dialogues[g]. *Vid. Brev. Rom.*, p. 751[h]; Sigib. *de Vir. Ill.*, cap. 35[i]; *Paul. de gest. Longob.*, lib. i. c. 17[j]; *A[imoin] de gestis Francorum*, lib. ii. cap. 22[k]. He overthrew the statue of Apollo at Casinum, and burnt up the groves there; where afterwards he built a famous monastery, and made the rule which we call *Regula S. Benedicti*. He foretold his death, and caused his sepulchre to be made accordingly, by which he took the eucharist, and presently gave up the ghost.

24 *In. Reg. Jacobi*[l].

25 *Annunc.*] *Fest. minus duplex.*

28 *Easter-day*[m].] *Fest. principale duplex.*

29 *Fer.* 2.] *Fest. minus duplex.*

30 *Fer.* 3.] *Fest. minus duplex.*

APRIL.

3 *Richard.*] An Englishman, famous for his great learning and virtues. He was bishop of Chichester, so highly reverenced by all men for his good government, his diligence

[f] [This passage is from a catalogue of Bede's writings appended to the Eccl. Hist. in Smith's Bede, p. 223, Cantab. 1722; which in the edition of his works, Colon. 1612, is in the life prefixed to the first volume. The same statement is made in the Eccl. Hist. iv. 28, near the beginning, and in the prose life of S. Cuthbert. The prose life is printed after the Eccl. Hist.; the life in hexameter verse, which was only extant in MS. in Bp. Cosin's time, is printed in Smith's Bede, p. 628.]

[g] [S. Gregor. Mag. Op., tom. ii. p. 210—275.]

[h] [In diem. Festa Martii, Mart. xii.]

[i] [Sigeberti Gemblacensis de Viris Illustribus (sive de Scriptoribus Ecclesiasticis,) c. 31, apud Miræi Bibliothec. Ecclesiast., p. 90. ed. Fabricius.]

[j] [Pauli Warnefridi Longobardi diaconi Forojuliensis, de gestis Longobardorum, libri vi. (ap. Muratori Rerum Italicarum Scriptores, tom. i. p. 421,) lib. i. c. 26, where are hymns setting forth his life and miracles. See also lib. vi. c. 2. p. 490.]

[k] [Aimoini monachi Floriacensis de gestis Francorum, p. 61. ed. Par. 1603, and ap. Duchesne, Historiæ Francorum Scriptores, tom. iii. p. 38.]

[l] [This is printed in the Kalendar.]

[m] [These moveable feasts are added in MS. Easter-day fell on March 28 in the year 1619, the date of the book in which these notes are made, (also in 1621 and 1630.)]

preaching, his devotion in praying, and his admirable in grity of life, besides a many miracles that they report o im: that about seven or eight years after his death he wa anonized a saint by Pope Urban the IV., A°. 1261. Where upon his body was removed from the place where it was firs buried in his church, and laid in a sumptuous shrine, a which a multitude of miracles they say were wrought. God win, in the Bishops of Chichester[n]; Molanus *in Annot. a Usuard.*[o] *Sur.*, p. 486. tom. iii.[p]; Matth. West. A°. 1244[q].

4 *Ambrose.*] *Loe Sunday. Fest. minus duplex.* The grea doctor of the Church, and bishop of Milan, chosen miracu lously thereunto while he was appeasing the multitude tha were striving about the election. By his study and car among many other famous deeds, was all Italy converte to the true faith of Christ, in the heat of the Arian heresy He was the man that begat St. Austin to the Church, tha defended the liberties thereof, and the strict discipline the in use, even against the emperors Maximus and Theodosiu He was author of *Te Deum Laudamus*, from whence it called *Ambrosianum*, and before his time were few hymn heard in the Latin Church.

Brev. Rom.] *In hujus infantis ore examen apum consedis dicitur, quæ ex divini viri eloquentium præmonstrabat.*

25 *Mark Evang.*] *Fest. inferius duplex.*

MAY.

1 *Philip, et Jac.*] *Fest. inf. duplex.*

3 *Invention of the Cross.*] This is the memory of the da when our British Empress Helena by God's guidance did see out and find the cross of Christ under the temple of Venu on Mount Calvary. The miracles that are reported to follo

S. Augustine by his secretary Paul nius, in which this fact is stated. Op. Ambrosii, tom. ii. Appendix, col. ii. Apr. 4 was the day of his death, a on this day only was his feast kept the Sarum Breviary: though it is n noted in the kalendar of the Rom Breviary. Dec. 7 is the anniversary tion, and was observed as h

ıpon are many and strange, yet not to be so much dis-
ed as some men would have them, being related by
nbrose, *Orat. funebr. in Theod.*[a] Paulinus, ep. 11[t]; Sulp.
., lib. 2. *Hist.*[u]; Ruffin., lib. xvi. cap. 8[x]. Upon the
tion of His cross Constantine made a law, that never
ffender should be crucified on a cross again. So that
before was the shame of the world began then to be
lory and honour of Christian men. *Brev. Rom.*[y] and
ıd., *Trip. Hist.*, cap. 4, 5 and 9[z].

ohan. Evang.] In memory of that day, wherein St. John
vangelist, being sent bound from Ephesus to Rome, was
ɜ commandment of Domitian put into a cauldron of hot
ng oil, before the gate which is called *Porta Latina*, and
niraculously preserved in it, coming out from thence
sound and whole than when he was put in: they are
llian's words, *Lib. de Præscript.*[a], repeated by St. Jerome,
adversus Jovinianum[b], *Refert autem Tertullianus, quod*
missus in ferventem olei dolium, purior et vegetior exivit
intraverit. Vid. etiam Euseb., lib. iii. *Demonstr. Evang.*,
[c].

Dunstan.] His life is written by Bishop Godwin, in
rbury, *Anno* 959[d]. A great promoter he was of a
stical life, being brought up himself first in Glastonbury
, after made bishop of Worcester by good King Edgar,
of London, and afterwards of Canterbury. After his
he was sainted, but God knows why. *Apud Surium*,
ii.[e]; *Trith. de viris Illust.*, lib. iii. cap. 12[f]; lib. iv. cap.

Ambrosii de obitu Theodosii
41—49. Op. tom. ii. col. 1209,

Paulini Epist., xxxi. (al. xi.)
. op. col. 191, sqq.]
ılpicii Severi Hist. Sacra, lib.
8.]
affini Historia Eccles., lib. i.
Opusc. p. 200. Paris. 1580.]
reviarium Romanum in diem,
vi.]
sıiodori Historia Ecclesiastica
ta, lib. ii. c. 18. p. 232. Op.
ıgi, 1679.]
ta quam felix Ecclesia (Romana)
postolus Joannes posteaquam in
igneum demersus, nihil passus est, in insulam relegatur.—Tertullian. de Præscriptione Hæreticorum, cap. 36. Op., p. 215. A.]

[b] [S. Hieron. lib. adv. Jovinian. § 26. Op., tom. ii. col. 280.]

[c] [Ἰωάννης τε νήσῳ παραδίδοται.—Euseb. Demonst. Evangel., lib. iii. cap. 7. p. 116. C.]

[d] [De præsulibus Angliæ Comm. Archiep. Cantuar., num. 23. p. 51.]

[e] [fol. 99. b.]

[f] [Trithemius de viris illustribus ordinis Benedictini, lib. iii. c. 221. p. 496, ad calc. Regulæ S. Bened. cum comment. Joannis de Turrecremata, Col. Agr. 1575.]

[g] [Ibid., p. 521.]

FIRST SERIES.

16 *Pentecost.*] *Fest. principal. duplex.*

17 *Fer.* 2.] *Fest. minus duplex.*

18 *Fer.* 3.] *Fest. minus duplex.*

26 *Augustine.*] *Angl. Ap.* The first bishop of Canterbury, sent hither by St. Gregory the Great, to convert the Saxons from paganism. See his life as it is largely written in Bishop Godwin's Catalogue of Bishops, Cant. i.[h], and by Bede in *Hist. Angl. per multa capita*[i].

JUNE.

3 *Nicomede.*] A priest of Rome, who for the profession of Christ's Gospel was there cruelly martyred and put to death. Usuard.[k] He was St. Peter's disciple.

5 *Boniface.*] He was an Englishman, and the first bishop of Mentz in Germany; or, according to Usuard, the bishop of Utrecht[l], *qui de Britanniis veniens, et fidem Christi Gentilibus evangelizans, cum maximam multitudinem in Frisia Christianæ religioni subjugasset, novissime gladio peremptus martyrium consummavit cum* 50 *sociis.* Trithem. *in Catal.*[m] Wicelius *in Hagiolog.*[n] *Moritur Anno* 865. *Vide Surium*[o], *et Bedam*[p].

11 *Barnabe.*] The continual companion and fellow apostle of St. Paul for the conversion of the Gentiles, Act. xiii., being first one of the seventy-two disciples chosen by Christ: Euseb., lib. ii. Hist., cap. 1[q]. In the Isle of Cyprus, where he was born, he was crowned with martyrdom:

[h] [De Præsulibus, &c. p. 1.]

[i] [lib. i. c. 33, sqq.]

[k] [June 1. Romæ, dedicatio sancti Nicomedis presbyteri et martyris, Usuard, p. 309. The 1st of June is the correct day: it is so in the old Sarum kalendars; the error was corrected in 1662.]

[l] [See Usuard ap. Bollandist., p. 318. The pure text is simply Sancti Bonifacii Episcopi, qui &c., but in Rosweyd, following an Utrecht manuscript, a statement of his being bishop of Utrecht is inserted.]

[m] [Catalogus illustrium virorum Germaniæ, p. 122. Op. Historica, Franc. 1601.]

[n] [This has not been found.]

[o] [In diem, tom. iii. fol. 148.]

[p] [In Bede's Martyrology, as printed with the accumulated additions in the edition of his works, Colon. 1612. vol. iii. fol. 311, there is an account of S. Boniface. But in the pure text as printed by Smith, Cantab. 1722. p. 371, the day was blank.]

[q] [Οἱ δὲ λοιποὶ Ἀπόστολοι τοῖς ἑβδομήκοντα (παρέδωκαν), ὧν εἷς ἦν καὶ Βαρνάβας.—Clem. Alex., Hypotyp., lib. vii. apud Euseb. de Hist. Eccl., lib. ii. cap. i. p. 44.]

Hieronym., *de Vir. Illust.*[r]; Isidorus, *de Patr. Vet. Test.*[s]; Sixt. Sen., lib. ii. *Bibl. Sanct.*[t]

Edward.] *Rex et Mart.*

25 *John Baptist.*] *Fest. minus duplex.*

Natalis dies. Vid. Mendoz.[u] *in Reg.*, p. 258.

29 *Peter, Ap.*] *Fest. minus duplex.*

JULY.

1 *Visit. of Mary.*] A feast instituted for the memory and celebration of the famous journey which the mother of our Lord took into the mountains of Judea, to visit the mother of St. John Baptist.

4 *Martin.*] A feast in memory of the translation of St. Martin, the settling of his bishopric, and the dedication of his church. Usuard.[x], 4. *Non. Julii*, and Molanus[y], *ibidem.*

15 *Swithun.*] *Translatio Swithuni Epist. et Sociorum ejus.* Molanus[z], *in Addit. ad Usuardum.*

20 *Margaret.*] Her history is elegantly written by Metaphrastes[a]. She was a blessed virgin which suffered martyrdom for Christ's name at Antioch in Asia, under Decius the emperor. Bapt. Mantuanus[b] and Hieronymus Vida[c] have set forth her glorious passion in poems.

22 *Magdalene.*] *De Magdal.*, Luke vii., Matth. xxvi., Joh. August.[d], *Hom.* xxiii. *inter* 50, *et alii.*

25 *St. James, Apostle.*] *Fest. inf. duplex.* Vide the Christian Directory, p. 276[e].

[r] [S. Hieron. de Vir. Illust., cap. 6. Op., tom. ii. col. 825.]

[s] [Barnabas, qui et Joseph, natione Cypriæ civitatis, a Cyro Persarum rege conditæ, cum Paulo in Gentibus Apostolatum adeptus.—S. Isidor. Hispal. de Vita et Morte Sanctorum, cap. 83. Op., p. 366. E.]

[t] [Sixti Senensis Bibliotheca Sancta, lib. ii. p. 45. ed. Par. 1610.]

[u] [Mendoza, in lib. i. Regum (1 Samuel) cap. i. num. 20. § 15. on the naming of S. John.]

[x] [Turonis, translatio Beati Martini episcopi et confessoris, et ordinatio episcopatus ejus.—Usuardi Martyrol. in diem, p. 380.]

[y] [Molanus adds to the above "et dedicatio basilicæ ejus," p. 381.]

[z] [In Anglia, translatio sancti Swithuni Episcopi Wintoniensis, et sociorum ejus episcoporum et confessorum. —Ibid. in diem.]

[a] [Vita B. Marinæ, apud Surium in diem, tom. iv. fol. 86. S. Margaret is called Marina by the Greeks.]

[b] [Baptista Mantuanus, Parthenius Tertiæ B. Margaretæ Agon. Op., tom. ii. p. 102. Antw. 1576.]

[c] [Hieron. Vida, Hymn. 30, 31. D. Margaritæ virgini, p. 164, 166. Op., pars 3. tom. ii. Lond. 1732.]

[d] [S. Aug., Serm. 99. de Scripturis. (aliter Hom. 23. inter 50), Op., tom. v. col. 521.]

[e] [lib. i. part 1. ch. iv. sect. 3. consid. vi. § 5.]

26 *Anne.*] The mother of our blessed lady the Virgin Mary, mentioned by many ecclesiastical writers; by Damascen, lib. 4. *de Fide*[f], cap. 15; Epiph., *Hær.* 78[g] and 79[h]; *Auctor Libelli de ortu Virginis apud* Hier.[i]; Rodolph. Agric., *in carm.*[j]; Trithem.[k] Justinian the emperor built a most magnificent temple in honour of her name. Procop., lib. i. *de ædif. Just.*[l], Radulph. de R.[m], *in Calend.* The Greeks. The emperor Emanuel, in his Constitutions, acknowledgeth her day to be festival; *Tit. de feriis*[n].

AUGUST.

Mensis iste, prius Sextilis dictus, quia a primo sextus erat, ab Augusto Imperatore, qui annum emendavit, suo nomine Augustus appellabatur, anno septimo ante nativitatem Christi. Macrob.[o]*; Dio*[p]*; Censorinus*[q].

6 *Transfigurat.*] An ancient festival of the Church, instituted in memory of Christ's admirable Transfiguration in the mount. It was observed in the Latin Church but of late, since Calixtus III.[s], but in the Greek Churches long before. Metaphrastes[t], *et apud eund.*, Basil. Seleuc.[u], Cyrillus

[f] [Ἰωακεὶμ τοίνυν τὴν σεμνήν τε καὶ ἀξιέπαινον Ἄνναν πρὸς γάμον ἠγάγετο. —S. Joan. Damascen. de Fide Orthodoxa, lib. iv. cap. 14. Op., tom. i. p. 275. B.]

[g] [Γυναῖκα μὲν ἥδει αὐτὴν τῇ πλάσει, καὶ θήλειαν τῇ φύσει καὶ ἐκ μητρὸς Ἄννης καὶ ἐκ πατρὸς Ἰωακείμ.—S. Epiphan. adv. Hæres., lib. iii. tom. 2. Hæres. 78. cap. 17. Op., tom. i. p. 1049. D.]

[h] [Εἰ γὰρ ἀγγέλους προσκυνεῖσθαι οὐ θέλει, πόσῳ μᾶλλον τὴν ἀπὸ Ἄννης γεγεννημένην.—Id. ibid., Hæres. 79. cap. 5. Op., tom. i. p. 1062. C.]

[i] [Pater ejus Joachim; mater vero Anna dicebatur.—Narratio de Nativitate B.M.V., cap. ii. Opus spurium inter Op. S. Hieron., tom. ii. col. 281. A.]

[j] [He wrote a poem on S. Anne, on a recovery from an illness, which he attributed to her intercession.—See Acta Sanctorum, Bolland. in diem; Julii, tom. vi. p. 278, 279.]

[k] [Trithemius wrote a treatise De laudibus B. Annæ.—Ibid.]

[l] [Ἐν χωρίῳ δὲ τῆς πόλεως ὃ δέυτερον ἐπικαλεῖται, ἱεροπρεπές τε καὶ ἀγαστὸν ὅλως ἀνέθηκεν ἕδος Ἄννῃ ἁγίᾳ, ἣν μὲν θεοτόκου γεγονέναι μητέρα τινὲς ἡγοῦνται, τοῦ δὲ Χριστοῦ τετθήν.—Procopius de Ædificiis, lib. i. cap. 3. Op., tom. ii. p. 12. e.]

[m] [This name is left incomplete in the MS.]

[n] [This constitution (novella) of Manuel Comnenus is cited by Balsamon in his Scholium on Photius, Nomocanon, tit. vii. c. 1. (Bibliotheca Jur. Can. Vet. Justelli, p. 922); it enumerates among the days to be observed as holydays, July 25, διὰ τὴν τῆς ἁγίας Ἄννης τῆς μητρὸς τῆς θεομήτορος καὶμησιν.]

[o] [Saturnalia, lib. i. cap. 12.]

[p] [Hist. Rom., lib. lv. cap. 6.]

[q] [De die Natali, cap. 22.]

[s] [See note b, p. 35.]

[t] [The Sermons referred to are given in Surius from Simeon Metaphrastes, Aug. 6, tom. iv. fol. 170. sqq.]

[u] [Ibid.; et Græce, Orat. xl. Op. S. Basilii Seleuciæ, p. 230, ad calc. Op., S. Greg. Thaum., Par. 1622.]

Alexandr.[x], Ephr. Edess.[y], *quorum orationes illic leguntur.* It was also celebrated in France, as should seem by Beleth, in his *Rational.*, c. 144[z], vide *Const.* Eman. Imp., tit. 7. cap. 1[a]. *Platina in vita Calixti*[b]. FIRST SERIES.

7 *Name of Jesus.*] A feast instituted in the honour of that name which is above all names, "that at the name of Jesus every knee might bow." Vid. *Evang. in die Circumcisionis.* [Phil. ii. 10.]

10 *Lawrence.*] This was that admirable and famous deacon to Sixtus, bishop of Rome, whom he was always accustomed to assist at the sacrifice. When Sixtus was haled to death by the soldiers of Valerian the emperor, St. Ambrose[c] tells how the holy man cried out to his bishop in this wise, "O father, why do you leave me? You were never wont to offer sacrifice without me." And at last, occasion being taken against him by the greedy pagans, for denying to deliver up the Church-treasury whereof he had custody, he was broiled upon a hot gridiron. S. Ambr., lib. i. *Off.* c. 41[d], lib. ii. c. 28[e]; Aug., *Tract. in Joh.*[f] Serm. 37.[g] 38[h], Leo in Serm.[i], *Hier. Vida*[k]. See Hooker's relation of his parley with the

[x] [Ibid., fol. 175; et Græce, Op. S. Cyrilli, tom. ii. par. 2. p. 366.]

[y] [Ibid., fol. 173. b; et Græce, Op. S. Ephraem. Syri, tom. ii. p. 41. Romæ. 1732.]

[z] [Ad calc. Durandi Rational. Div. Off., tom. ii. p. 559. Lugd. 1574. Beleth was Rector of the Theological School of Paris, circ. A.D. 1162. Cave.]

[a] [That is, tit. vii. c. 1. of Photius' Nomocanon, and Balsamon's Scholion. See above note n. διὰ τὴν τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεταμόρφωσιν.]

[b] [Officium transfigurationis Domini nostri Jesu Christi ipse composuit; jussitque eo modo atque cum his indulgentiis celebrari, quibus celebritas Corporis Christi in precio habetur.—Platina de Vitis Pontificum; Vita Calixti III, (A.D.1455—1458.) ad fin., ed. Ven. 1479. There is no reason to suppose that the festival was not observed previously, indeed as early as the 9th century. See Baronius' notes on the day, Martyrolog. Romanum, in diem.]

[c] [Quo progrederis sine filio, Pater: quo, sacerdos sancte, sine diacono properas tuo? nunquam sacrificium sine ministro offerre consueveris.—S. Ambros. de Off. Minist., lib. i. cap. 41. § 214. Op. tom. ii. col. 54. E, 55. A.]

[d] [Impositus craticulo exurebatur. —Ibid., § 216. col. 56. A.]

[e] [Laurentius qui aurum Ecclesiæ maluit erogare pauperibus, quam persecutori reservare, pro singulari suæ interpretationis vivacitate sacram martyrii accepit coronam.—S. Ambros. ibid., lib. ii. cap. 28. § 141. Op., tom. ii. col. 104. F.]

[f] [S. Aug. in Johan., cap. vi. Tract. 27. § 12. Op., tom. iii. par. 2. col. 507. A—D.]

[g] [S. Aug., Serm. 304. de Sanctis (aliter Serm. 37. de Div.) Op., tom. v. col. 1234. ed. Ben. There are three other Sermons of S. Augustin on this day, 302, 303, 305. col. 1226. sqq. ed. Ben.]

[h] [Pseudo-Aug. Serm. 314. de Div. (aliter Serm. 38. de Div.) opus spurium. Op. S. Aug., tom. v. Append., col. 530. ed. Ben.]

[i] [S. Leo, Serm. lxxxv. in Nat. S. Laurentii Mart. Op., tom. i. p. 357.]

[k] [Hier. Vida, Hymn. 20, 21, 22. D. Laurentio Martyri, pp. 132, 142, 144. Op., pars iii. tom. ii. Lond. 1732.]

pagan for his Church goods, Eccl. Pol., lib. v. sec. 79. p. 430[l].

24 *Barthol. Ap.*] *Fest. inf. duplex.*

28 *Augustine.*] The renowned doctor and father of the Latin Church, who was converted from a Manichee to a true Catholic by St. Ambrose, and afterwards became the overthrow of all heretics both of his time and before him. His life is written by Possid[ius].

29 *Beheading of John.*] The feast is mentioned both by Bede[m] and Usuard[n]; solemnly kept by the Greeks in their Menologies[o]. It is reckoned among other feasts in the Constitutions of Eman. Imp., tit. vii. cap. 1. *apud* Balsam.[p], &c. Vid. the Christian Directory, p. 275[q].

SEPTEMBER.

21 *St. Matthew.*] *Fest. inf. duplex.*

29 *St. Michael.*] *Fest. inf. duplex.*

OCTOBER.

18 *Luke Evang.*] *Fest. inf. duplex.*

28 *Simon and Jude.*] *Fest. inf. duplex.*

NOVEMBER.

1 *All Saints.*] *Fest. majus duplex.*

Festum Omnium Sanctorum. Et quia in festis (sanctorum) circa solennitatis debitum aliquid per negligentiam, aut rei familiaris occupationem, aut alias ex humana fragilitate omit-

[l] [Hooker, book v. chap. 79. § 14. vol. ii. p. 494—496. ed. Keble.]

[m] [Eodem die decollatio S. Joannis Baptistæ, qui primo in Samaria conditus, tunc in Alexandria; porro caput de Hierosolymis ad Phœniciæ urbem Emissam delatum est.—Bedæ Martyr. in diem. Op. ed. Smith, p. 414.]

[n] [Decollatio, vel potius inventio capitis beatissimi Joannis Baptistæ. Siquidem decollationem ejus circa solemnitatem Paschalem evenisse ex evangelica comprobatur lectione, quæ tamen hic festiva recolitur, quando caput ejusdem secundo repertum est in Emesæ civitate, atque in ecclesia conditum.—Usuard. Mart. in diem.]

[o] [Menologium Græcorum, Aug. 29. pars iii. p. 224. Urbini, 1727.]

[p] [See above, p. 34. note n. διὰ τὴν τοῦ ἁγίου προδρόμου ἀποτομήν. ubi supra.]

[q] [Lib. i. part 1. chap. iv. sect. 3. consid. vi. § 3.]

titur; statuit ipsa mater ecclesia certam diem, in qua generaliter Omnium Sanctorum *commemoratio fieret, ut in hac ipsorum celebratione communi, quicquid in propriis ipsorum festivitatibus omissum existeret solveretur.* Urbanus IV. lib. iii. Clem. Tit. 16[r].

30 *Andrew Ap.*] *Fest. inf. duplex.*

DECEMBER.

21 *Thomas Ap.*] *Fest. inf. duplex.*

25 *Christmas.*] *Fest. princip. duplex.*

Vid. libr. intituled the Christian Directory, p. 186, 187, &c.[s]

26 *St. Stephen.*] *Fest. minus duplex.*

27 *St. John.*] *Fest. minus duplex.*

28 *Innocents.*] *Fest. minus duplex.*

Vide eundem librum (the Christian Directory), p. 212, 213, &c., and p. 274[t].

[RULES AFTER THE KALENDAR.]

These to be observed for Holydays, and none other.] I suppose this whole page to be but the printers' work, no order of the Church, as appears by the sequent declaration of the beginning and ending of the lawyers' terms[x]; for what had churchmen to do with them? And so here for holydays, I never could see where it was appointed, that these here should be observed and no other. Which are holydays, and which are not, according to the purpose and intent of our Church, appears by the lessons appointed before as proper for holydays, where are many more days accounted holy, than here are by the ignorance of the printer. In the statute of 5 Edw., cap. 3, these indeed were appointed, and

The 5th exception of the Surveyor[u].

[r] [An extract from a constitution of Pope Urban IV. in the Constitutiones Clementinæ (of Pope Clement V.) lib. iii. tit. 16. ap. Corp. Jur. Can. tom. iii.]

[s] [Lib. i. part 1. ch. iv. sect. 2. consid. i. § 1.]

[t] [Lib. i. part 1. chap. iv. sect. 2. consid. ii. § 7. and sect. 3. consid. vi. § 1.]

[u] [A Survey, &c., p. 32. The exception is grounded chiefly on the discrepancies between the acts of parliament noticed here by bp. Cosin.]

[x] [See p. 40, note l.]

none other; but that statute being repealed, 1 Mary I. cap. 2, and being not since revived[y], we are to stick rather to the authority of this service-book, in the catalogue of lessons proper (as before), rather than to the printer's pleasure and ignorance. I cannot tell; it seems the printer was loth to lose the work of his servants so many holydays in the year as he saw proper lessons appointed for before, and therefore he comes stealing in with this lay-direction, which the people's indevotion and carelessness of observing any day was ready enough to lay hold on and to make a rule of, though it be no more a part of the service-book established by the Church, than that the lawyers' terms should have their beginning and ending as is here noted.

These to be observed for holydays.] Faustus the Manichee objected against the Christians, as the Puritans do against us: that likewise as "the Jews forsook the idols of the gentiles, but their temples and oblations, and altars and priesthoods, and all kind of ministry of holy things, they exercised even as the Gentiles did," so between the Catholics and the heathen there was in many things little difference. "From them," says Faustus[a], "ye have learned to hold that one only God is the author of all; their sacrifices ye have turned into feasts of charity, their idols into martyrs, whom ye honour with the like religious offices unto theirs; the ghosts of the dead appease with wine and delicates; the festival days of the nations ye celebrate together with them, and of their kind of life ye have changed nothing." See St. Austin's defence, which is ours: tom. vi. *contra Faust. Man.*, lib. xx. cap. 4.

All Sundays.] *Nec nos terret insultatio tua, quod sabbatorum otium catenas Saturniacas appelles; vana est enim et inepta: nec tibi hoc dicere venisset in mentem, nisi quia vos in*

[y] See above, p. 19, note e. [illegible]

[a] [illegible] datis ex Deo, sacrificia vero eorum vertistis in agapas, idola in martyres, quos votis similibus colitis; defunctorum umbras vino placatis et dapibus; solennes gentium dies cum ipsis celebratis, ut Kalendas et solstitia; de vita certe mutastis nihil. [illegible] 328 B.

die, quem dicunt solis, solem colitis. Sicut autem nos eundem diem dominicum dicimus, in eo quod non istum solem, sed resurrectionem Domini veneramur; sic otium sabbatorum sine Saturni veneratione a patribus observatum est, cum sic illum observari oportebat; erat enim umbra futurorum. S. Aug., tom. vi. lib. xviii. *cont. Faust. Manich.*, cap. 5[c]. *et* lib. xx. cap. 13[d].

Die Dom non jejunatur.

Upon the Sunday the ancient Christians held it unlawful to fast. St. Ignat., *Epist. ad Philippenses*[e]. *Iterum crucifigunt Christum qui jejunant in die Dominica, &c. Item Tertull. de Corona Mil.*[f]; *Concil. Gangr. can.* 18[g]; *et Conc. Carthag.* iv. *can.* 64[h]; *et Epiphan. contra Hæreses*, lib. 3, *prope finem*[i], *et Hær.* 75[j], *ante medium*; where fasting upon Sundays is made one of Aerius's wilful and condemned errors. And the reason is, because upon this day Christ rose from the dead, which made it unto us a day of joy and comfort, rather than of mourning and fasting.

Die Nativitatis Domini non jejunatur.

And for the like reason another ancient custom it was, not to fast upon Christmas-day, not (says Epiphanius) though it chance to fall upon Wednesday or Friday. Lib. iii. *contra Hæreses, Hær. ult.*[k], *Leo Ep.* 93. *ad Turb. Astur.* c. 4[l].

[c] [Id. ibid., lib. xviii. cap. 5. col. 311. C.]

[d] [Quomodo ergo comparas panem et calicem nostrum, et parem religionem dicis errorem longe a veritate discretum; pejus desipiens quam nonnulli, qui nos propter panem et calicem Cererem ac Liberum colere existimant? Quod ideo commemorandum putavi, ut advertatis ex qua vanitate veniat etiam illud vestrum, quod propter Sabbatum Saturno dicatos fuisse nostros patres putatis. Sicut enim a Cerere et Libero paganorum diis longe absumus, quamvis panis et calicis sacramentum, quod ita laudatis, ut in eo nobis pares esse volueritis, nostro ritu amplectamur; ita patres nostri longe fuerunt a Saturniacis catenis, quamvis pro tempore prophetiæ Sabbati vocationem observaverint.—Id. ibid., col. 342. D. E.]

[e] [εἴ τις κυριακὴν ἢ σάββατον νηστεύει πλὴν ἑνὸς σαββάτου τοῦ πάσχα οὗτος χριστοκτόνος ἐστίν. — Pseudo-Ignat. Epist. ad Philippenses, cap. 13. apud Patr. Apost., tom. ii. pars 1. p. 124.]

[f] [Die dominico jejunium nefas ducimus.—Tertullian. de Corona, cap. 3. Op. p. 102. A.]

[g] [εἴ τις διὰ νομιζομένην ἄσκησιν ἐν τῇ κυριακῇ νηστεύοι, ἀνάθεμα ἔστω.—Conc. Gangr., c. 18. tom. ii. col. 432. A.]

[h] [Qui dominico die studiose jejunat, non credatur catholicus.—Conc. Carth. iv. c. 64. Ibid.,'col. 1442. D.]

[i] [τὰς δὲ κυριακὰς ἁπάσας τρυφερὰς ἡγεῖται ἡ ἁγία αὕτη καθολικὴ Ἐκκλησία, καὶ συνάξεις ἀφ' ἑωθεν ἐπιτελεῖ, οὐ νηστεύει· ἀνακόλουθον γάρ ἐστιν ἐν κυριακῇ νηστεύειν.—S. Epiphan. adv. Hæres., lib. iii. tom. ii. in Exposit. fidei Cathol. cap. 22. Op., tom. i. p. 1105. B.]

[j] [ὅθεν παρ' αὐτοῖς (Ἀεριανοῖς) πεφιλοτίμηται μᾶλλον ἐν κυριακῇ νηστεύειν· τετράδα δὲ καὶ προσάββατον ἐσθίουσιν· πολλάκις δὲ καὶ τὴν τετράδα νηστεύουσιν, οὐχὶ θεσμῷ ἀλλ' ἰδίᾳ προαιρέσει φησί.—Id. ibid., lib. iii. tom. i. Hæres. 75. cap. 3. Op., tom. i. p. 908. C.]

[k] [οὔτε ἐν τῇ ἡμέρᾳ τῶν Ἐπιφανίων, ὅτε ἐγεννήθη ἐν σαρκὶ ὁ Κύριος ἔξεστι νηστεῦσαι, κἂν τε περιτύχῃ τετρὰς, ἢ προσάββατον.—Id. ibid., lib. iii. tom. ii. Expos. fid. Cath., cap. 22. Op., tom. i. p. 1105. A.]

[l] [Epist. xv. ad Turribium (al. Turbium) Asturicensem episcopum. De

A brief declaration when every term beginneth and endeth.] What has this to do with so holy and divine a book? There are almanacks enough to hold it[l].

[RUBRICS BEFORE THE MORNING PRAYER.]

¶ *The Order where Morning and Evening Prayer shall be used and said.*] Thus in the law it was appointed by God that there should be both morning and evening sacrifice day by day, and that upon the Sabbath there should be twice as long service as upon other days, Numb. xxviii. [5, 6], 9, 10; 1 Chron. xxiii. 30; where we read that the office of the Levites was for to stand every morning to give thanks, and to praise the Lord, and likewise at even.

And the Chancels shall remain as they have done in times past.] The sixth exception of the Surveyor[m].

OF THE ORNAMENTS IN TIME OF DIVINE SERVICE[n].

There is an objection against this custom of the Church, made by Puritans, that these ornaments are not only popish, but Jewish too, (vid. Bellarm.[o], tom. iv., *de Operibus in part.*, lib. i. cap. 16, *ubi aptissime respondet ad objectionem Petri Martyris, asserentis ceremonias omnes Hebræorum abrogatas esse, nec ad Christianos ullo modo pertinere:*) and in that regard are grown very scandalous, because all the ceremonies of the Jews are to cease at the coming of Christ. So Cartwright tells us[p], that 'the Church heretofore being ashamed of the simplicity of the Gospel, did almost out of all religions take whatsoever had any fair and gorgeous show, borrowing

Priscillianistarum erroribus. cap. 4. (quod jejunent in Natali Domini, et die dominica). Op., tom. i. col. 699.]

[l] [This "brief declaration" of the beginning and end of the terms of the courts of law was omitted at the revision in 1662.]

[m] [Whether this maintaining of chancels be not scandalous to many, by confirming them in their superstitious opinion of the holiness of one place more than of another.—p. 40.]

[n] [The following passages are derived with slight alteration, and considerable abridgement and omissions, from Hooker, Eccl. Pol., book iv. ch. 11.]

[o] [The words in parenthesis are a marginal note in red ink, added by Cosin. The extract is from Bellarmine, de bonis operibus in part., lib. i. c. 16. Op., tom. iv. p. 546. Venet. 1721.]

[p] [These are Hooker's words stating the Puritan objection, as "they say," referring to Eccl. Disc., fol. 98, et T. C., lib. iii. p. 281. See Keble's Hooker, i. p. 573.]

in that respect from the Jews sundry of their abolished ceremonies, and that thus by foolish and ridiculous imitation all their massing furniture (such as is here enjoined) they took almost from the law, lest having an altar and priest they should want vestments for their stage.' Thus a wit disposed to scorn may easily shew itself. But for the easier finding out the truth, and so of a modest answer to their objection in this point, we are to consider of two things: that is to say, first, the causes wherefore the Church should decline from Jewish ordinances and ceremonies; and secondly, how far it ought so to do.

The causes are especially two. One is, because the Jews were the deadliest and most spiteful enemies to Christianity that were in the world, and in that regard were many laws made by the Church to have no conformity with them, no more than with the heathens, in their orders: so praying to the east came up, &c. Another cause was the solemn abrogation of the Jewish ordinances by Christ.

Now how far this abrogation did extend it must be a little considered, being not so large in our opinion as in theirs, that would not so much as have us imitate them in the decency and solemnity of God's service. Touching those things whereunto it reacheth not, we confess indeed the Jews, in respect of their own persons, being such venomous enemies against Christ, are least to be imitated; but in this respect, that God Himself hath been the author of their laws, herein they are (notwithstanding the former consideration) still worthy to be honoured, and to be followed before any other, as much as the state of things in time or place will bear. No man can deny but that Jewish ordinances had some things natural in them, and of the perpetuity of those things no man doubteth. That which was positive we know to have been, by the coming of Christ, partly necessary not to be kept, as circumcision and sacrifice, and partly indifferent, to be kept or not, as to abstain from things offered unto idols, from blood, and strangled, &c., which the apostles commanded to be kept after Christ, because it suited well with those times. In like sort, for the convenience of the Church, as the state of it afterwards grew, the apostles' successors thought it meet to imitate their ordinances in the

solemnity of God's service, which was a thing partly natural and partly positive, not taken away by Christ, but left to the Church, either to like, or not to like, as occasion served. And to this purpose it is that Leo saith, *in Jejun.* VII[m] *Mens. Serm.* 9[p]. "Beloved, apostolical ordinance, knowing that our Lord Jesus Christ came not into this world to undo the law, hath in such sort distinguished the mysteries of the Old Testament, that certain of those mysteries it hath chosen out to benefit evangelical knowledge withal; and for that purpose appointed, that those things which before were Jewish, should now become Christian customs, both being made for the beauty and honour of God's worship." *In decore sancto.* Hook., l. 4. So when Faustus upbraided the Christians for imitating the Gentiles, his [i.e. St. Augustine's] answer was, that "they followed nothing which the Gentiles had, because the Gentiles so taught, but because heaven and earth, the law of nature, and the law of God had approved it." *Cont. Faust. Man.*, l. xx. c. 4[q].

The minister at the time of the communion, and at all other times in his ministration, shall use such ornaments in the Church as were in use by authority of parliament in the second year of Edw. VI., *&c.*] The seventh exception of the surveyor[r].

As were in use.] And then were in use, not a surplice and hood, as we now use, but a plain white alb, with a vestment or cope over it; and therefore, according to this rubric, are we all still bound to wear albs and vestments, as have been so long time worn in the Church of God, howsoever it is neglected. For the disuse of these ornaments, we may thank them that came from Geneva, and in the beginning of Queen Elizabeth's reign, being set in places of government, suffered every negligent priest to do what him listed, so he would but profess a difference and opposition in all things (though never

[illegible] — S. Leo, in jejun. mens. [illegible] Serm. vii. c. 1. Op., tom. i. [illegible] 238.

[illegible] p. 28, note [illegible]

[illegible] This exception is [illegible]

so lawful otherwise) against the Church of Rome, and the ceremonies therein used. If any man shall answer, that now the 58th canon hath appointed it otherwise, and that these things are alterable by the direction of the Church wherein we live; I answer, that such matters are to be altered by the same authority wherewith they were established, and that if that authority be the convocation of the clergy, as I think it is (only that), that the 14th canon commands us to observe all the ceremonies prescribed in this book. I would fain know how we should observe both canons. (But the act of parliament, I see, refers to the canon, and until such time as other order shall be taken[s].)

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Use such ornaments, &c.] ·?· W ? Mention is there made of cope, surplice, tippet, hood, *pro cujusque gradu.*

I. C. I find not that[t].

[ON THE ORDER FOR MORNING PRAYER DAILY THROUGHOUT THE YEAR.]

At the beginning both of morning prayer, and likewise of evening prayer, the minister shall read with a loud voice some one of these sentences, &c.] I think these sentences were appointed to be repeated before divine service, that we might have an equivalent preparation to our liturgy to that which is prefixed before the Roman missal, and used by the priest before he comes to celebrate[u].

At what time soever a sinner, &c.] *Nos quotidie legimus, Malo pœnitentiam peccatoris, quam mortem. Et, Nunquid qui cadit non resurget, dicit Dominus? Et, Convertimini ad me, filii convertentes, et ego curabo contritiones vestras?* S. Hieron. *in Epist. ad Marcellam*[x], *scribens adversus Montanistas qui ad omne pene delictum Ecclesiæ observabant fores, et nec peccatorum confessionem faciebant, nec lapsos propterea homines ad pœnitentiam recipiebant.*

'Tis more plain in St. Basil, Epist. 63, where we see that their service began with this humble confession of their sins[y]; *Populus consurgens antelucano tempore domum precationis petit, inque tribulatione ac lachrymis facta ad Deum confessione, tandem ab oratione surgentes ad Psalmodiam traducuntur, &c.*

lic prayers, or ministering the sacraments, or other rites of the Church, shall wear a comely surplice with sleeves." From this it would appear that after the 7th of Eliz. (A.D. 1564) the rule of the book of the 2nd of Edw. VI. was superseded by these articles, which were afterwards embodied in the Canons of 1604. It is, however, to be observed that in the book of 1662 which we now use, the rubric is absolute, "such ornaments as were in use by authority of parliament in the second year of the reign of King Edward the VI." See the notes on this rubric in the third series of notes in this volume.]

[t] [This is Bp. Cosin's observation on the note of Bp. Andrewes.]

[u] [Confessions and prayers for absolution by priest and people form a part of that service.]

[x] [S. Hieron. ep. 41. ad Marcellam. Op., tom. i. col. 187. e.]

[y] [ἐκ νυκτὸς γὰρ ὀρθρίζει παρ' ἡμῶν ὁ λαὸς ἐπὶ τὸν οἶκον τῆς προσευχῆς, καὶ ἐν πόνῳ καὶ θλίψει καὶ συνοχῇ δακρύων ἐξομολογούμενοι τῷ Θεῷ, τελευταῖον ἐξαναστάντες τῶν προσευχῶν, εἰς τὴν ψαλμῳδίαν καθίστανται.—S. Basil. ep. 207. (al. 63.) ad Clericos Neocæsarienses, § 3. Op., tom. iii. p. 311. B.]

To Thee, O Lord God, belongeth mercy, &c.] ·?· W. ·?· *Adde huc, quod ad invitandam pœnitentiam egregia sunt misericordiæ et longanimitatis encomia.* Psal. lxxviii. 38; Jer. iii. 7, 12; Heb. iv.

[ON THE EXHORTATION.]

Dearly beloved brethren, &c.] ·?· W ·?· *Ἱκεσία nititur his locis sacræ Scripturæ;*

Job xxxi. 27; Levit. v. 5; Prov. xxviii. 13; Dan. ix. 18; Luke xv. 18; Acts xix. 18.

To acknowledge and confess our manifold sins and wickedness.]

Hoc inter nos et Montanistas interest, quod illi erubescunt confiteri peccata, quasi justi, nos dum pœnitentiam agimus, facilius veniam promeremur. S. Hier. in Ep. ad Marcellam[z].

[ON THE CONFESSION.]

A general Confession to be said of the whole congregation after the minister, kneeling.]

·?· W ·?· *Suis quisque verbis resipiscentiam profitetur. Basil. ad Neocesar. Ep.* 69[a]; *Idem Reg. Contract.* 288[b].

Kneeling.] Kneeling is the most fit gesture for humble penitents, and being so, it is strange to see how in most places men are suffered to sit rudely and carelessly on their seats, all the while this confession is read; and others that be in the church are nothing affected with it. They think it a thing of indifferency forsooth, if the heart be right. The 27th Canon takes order that the Communion

[z] [Ubi supra, note x.]

[a] [τὴν νῆστα διενεγκόντες μεταξὺ προσευχόμενοι, ἡμέρας ἤδη ὑπολαμπούσης, πάντες κοινῇ, ὡς ἐξ ἑνὸς στόματος καὶ μιᾶς καρδίας, τὸν τῆς ἐξομολογήσεως ψαλμὸν ἀναφέρουσι τῷ Κυρίῳ, ἴδια ἑαυτῶν ἕκαστος τὰ ῥήματα τῆς μετανοίας ποιούμενοι.—S. Basil. ep. 207. (al. 63.) § 3. Op, tom. iii. p. 311. C.]

[b] [ἀναγκαῖον τοῖς πεπιστευμένοις τὴν οἰκονομίαν τῶν μυστηρίων τοῦ Θεοῦ, ἐξομολογεῖσθαι τὰ ἁμαρτήματα, οὕτω γὰρ καὶ οἱ πάλαι μετανοοῦντες ἐπὶ τῶν ἁγίων εὑρίσκονται πεποιηκότες. — Id. Reg. brevius tractatæ; Interr. et Resp. 288. Op., tom. ii. p. 516. D.]

be delivered to none but those that kneel; and it is as fit we should have the like order taken, that this following absolution be pronounced to none but those that kneel neither. For else there will be no excuse for us, nor no reason left us to render the puritans, why our Church should more punish them, or hinder them from the benefit of the Sacrament for not kneeling then, than it doth punish other men, or hinder them of the benefit of absolution, for not kneeling in the time of confession. It is a like case, and would be better thought on by men of wisdom and authority, whose neglect and carelessness in this kind gives not only cause of great offence and scandal to them that are reverently and well disposed, but withal is a cause of great impiety and scorn of our solemnity in God's service; and it is objected to us by the puritans, in their Survey, p. 71[c], and by the papists *passim*.

·?· W ·?· *Most merciful Father.*] Mercy itself.

We have erred; we have wittingly and willingly run from.

Like lost sheep; like untamed heifers. Jer. xxxi. 18; Deut. iii. 15.

The devices; absurd devices, brutish desires.

We have offended; we have been offended at.

We have left undone; not done at all.

We have done; done nothing but.

There is no health; nor hope of health.

Miserable offenders; yea most miserable.

That be penitent; that desire to be penitent, wish they were, would be glad if they were so, fear they are not enough, are sorry that they are no more.

According to Thy promises; most precious, most gracious, most sweet.

[c] [Obj. 22, on the Rubric in the Communion Service, "Then shall the minister deliver the Communion to the people in their hands kneeling. Quære 58. That the 27th canon enjoins of necessity kneeling at receiving the Holy Sacrament, but "neither it nor any other canon giveth the like charge concerning such as do not kneel when the most solemn prayer of the book is pronounced, notwithstanding kneeling be expressly required by the communion book, and yet commonly neglected of most."]

[ON THE ABSOLUTION.]

The absolution or remission of sins, to be pronounced by the minister alone.]

·?· W ·?· And because he speaks it authoritative, in the name of Christ and His Church, he must not kneel, but stand up. For authority of absolution, see Ezek. xxxiii. 12; Job xxxiii. 23; Numb. vi. 24; 2 Sam. xii. 13; John xx. 23.

to be pronounced by the minister alone.] Because none has received that power but a priest. Vide Maldon., *de pœnit.*, p. 20[d].

Then shall the minister begin the Lord's Prayer.]

Why the service is begun with the Lord's Prayer.

Here begins the service: for that which goes before is but a preparation to it, and is newly added in King Edward's second[e] book in imitation of the liturgy and mass of the Church of Rome. But as their hours begin with the Lord's Prayer, so begins our matins, and the high service of the altar. And they begin as they should do, for this was the ancient custom of the Christians, when they were [met] together to pray, they said that prayer for a foundation and a beginning of all the rest, which Christ Himself had taught them. Tertull., *de Orat.*, cap. 9[f]. *Præmissa legitima et ordinaria oratione* (for so they called the *Pater Noster*) *quasi fundamento accidentium, jus est desideriorum, jus est superstruendi extrinsecus petitiones.*

Then shall the minister begin, &c.] The eighth exception of the surveyor[g].

In that the minister is appointed to begin we may gather that the clerks and people are to follow, and sing or say all the rest with him, as they use to do in collegiate and cathe-

[d] [Non omnibus Christianis, sed solis presbyteris et episcopis concessa est hæc potestas ligandi et solvendi.—Maldonatus de Sacram., tom. 2. de Pœnitentia, pars 3tia, thesis sexta. Opera Theol. p. 257, E.]

[e] [In MS. 'first.']

[f] [Tertull., Op., p. 133, A.]

[g] [pp. 45, 46, on the word "begin." The rubric before 1662 was, "then shall the minister begin the Lord's Prayer with a loud voice," leaving it open to question whether the people were to say it with him. It was altered at the last review. See Appendix to this volume, No. 1. § 22.]

dral churches. And if any doubt be made of this (as the Puritans in their Survey are carping at it), it may be explicated by other places of this book, as after the Apostles' Creed, the ministers, clerks, and people are to say the Lord's Prayer together, and at the altar the minister is to begin the Nicene Creed, and say "I believe in one God," the quire is to follow and sing the rest with him[k].

·?· W ·?· *Προσευχὴ. Præceptum Christi.*

Our Father; *Etsi Iesus est, Pater est.*

Which art in heaven; *eminenter, non inclusive.*

Hallowed be Thy name; *in me, per me, super me.*

Thy kingdom come; *ut destruatur regnum peccati, per quod regnavit mors et diabolus.*

In earth: *in me, qui sum terra.*

In heaven; *a sanctis angelis.*

Give us this day our daily; *pro necessitate.*

Bread; *proprium, licite acquisitum, supercœlestem et corporeum.*

Forgive us our trespasses; *talenta dimitte.*

Lead us not; *nec sinas intrare ductos pronosque.*

From evil; *ab authore mali:* { *extra* { *diabolo, mundo:* / *intra, nobismetipsis:* } *a malo* { *culpæ* *per gratiam* / *pœnæ* *per misericordiam;* / *omni* *per patrem.* }

O Lord, open Thou our lips.] *Quia sine adjutorio Dei nec cor nec labia ad laudem Domini aperire valeamus. Jo.* 15. *Sine Me nihil potestis facere.* Pur., *Rational. Div. Off.* Lib. v. c. 2. n. 8.

Glory be to the Father, &c.] *Post, Deus in adjutorium, statim subjicitur Gloria Patri, &c. Quos duos versus rogatu S. Hieron. Damasus Papa in fine Psalmorum cantari instituit.*

Doxologia a sanctis olim patribus contra virus Arianum præscripta et retenta. Consule Hookerum[m].

Praise ye the Lord.] After *Gloria Patri* we say *Alleluiah*, which is, after we have given glory to God, to invite the angels to it also, as if ours were not enough unless the choir of heaven joined with us in such a solemn and sacred action. *Cantatur autem Alleluja (quod est canticum cœleste) ut per hoc ostendatur dignam esse Trinitatem cœlesti laude, ad quam plene laudandam non sufficit laus humana.* Dur., *in Rational.*, lib. v. cap. 3. numb. 32.

Praise ye the Lord, used in the Church Service in St. Hierome's and St. Augustine's time.

Sonabant Psalmi, et aurata tecta templorum reboans in sublime quatiebat Alleluja. S. Hier., ep. xxx., *ad Oceanum, prope finem*[n].

Ipsum Alleluja quotidie dicimus, et quotidie delectamur. Nostis enim quia Allelujah Latine dicitur, Laudate Dominum, et in hoc verbo consonantes ore, et consentientes corde, exhortamur nos invicem ad laudandum Deum. S. Aug., *Serm. in Festo Paschæ de Alleluia*[o], *et in Psal.* cxlviii.[p]

When it is to be sung, because the mass-books say it is sometimes to be left out.

If this *quotidie* were to be found in St. Aug. (as I find it quoted by Laur. Vanderhare, in his Antiquities, but can

ista psallentium in sede Romana die noctuque canatur, et ut in fine cujuslibet Psalmi, sive matutinis horis sive vespertinis, conjungi præcipiat apostolatus tui ordo, Gloria Patri et Filio et Spiritui Sancto: sicut erat in principio, nunc, et semper, et in sæcula sæculorum. Amen. Istud carmen omni Psalmo conjungi præcipias: ut fides trecentorum decem et octo Episcoporum Nicæni concilii etiam vestri oris consortio declaretur.—Epist. ad Damasum; opus spurium inter Op. S. Hieron., tom. ii. col. 277, D. See the Admonitio prefixed, and Bingham's Antiquities, book xiv. 2. 1.]

[m] [The words, Consule Hookerum, were probably added by Bp. Cosin; they are not in the other copies of Bp. Andrewes' notes. See the Laws of Eccl. Polity, book v. ch. 42. § 7, &c.]

[n] [S. Hieron., ep. 77. (al. 30) ad Oceanum, cap. 11. Op. tom. i. col. 462, C.]

[o] [S. Aug. Serm. cclv. in diebus Paschalibus xxvi. de Alleluia, c. 1. § 1. Op. tom. v. col. 1050. The words in the text are accurately cited from this place.]

[p] [(MS. wrongly 118.) Id. Enarr. in Psalm cxlviii. § 1. Op. tom. iv. col. 1673, A.]

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find no such thing in the father himself[q]), then had w some more authority for the using of it every day than th Church of Rome has for their rubric of leaving it out fro Septuagesima till Easter. And yet they leave it not ou neither, for they say *Laudate Dominum* instead of it, c *Laus Tibi Domine,* which being the same with the other i effect, Durandus[r] and Jansenius[s] are put to their shif how to give a good reason for such a rubric.

At the first, it seems, this Allelujah was sung only upo Sundays, and every day of the fifty between Easter and Pe tecost, in token of the joy we express for Christ's resurre tion. So St. Aug., ep. cxix. ad Jan. c. 15[t] and 17[u]. I some churches it was not sung upon all the Sundays of th year, but only upon those fifty days; *sed hoc non usquequaq observatur.* S. Aug., *ib.*, c. 17[x]. It was the use, says Isidor lib. i. *de Eccl. Offic.*, c. 13[y], in the African churches, not t say it every day, but only every Sunday, and those day which are from Easter to Pentecost: "but among us, accor ing to the ancient custom of Spain, it is sung all the yea long upon every day" (except only from Septuagesima t

q [The whole of the sermon de Alleluia is given in [illegible] Antiquitates [illegible] feria tertia post Pascha; par. ii. p. 167. The word [illegible] is in S. Augustine, but re[illegible] during which the Alleluia was sung daily, whereas at other times of the year it was sung only on Sundays. See [illegible].]

r [illegible] De Dominica Septuagesima. Cæterum [illegible] quia hoc tempus [illegible] est, non dicimus canticum Angelorum, sed [illegible] unde [illegible] post [illegible] Alleluia, [illegible] in principiis [illegible] [illegible]

observatur. Et halleluia canitur, qu significat actionem nostram futura non esse nisi laudare Deum, sicut scri tum est, Beati qui habitant in domo t Domine, in sæcula sæculorum laud bunt te.—S. Aug., ep. 55. ad Januariu (aliter ep. 119), cap. 15. § 28. (Op. to ii. col. 139, E.]

u Ut autem halleluia per illos sol dies quinquaginta in Ecclesia cante tu non usquequaque observatur: nam aliis diebus varie cantatur alibi atq alibi, ipsis autem diebus ubique.—Ibi cap. 17. § 32. (Op. tom. ii. col. 14 [illegible]

Easter, the time of lamenting), and his reason is, (how good, we must think on't,) *quia scriptum est, semper laus Ejus erit in ore meo.* And so indeed in the fourth council of Toledo, can. 10[z], the Allelujah is forbidden to be sung, *in diebus jejunii, quia tempus non est gaudii, sed mœroris;* which canon if we have broken, the papists have broken it with us, for *Laus Tibi Domine* in that time is as good an expression of *gaudium* as our "Praise the Lord:" but yet both of us are better than those whom Sozom., lib. vii. c. 19[a], Hist. Trip., lib. ix. c. 39[b], and Niceph., lib. xii. c. 34[c], tells us of, who would sing it upon Easter-day morning only, for that was it that St. Hierome brought among other novelties against Vigilantius. *Exortus est Vigilantius, &c., qui nunquam nisi in Pascha Alleluja decantandum contendit*[d].

[ON VENITE EXULTEMUS.]

Then shall be said or sung this Psalm following.] So was the order in St. Basil's time, after the confession, in the beginning of the service, to sing psalms and hymns with solemn music, epist. lxiii.[e] *Ad id vero quod propter psalmodias accusa-*

[z] [Item cognovimus quosdam Hispaniæ sacerdotes, qui in quadragesimæ diebus Alleluia decantant, præter in ultima hebdomada paschæ, quod deinceps interdicimus fieri, statuentes ut in omnibus prædictis quadragesimæ diebus, quia tempus est non gaudii sed mœroris, Alleluia non decantetur . . . . quousque veniat tempus resurrectionis Christi, quando oportet Alleluia in lætitia canere, et mœrorem in gaudium mutare: hoc enim Ecclesiæ universalis consensio in cunctis terrarum partibus roboravit.—Conc. Tolet. IV. can. 13. Concilia, tom. vi. col. 1455, A, B.]

[a] [πάλιν αὖ ἑκάστου ἔτους ἅπαξ ἐν Ῥώμῃ τὸ Ἀλληλούϊα ψάλλουσι, κατὰ τὴν πρώτην ἡμέραν τῆς Πασχαλίου ἑορτῆς, ὡς πολλοῖς Ῥωμαίων ὅρκον εἶναι, τοῦτον τὸν ὕμνον ἀξιωθῆναι ἀκοῦσαί τε καὶ ψάλαι.—Sozomen., Hist. Eccl., lib. vii cap. 19. p. 307.]

[b] [M. A. Cassiodori Historia Eccle-

ώνυμον τῆς πασχαλίας ἡμεράν.—Nicephor. Callist., Hist. Eccles., lib. xii. cap. 34. Op. tom. ii. p. 297, D.]

[d] [Exortus est subito Vigilantius, seu verius dormitantius, qui immundo spiritu pugnet contra Christi Spiritum, et martyrum neget sepulchra veneranda; damnandas dicet esse vigilias: nunquam nisi in Pascha Alleluia cantandum.—S. Hieron. cont. Vigilantium, cap. 1. Op. tom. ii. col. 387.]

[e] [πρὸς δὲ τὸ ἐπὶ ταῖς ψαλμωδίαις ἔγκλημα, ᾧ μάλιστα τοὺς ἁπλουστέρους φοβοῦσιν οἱ διαβάλλοντες ἡμᾶς, ἐκεῖνο εἰπεῖν ἔχω· ὅτι τὰ νῦν κεκρατηκότα ἔθη πάσαις ταῖς τοῦ Θεοῦ ἐκκλησίαις σύνωδά ἐστι καὶ σύμφωνα. Ἐκ νυκτὸς γὰρ ὀρθρίζει παρ' ἡμῖν ὁ λαὸς ἐπὶ τὸν οἶκον τῆς προσευχῆς, καὶ ἐν πόνῳ καὶ θλίψει καὶ συνοχῇ δακρύων ἐξομολογούμενοι τῷ Θεῷ, τελευταῖον ἐξαναστάντες τῶν προσευχῶν, εἰς τὴν ψαλμωδίαν καθίστανται. Καὶ νῦν μὲν

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mur, qua re potissimum simpliciores perterrefaciunt Sabelliu et Marcellus (as their disciples our new puritan masters d the poor people among us) *qui nos traducunt: hoc habeo quo dicam, quod videlicet qui jam obtinuerunt ritus omnibus Eccle siis Dei concordes sunt et consoni: populus, facta ad Deu confessione, tandem ab orationes urgentes ad psalmodiam tra ducuntur, et nunc quidem in duas partes divisi alternis succi nentes psallunt, &c.*

sung.] *Quia cantus accendit audientium animas.* S. Aug. lib. ix. *Confess.* cap. 6[f], *et alibi*[g]. *Etiam quia facilius et li bentius Deo laudes persolvuntur, quando officium divinum alioqui prolixum et grave, quadam cantus jucunditate condi tur. Quam enim ob causam Sp. S. voluit divinas laudes prophetis carmine scribi; ob eandem utile fuit, ut ejusmod carmina non simplici pronunciatione sed cantu celebrarentur* S. Bas., *in S. Psal.*[h]

Alia causa cantandi Psalmos, præcepta, lectiones, et preces, i Ecclesia est, ut Christiani testentur, sibi divinam legem no esse molestam et gravem, sed jucundam et suavem, seque ean non ex timore sed ex amore servare, juxta illud Psal. cxix. 54 *Cantabiles mihi sunt justificationes tuæ in terra peregrinatio nis meæ.*

Postremo hac ratione perfectum omni ex parte redditur De obsequium, dum et animo ardentissimis votis, et corpore cla rissima voce laudes Ejus celebrare contendimus.

De vi autem et utilitate canendi in Ecclesia lege Justinum aut quicunque fuit auctor Quæst. apud Justinum, in Resp. ad quæst. 107[i].

[f] "Quantum flevi in hymnis et canticis tuis, suave sonantis Ecclesiæ tuæ vocibus commotus acriter. Voces illæ influebant auribus meis, et eliquabatur [illegible] Id. ibid., lib. x. cap. 33. § 49. Op. tom. i. col. 187. F.]

[g] See S. Basilii Homil. in Psalm. i. § 1. Op. tom. i. p. 90. A—E

Then shall follow certain Psalms in order.

De Psalmis canendis et Antiphonis.

De hymnis et psalmis etiam canendis publice in Ecclesia et Salvatoris et Apostolorum habemus exemplum, Matt. xxvi. *Et hymno dicto, &c.* Eph. v. *Loquentes vobismet ipsis in psalmis et hymnis, &c. Conc. Tolet.* iv. can. 12[k].

The Psalms sung alternatim, *by course and sides.*

Ab oratione surgentes ad psalmodiam traducuntur; et nunc quidem in duas partes divisi alternis succinentes psallunt; atque ex eo simul eloquiorum Dei exercitationem ac meditationem corroborant, et cordibus suis attentionem, et ejectis vanis cogitationibus mentis soliditatem suppeditant. S. Basil., ep. 63[l].

Sonant inter duos psalmi et hymni, et mutuo provocant quis melius Deo suo cantet. Talia Christus videns et audiens gaudet, &c. Tertull., lib. ii. *ad Uxorem in fine*[m]; S. Dion. Areop., *de Eccl. Hier.,* cap. 3[n].

Theodoret tells us[o] it began at Antioch, and being once begun there, *ubique pervasit, et ad ultimas orbis terræ oras pervagata est,* lib. ii. *Hist. Eccl.,* c. 24. Socrates says[p] it

ελησιαστικῶν τοῖς εὐσεβέσι προσγινόμενα.—Quæst. et Respons. ad Orthodoxos; Respons. 107. Opus spurium inter Op. S. Justin. Mart. in Append. p. 486, B. C.]

[k] [Conc. Tolet. IV. A.D. 633. can. 13. Concilia, tom. vi. col. 1455, D. The words in the text are an extract from the canon.]

[l] [ἐκ νυκτὸς γὰρ ὀρθρίζει παρ' ἡμῖν ὁ λαὸς, καὶ . . . εἰς τὴν ψαλμῳδιὰν καθίστανται· καὶ νῦν μὲν διχῇ διανεμηθέντες, ἀντιφάλλουσιν ἀλλήλοις, ὁμοῦ μὲν τὴν μελέτην τῶν λογίων ἐντεῦθεν κρατύνοντες, ὁμοῦ δὲ καὶ τὴν προσοχὴν καὶ τὸ ἀμετεώριστον τῶν καρδιῶν ἑαυτοῖς διοικούμενοι.—S. Basil. ep. 207 (alit. ep. 63) § 3. Op. tom. iii. p. 311, B.]

[m] [The words are Tertullian's, ad Uxorem, lib. ii. cap. 8. Op. p. 172, B.]

[n] [ἀναλύσας δὲ πάλιν ἐπὶ τὸ θεῖον θυσιαστήριον, ἀπάρχεται (ὁ ἱεράρχης) τῆς ἱερᾶς τῶν ψαλμῶν μελῳδίας, συναδούσης αὐτῷ τὴν ψαλμικὴν ἱερολογίαν ἁπάσης τῆς ἐκκλησιαστικῆς διακοσμήσεως.—S. Dionys. Areop., de Eccles. Hierarchia, cap. 3. § 2. Op. tom. i. p. 187, E.]

[o] [οὗτοι (Φλαβιανὸς καὶ Διόδωρος) πρῶτοι διχῇ διελόντες τοὺς τῶν ψαλλόντων χορούς, ἐκ διαδοχῆς ᾄδειν τὴν Δαυϊτικὴν ἐδίδαξαν μελῳδίαν. καὶ τοῦτο ἐν Ἀντιοχείᾳ πρῶτον ἀρξάμενον, πάντοσε διέδραμε, καὶ κατέλαβε τῆς οἰκουμένης τὰ τέρματα.—Theodoret. Hist. Eccl., lib. ii. c. 24. p. 107.]

[p] [Ἰγνάτιος Ἀντιοχείας τῆς Συρίας τρίτος ἀπὸ τοῦ ἀποστόλου Πέτρου ἐπίσκοπος, ὃς καὶ τοῖς ἀποστόλοις αὐτοῖς συνδιέτριψεν, ὀπτασίαν εἶδεν ἀγγέλων διὰ τῶν ἀντιφώνων ὕμνων τὴν ἁγίαν Τριάδα ὑμνούντων, καὶ τὸν τρόπον τοῦ �ράματος τῇ ἐν Ἀντιοχείᾳ ἐκκλησίᾳ παρέδωκεν. ὁθεν ἐν πάσαις τοῖς ἐκκλησίαις αὕτη ἡ παράδοσις διεδόθη. οὗτος μὲν οὖν ὁ περὶ τῶν ἀντιφώνων ὕμνων λόγος ἐστίν.—Socrat. Hist. Eccl., lib. vi. cap. 8. p. 322.]

began there too; but whereas Theodoret goes no higher for the first authors of it than Flavian and Diodore, he makes Ignatius, the bishop there in the apostles' times, to have begun it, upon a vision of angels that he saw glorifying God after that sort. *Unde illa traditio in omnibus Ecclesiis recepta est,* lib. vi. c. 8. This vision is derided by our new masters, and of what authority it is we cannot tell but by Socrates' words; howsoever, whether the story be true or no, I am sure the thing itself is good, and if Ignatius did not hear the angels sing so, that which is better, the prophet Isaiah did, vi. 3. 'The seraphims stood upon the throne, and cried one to another, saying, Holy,' &c.

(*Quod scribit Theodoretus*[q] *primos fuisse Flavianum et Diodorum qui Antiochenis Davidicos Psalmos alternatim canendos tradiderunt, non de prima institutione, sed vel de instauratione vel de commodiore aliqua ratione alternatim concinendi intelligendum esse videtur.*)

Apud Latinos primum fuisse S. Ambrosium qui hanc ipsam consuetudinem introduxit scribit Isidorus, lib. i. *de Off.* cap. 7[r], *sed hoc de solo officio ecclesiastico in choro recitando accipiendum videtur. Nam in Missæ sacrificio Psalmum alternatim canendum tradidit Cœlestinus papa, ut in ejus vita legimus. Absolute autem usum canendi psalmos alternatim apud Latinos antiquissimum esse, perspicuum est ex Tertulliano quem supra citavimus*[s].

The Psalms sung standing, and the Hymns.

Cum vero cantamus psalmos stantes esse solemus, ut ex statu corporis demonstremus affectum mentis nostræ, hoc est, paratos nos esse, sive ad domandam carnem nostram, &c. Amal. Fort., lib. iv. cap. 3[t].

Rursus stando hymnos cantamus, in erectione corporum

[q] [This paragraph, Quod . . videtur, is a note on the word Theodoret in the beginning of the last paragraph.]

[r] [Apud Latinos autem primus beatissimus Ambrosius antiphonas constituit Græcorum exemplum imitatus: exhinc in cunctis occiduis regionibus earum usus increbuit.—Isidor. Hispal. de divinis Officiis, lib. i. cap. 7. Op. tom. vi. p. 69.]

[s] [See above, p. 53, note m.]

[t] [Amalarius Fortunatus de Ecclesiastico Officio, lib. iv. cap. 8. ap. Hittorpium de Div. Off. p. 185, D.]

ostendentes, quod in laudando Deum corda sursum erecta habere debemus. Durand., *in Ration.*, lib. v. c. 2. num. 24.

Unus in medium psalmos Domino cantaturus exsurgit. Cassian., *de Inst. Mon.*, lib. ii. cap. 5[a]. And the notes upon that place produce many more testimonies of the ancients to that purpose.

The Psalms begun by one and followed by the whole quire.

Uni ex ipsis hoc muneris dato, ut quod canendum est prior ordiatur, reliqui succinant; atque ita Psalmodiæ varietate superant noctem, &c. Bas., ep. lxiii.[x]

The Grecians had this order from the old Esseni, as Eusebius reports out of Philo, lib. ii. cap. 16. *Hist. Eccl.*[y] *Hymnos etiam qui a nobis recitari solebant, commemorat, et quo pacto cum unus suavi quodam concentu psallere decenter et modeste inceperit, reliqui placide et quiete auscultantes, posteriores hymnorum partes ad extremum una decantent.*

·?· W ·?· *Qui sequitur ordo intermiscendi Psalmos cum lectionibus, nititur can.* 17. *Conc. Laodiceni, his verbis*[z]*; In conventu fidelium, nequaquam Psalmos continuare conveniat, sed per intervallum per psalmos singulos recenseri debeant lectiones. Hæc a sanctissimo Conc. stututa A° D^ni* 368. *Quod non oportet plebeios Psalmos cantare in Ecclesia; nec libros, præter canonem, legi, sed sola sacra volumina N. T. vel V.*[a] *Idem. Conc., can.* 10.

At the end of every Psalm, &c., shall be repeated, Glory be to the Father, &c., As it was in the beginning, &c.] *Quos duos versus Nicæna synodus edidit, et Damasus Papa S^ti Hieronymi* The ninth exception of the Surveyor[b].

[a] [Cassianus de Cœnobiorum Institutis, lib. ii. c. 5. Op. p. 23. See notes d and e, ibid., p. 24.]

[x] [ἐπειτα πάλιν ἐπιτρέψαντες ἐνὶ κατέρχειν τοῦ μέλους οἱ λοιποὶ ὑπηχοῦσι· καὶ οὕτως ἐν τῇ ποικιλίᾳ τῆς ψαλμῳδίας, τὴν νύκτα διενεγκόντες μεταξὺ προσευχόμενοι, ἡμέρας ἤδη ὑπολαμπούσης, πάντες κοινῇ, ὡς ἐξ ἑνὸς στόματος καὶ μίας καρδίας, τὸν τῆς ἐξομολογήσεως ψαλμὸν ἀναφέρουσι τῷ κυρίῳ.—S. Basil. ep. 207 (al. ep. 63) § 3. Op. tom. iii. p. 311, C.]

[y] [τοὺς τε λέγεσθαι εἰωθότας πρὸς ἡμῶν ὕμνους ἱστορῶν, καὶ ὡς ἑνὸς μετὰ ῥυθμοῦ κοσμίως ἐπιψάλλοντος, οἱ λοιποὶ καθ' ἡσυχίαν ἀκροώμενοι, τῶν ὕμνων τὰ ἀκροτελεύτια συνεξηχοῦσιν.—Euseb. Hist. Eccles., lib. ii. cap. 17. p. 70.]

[z] [περὶ τοῦ μὴ δεῖν ἐπισυνάπτειν ἐν ταῖς συνάξεσι τοὺς ψαλμοὺς, ἀλλὰ διὰ μέσου καθ' ἕκαστον ψαλμὸν γίνεσθαι ἀνάγνωσιν.—Conc. Laod. can. 17. Conc. tom. i. col. 1500, B.]

[a] [ὅτι οὐ δεῖ ἰδιωτικοὺς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ, οὐδὲ ἀκανόνιστα βιβλία, ἀλλὰ μόνον τὰ κανονικὰ τῆς καινῆς καὶ παλαιᾶς διαθήκης.—Ibid., can. 59. col. 1508, A.]

[b] [pp. 46, 47.]

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rogatu in fine Psalmorum cantari instituit[c], Dur., l. v. cap. 2. n. 17. *Quia enim Dominus dixit, Adhuc te loquente adsum, ideo quasi jam nos intellexerimus exauditos esse, gratiarum actiones Trinitati tribuimus, dicentes, Gloria, &c., ib.* See a strange story there of one that could say, "Glory be to the Father, and to the Son;" but could not bring out "to the Holy Ghost;" while St. Gregory had made him confess his sin against the Holy Ghost, simony, and then he spake it plain, *ib.*, n. 20.

Glory be to the Father, &c., repeated at the end of every Psalm.

This was in use before the fourth council of Toledo, for in the fourteenth canon[d], whereas before it was the custom to say *Gloria Patri*, &c., it is there ordained in this manner; *Statuimus et in fine Psalmorum, non Gloria Patri, sed Gloria et Honor Patri dicatur: qui vero hoc præterierit excommunicetur;* and *can.* 12[e]. *Acriter reprehenduntur illi qui respuunt hunc hymnum, quem in fine omnium Psalmorum dicimus, Gloria, &c., vide quæ annotavimus in latere opposito*[f].

Then shall be read two lessons, &c.] The tenth exception of the Surveyor[g].

Why Lessons intermingled in the service.

The inferior parts of the soul being vehemently intent about psalms and prayers, and therefore the likelier to be soon spent and wearied; thereupon hath the Church interposed lessons to be read betwixt them, for the higher part of the soul, the understanding, to work upon, that by variety neither may be wearied, and both be an help one to the other. Hook., lib. v. § 34[h].

[c] [See above, p. 48. note l.]

[d] [The words of the canon are; In fine Psalmorum non sicut a quibusdam hucusque, Gloria Patri, sed Gloria et honor Patri dicatur . . . universis igitur ecclesiasticis hanc observantiam damus, quam quisquis præterierit communionis jacturam habebit.—Conc. Tolet. IV. can. 15. Concil., tom. vi. col. 1456, D, E.]

[e] [If, the canon says, they reject all hymns of human composition, let them reject that hymn also which was composed by men, the Gloria Patri, "respuant ergo et illum hymnum ab hominibus compositum, quem quotidie publico privatoque officio in fine omnium Psalmorum dicimus; Gloria et honor Patri, et Filio, et Spiritui Sancto in sæcula sæculorum. Amen." It does not appear that these persons did reject it, but the contrary.—Ibid., can. 13. col. 1456, A.]

[f] [i. e. The foregoing paragraph from *Quos duos* to n. 20.]

[g] [p. 47; on the discrepancy between the lessons as appointed in the second book of Edw. VI. and that of Elizabeth.]

[h] [The Laws of Ecclesiastical Polity, book v. chap. 34. § 1, with some variations.]

The first of the Old Testament.] So Joh. Cassianus[l], *de Inst. Mon.*, l. ii. c. 4, tells us, that it was the general custom of all the Christians through Egypt to do. *Per universam Ægyptum* [*et Thebaidem, duodenarius*] *Psalmorum numerus* [*tam in vespertinis, quam in nocturnis solemnitatibus*] *custoditur, ita duntaxat, ut post* [*hunc*][1] *duæ lectiones, Veteris scilicet ac Novi Testamenti, singulæ subsequantur. Qui modus antiquitus constitutus idcirco per tot sæcula intemeratus nunc usque perdurat, quia non humana adinventione statutus, &c.*

Usum etiam lectionum antiquissimum esse in Ecclesia perspicuum esse potest ex Apologia 2. S. Just. Mart. ubi dicit, Lectiones ex prophetis et apostolis in conventu fidelium legi solitas. Item ex concilio Laodiceno, quod ante annos mille ducentos celebratum fuit; statutum enim, cap. 17[k]*, ut psalmis lectiones interserantur*[l].

The minister that readeth the lesson, standing, &c.] *Unus in medium* [*psalmos Domino cantaturus*] *exurgit* [. . . .], *cæteris sedentibus, et in psallentis verba omni cordis intentione defixis. Cassian. de Inst. Mon.*, lib. ii. c. 5[m]. *ubi Schol. Omnes qui aderant non recitarunt psalmos, sed solummodo amicum psallentem auscultarunt. Ita ex hoc loco utrumque habetur, et psallentem stetisse, et non psallentes consedisse; unde orta consuetudo, quæ etiamnum observatur, ut qui legit S. Script., &c., ipse quidem lector stando legat, reliqui omnes sedendo auscultent. Unde μεσοχοροὶ dicti, id est in medio choro stantes, apud Sidonium Apollinarem*[n].

Lecturus autem lectionem ad librum accedens, super gradum ascendit, quia doctor perfectiori vita vulgus transcendere debet. Durand., lib. v. c. 2. num. 13.

Before every lesson the minister shall say thus, &c.] Hugo Victorinus[o], lib. ii. *de Off.*, cap. 3, *quærit, Cur in lectioni-*

[1] [Cassian. de Cœnobiorum Instit., lib. ii. cap. 4. Op. p. 21. The words in brackets are added out of Cassian.]

[k] [καὶ τα ἀπομνημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητων ἀναγιγνώσκεται μέχρις ἐγχωρεῖ.—S. Justin Mart., Apol. I (al. Apol. 2) § 67. Op. p. 83. D.]

[l] [διὰ μέσου καθ' ἕκαστον ψαλμὸν

[m] [Cassian, ubi supra, p. 23.]

[n] [These are the words of the Scholion on Cassian, lib. ii. c. 5. (p. 25) except that the passage begins "Patres illos non recitasse quidem psalmos, sed . . . auscultasse," &c.]

[o] [Hug. de S. Victore, lib. ii. de divinis officiis, ap. Hittorpium de div. off., p. 715. On the contrary he raises the

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bus, &c., semper pronunciatur titulus authoris aut libri; et r
spondet, ad missam convenire quoque bubulcos, qui nesci
de authore nisi doceantur.

DE LECTIONIBUS.

The Lessons read not sung.

Then shall be read two lessons distinctly with a loud voic
that the people may hear.] For in the Church of Rom they were wont to sing them *modulate*, and so they use to still; which how ancient a custom it is I cannot tell, b sure it cannot boast of many years, for thus writes the Durand. in his *Rationale*, that lived not long ago; *Lection quoque in singulis horis tam nocturnis quam diurnis dicuntu et dicitur lectio, quia non cantatur ut psalmus vel hymnus, s legitur tantum. Illic enim modulatio, hic sola pronunciati quæritur.* Thus Durandus, in his *Rat. Div. Off.*, lib. v. c. n. 43. So singing of lessons (what commendation soever i may have, as I myself mislike it not) is not so ancient as th plain reading of them, according to this rubric and appoint ment of our Church.

And to the end the people may the better hear, in such place where they do sing, there shall the lessons be sung in a plain tune after the manner of distinct reading.] And this is the reason that in places where they sing, all our prayers are sung in plain and audible tone. Reading hath not the force to affec and stir up the spirit, which a grave manner of singing has and singing, if it be not tempered with that gravity whic becomes the servants of God in the presence of His hol angels, is fuller of danger than of edification; therefore hat our Church most prudently appointed the lessons and prayer so to be sung as may make most for the dignity and glory o God's high and holy service, and be also a means to inflam men's affections, to stir up their attentions, and to edif their understandings; which is answerable to St. Augustine'

stle and Gospel) in the Mass. His answer, however, is applicable to our practice in daily Morning and Evening Prayer; his words are; Quæritur cur in lectionibus diurnis, &c. *non* pronunciatur auctor, sicut in his quæ ad missam leguntur. Quod ideo fit quia bubulci et subulci et omnes fere operi rii ad missam conveniunt, ad cæteri autem horas clerici, &c. . . . qui ex ve bis auctorum propter frequentem co suetudinem audiendi satis auctor cognoscunt.]

). x. Confess., cap. 33[p], when he wished for the
ı of that custom which Athanasius was wont to use,
'em [*tam*] *modico vocis flexu jubebat sonare, ut provicinior foret quam canenti.*

'ymnis qui in divinis officiis canuntur, in genere[q].

tiquity of hymns in the Christian Church doth suffi-
)pear, by that of our Saviour, Matt. xxvi. *Et hymno runt.* Whereupon St. Chrysost., Hom. lxxxiii. in Matt.[r] *nam cecinit, ut nos quoque similiter faciamus*[s]. So afterwards ordered it in the Church of Colossus; *vobismetipsis in psalmis et hymnis, &c.* Col. iii., ; find presently after practised in the Church of ia in Egypt, founded there by St. Mark, as Philo[t], ., lib. ii. cap. 16, writes of the Christians there[u], (and :rome writes in the life of Philo[x], and of St. Mark[y], re him Epiphanius[z],) that in their churches (their 'æ, *σεμνεῖα μοναστήρια*, places of solitariness, and . from company) they did[a] *leges et oracula a pro-*

:. Conf., lib. x. cap. 33. § ı. i. col. 187 F.]
ı written on an interleaved :e to the Te Deum.]
στησε καὶ ὕμνησε μετὰ τοῦ αἱ ἡμεῖς τοῦτο ποιῶμεν.—S. ı Matt. xxvi. 30. Hom. 82 ». tom. vii. p. 784, B.]
m eo modo (aliquorum impediat ut majora studioso- peranda sint, quam calumletrimenta metuenda, sine faciendum est maxime id de Scripturis defendi pode hymnis et psalmis caı et ipsius Domini et apoıbeamus documenta et exæcepta.—S. Aug., epist. 55, ım (aliter ep. 119) cap. 18. ım. ii. col. 142, A.]
low, note a.]
ords in brackets are added al note.]
Judæus . . . librum de priEvangelistæ apud Alexaens Ecclesia, in nostrorum us est. . . . Ex quo apparet ım Christo credentium fuam quales nunc monachi esse nituntur et cupiunt. . . . Patrimonia, egentibus dividuntur, orationi vacatur et psalmis, doctrinæ quoque et continentiæ, quales et Lucas refert primos Jerosolymæ fuisse credentes.—S. Hieron. de Vir. Illust., cap. 11. Op. tom. ii. col. 833.]

[y] [Philo disertissimus Judæorum videns Alexandriæ primam Ecclesiam adhuc Judaizantem quasi in laudem gentis suæ librum super eorum conversatione scripsit.—S. Hieron. ibid. cap. 8, Op. tom. ii. col. 829.]

[z] [ἐωθινοί τε ὕμνοι ἐν αὐτῇ τῇ ἁγίᾳ ἐκκλησίᾳ διηνεκεῖς γίγνονται, καὶ προσευχαὶ ἐωθιναί, λυχνικοί τε ἅμα ψαλμοί, καὶ προσευχαί.—S. Epiph. adv. Hæres., lib. iii. tom. 2. Expos. fid. Cath., cap. 23. Op. tom. i. p. 1106, A.

ἐν ψαλμῳδίαις δὲ οἱ πλείους (τῶν μοναχῶν), καὶ εὐχαῖς διηνεκέσιν ἀναγνώσεσί τε γραφῶν ἁγιῶν, καὶ ἀποστηθισμοῖς ἀσκοῦνται.—Id. ibid., p. 1106, D.]

[a] [ἐν ἑκάστῃ δὲ οἰκίᾳ ἔστιν οἴκημα ἱερὸν ὃ καλεῖται σεμνεῖον καὶ μοναστήριον· ἐν ᾧ μονούμενοι τὰ τοῦ σεμνοῦ βίου μυστήρια τελοῦνται· μηδὲν εἰσκομίζοντες, μὴ ποτὸν, μὴ σίτιον, μηδέ τι τῶν

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phetis divinitus edita, et hymnos recolere, aliasque res, quibu[s] divina scientia et vera erga Deum pietas crescat et perficiatur. Item[a], *non contemplationi solum se dedunt, sed etiam cantione[s] et hymnos variis metri et carminum cujusque modi (et) numeri[s] graviter, fusis apte et convenienter ad Dei honorem et lauder[n] conficiunt.* And if this be not to be understood of the ancien[t] Egyptian Christians, as Eusebius thought, but of the Esseni the strictest livers among the Jews, as Scaliger[b] and Casau[bon][c] affirm with great probability, yet it will be a goo[d] pattern to take it in succession from them, seeing Chris[t] and St. Paul may be thought not to be the first that use[d] any such hymns, but followed the religious custom of th[e] best Jews, and approved it by their fact; yet to make i[t] good, that after the apostles the true Christians, as well a[s] these Esseni, used these hymns, St. Basil, ep. lxiii.[d], bein[g] unjustly blamed for bringing them into the Church of Neo[-] caesarea, answers for himself, that it was the custom of Egypt and Syria, and many other places, so to do of old. And s[o] of the Churches in Pontus and Bithynia, Pliny, the Empero[r] Trajan's vicegerent there, affirmeth[e] that the only crime h[e] there knew of them was that they used to meet togethe[r] and to praise Christ with hymns as a God. And this cus[-] tom of singing hymns with instruments of music is as ancien[t] as Moses, when he came out of Egypt with the Israelites and was so practised till David's time, by whom they wer[e] much augmented. And after him they continued amon[g] the kings and prophets till the coming of Christ, who gav[e] us an example to do as they did still. In the meanwhile w[e]

[illegible]

Exer. i. sect. 9. p. 37. ed. Genev. 1655.

[d] ἐπὶ τούτοις Λιβύη [illegible] Αἰγυπτίους [illegible] καὶ Λίβυας [illegible], Θηβαίους, Παλαιστινούς, Ἄραβας, Φοίνικας, Σύρους, καὶ τοὺς πρὸς τὸν Εὐφράτην κατοικοῦντας, καὶ πάντας ἁπαξαπλῶς [illegible] καὶ [illegible] — S. Basil [illegible] 207 [illegible] § 3. Op. tom. iii. p. [illegible]

are little beholden to Scaliger, who in his vein of contradiction tells us, *satis superstitiose*, that *quidam Christiani etiam hodie sacris ἐπορχοῦνται, et musicis instrumentis, tympanis æneis et aliis ejusmodi perstrepunt, ut bacchantes putes* (wondrous modestly!) *qui mos a veteri Ecclesiæ ritu alienus*, (wondrous confidently!) What he calls the ancient Church I cannot tell; but when men mislike a thing, especially such critics as he was, impatient of anything that crossed the puritanical platform, they can shut up the Church into what straits and what number of years they list. Let Scaliger come and shew us whether the same Spirit of God assisted not His Church in this pious institution, in St. Basil's, St. Hilary's, and St. Ambrose's time, that assisted the kings and prophets and apostles before. We have the direction from St. Paul. If the ancient Christians under persecution could not practise it openly, what is that to hinder other Christians afterwards, when they were a settled and flourishing Church, to follow the examples of so many holy men in all ages, and of Christ, and the apostles themselves? If those *Quæst. et Resp. ad Orthodoxos* be Justin Martyr's, as they may be with admission of some later interpolations, then was the custom of singing hymns used in his time, with vocal but not instrumental music (for they could not do all at once) *Qu.* 107[g]. After him, the first I find in the Latin and West Churches is St. Hilary, the bishop of Poitiers in France, whom Isidore Hisp. *de div. Off.*, c. 6. l. i.[i], makes the first author of ecclesiastical hymns, as he found it in St. Hierome, in his book *de Scrip. Eccl.*[k], where he says that St. Hilary made a book of ecclesiastical hymns and songs for the Church. After him, St. Ambrose brought it into the Church

[f] [J. J. Scaligeri, Elenchus Trihæresii Nic. Serrarii, c. 29. p. 239. 8vo. Franc. 1605.]

[g] [οὐ τὸ ᾄσαι ἁπλῶς ἐστὶ τοῖς νηπίοις ὁρμόδιον, ἀλλὰ τὸ μετὰ τῶν ἀψύχων ὀργάνων ᾄσαι . . . διὸ ἐν ταῖς ἐκκλησίαις προαίρεται ἐκ τῶν ᾀσμάτων ἡ χρῆσις τῶν τοιούτων ὀργάνων καὶ τῶν ἄλλων τοῖς νηπίοις ὄντων ἁρμοδίων, καὶ ὑπολέλειπται τὸ ᾄσαι ἁπλῶς.—Quæst. et

[h] [Audiat orantis populi consistens quis extra ecclesiam vocem, spectet celebres hymnorum sonitus.—S. Hilar. in Psal. lxv. 1. Op. tom. i. col. 196, C.]

[i] [Hilarius autem Gallus, episcopus Pictavensis, eloquentia conspicuus, hymnorum carmine floruit primus.—Isidor. Hispal. de Divin. Officiis, lib. i. cap. 6. Op. tom. vi. p. 369.]

[k] [Est ejus (Hilarii) . . . liber hym-

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of Milan, *ad leniendum mœsti populi fastidium;* while the were praying night and day for the safety of their bisho persecuted by the Arian empress Justina, the mother Valentinian, as St. Augustine writes, in his Confessions (*Conf.*, lib. ix. c. 6 et 7[m], et lib. i. *Retract.*, c. 21[n]. *Ite Strabo de Reb. Eccl.*, c. 25[o]; *Berno de Missa*, c. 2[p]; *Con Tolet.*, iv. c. 12[q].) And from hence came all hymns for t most part to be called *Ambrosiani*, because from him the began to be spread over all the Latin Church; as a long tim before they had the Greek. So St. Benedict, in his Rule calls them *Ambrosiani*, &c. After him St. Hierome, *ad P* 64[s], gives testimony of them, *Matutinis, vespertinisque hymn delectatur Deus, &c.;* and Possidonius[t], in the life of St. Aug cap. 28, tells us that one of the causes why he wept an grieved so much was, *Quoniam per immanitatem Wandaloru hymni laudesque Dei in Ecclesia deperierunt.* There needs n farther deduction of them, for every man knows how the have been always since those times practised with great an

[l] [The references which follow are in the margin of the original.]

[m] [Non longe cœperat Mediolanensis Ecclesia genus hoc consolationis et exhortationis celebrare, magno studio fratrum concinentium vocibus et cordibus. Nimirum annus erat, aut non multo amplius, cum Justina Valentiniani regis pueri mater, hominem tuum Ambrosium persequeretur hæresis suæ causa, qua fuerat seducta ab Arianis. Excubabat pia plebs in ecclesia mori parata [illegible]

pam diluit.—S. Aug. Retract., lib. i. 21. Op. tom. i. col. 32, B.]

[o] [Walafridus Strabo, lib. de exordi et incrementis rerum ecclesiasticoru c. 25. De hymnis et cantilenis et exo diis eorum. (to the same effect as Aug.) ap. Hittorp. de Div. Off., 350.]

[p] [Berno Augiensis, libellus de qu busdam rebus ad missam spectantibu c. 2. De Gloria in excelsis; ap. Hittor p. 358.]

religious solemnity in the Church. Only because Scaliger is pleased, *pro criticorum imperio*, to deride them, I cannot but put him in mind, how ill displeasing [and] harsh the effeminate Geneva tunes were to the gravity and ears of the ancient Church, and how highly esteemed the solemn music of the Christians was by all pious and learned men, even in primitive times; for thus Euseb., lib. vii. cap. 24[u], gives us the epistle of the bishops, gathered together at the council of Antioch, (which was almost 1400 years ago, it wants but three of it[x]), against the pernicious heretic Paulus Samosatenus, written to Dionysius the pope of Rome and others; *Quid vobis in memoriam revocemus, quem ad modum psalmos et cantus, qui ad D. N. J. Christi honorem decantari solent, tanquam recentiores et a viris recentioris memoriæ editos exploserit iste Samosatenus?* (as Scaliger has done for all the world) *et in media Ecclesia solenni paschatis die, mulieres, quæ inanes cantilenas* (*quas si quispiam audiret plane exhorresceret*) *in ipsius laudem funderent, pararit?* And thus have our new masters and mistresses at Geneva made known to the world from whom they took example to thrust out the solemn music of David's own psalms, and other glorious hymns of holy men, from the Church, and to give us songs of their own altering and composing to be sung instead of them, by a company of rude people, cobblers and their wives, and their kitchen-maids and all, that have as much skill in singing as an ass has to handle an harp, *Asinus ad Lyram. Vide Bellarm.*, tom. iv. *de bonis Operibus in particul.*, lib. i. cap. 16. *de Antiq. hymn.*[y]

[u] [ψαλμοὺς τὲ τοὺς μὲν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν παύσας, ὡς δὴ νεωτέρους καὶ νεωτέρων ἀνδρῶν συγγράμματα, εἰς ἑαυτὸν δὲ ἐν μέσῃ τῇ ἐκκλησίᾳ, τῇ μεγάλῃ τοῦ πάσχα ἡμέρᾳ ψαλμωδεῖν γυναῖκας παρασκευάζων, ὧν καὶ ἀκούσας ἄν τις φρίξειεν . . . τί ἂν ταῦτα γράφοιμεν;—Epist. episcoporum in conc. ap. Euseb. Hist. Eccles., lib. vii. cap. 30. p. 362.]

[x] [The words in parenthesis are a marginal note. The council of Antioch was in 264, and therefore the date of this writing should be 1661. The body of the notes, however, was certainly written forty years earlier.]

[y] [The chapter is headed "Defenditur cantus, qui in officio divino adhiberi solet."—Bellarm., Op. tom. iv. p. 516.]

THE ANTIQUITY OF TE DEUM.

This canticle was miraculously framed by the two ol holy and famous fathers of the Church, St. Ambrose an St. Augustine, who to the admiration of all men sung i on the sudden together, one answering another *alternatin* and verse by verse, as if God had from heaven taught the what to say, presently after St. Augustine's baptism at M lan; which story is written by St. Dacius, a bishop of Mila not much after St. Ambrose's days, in the first book of h Chronicle, and the tenth chapter[z]. *Floruit autem S. Daciu* (says S. Greg. lib. iii. *dialog.* cap. 4.[a]) *Imperante Justin seniore.*

And after this hymn was so wonderfully framed by thes two holy and learned doctors (saith Dacius) the whol Church of Christ here in our western parts began to use in their offices, which appears plainly to have been so use indeed by the ancient rule of St. Benedict[b], (which wa afterwards confirmed by St. Greg.[c]) where before the lesso *ex Evangelio*, is *Te Deum laudamus* prescribed to be sun *Secundum antiquam consuetudinem Ecclesiæ.* Being an ancier hymn then in his time, it cannot be thought to be less tha twelve hundred years old and upwards, the time wherein S Augustine was christened by St. Ambrose[d].

The Puritan asks why *Gloria Patri* is not repeated at th end of *Te Deum*, as well as at the end of *Benedicite*; 9. 1[e].

[z] This Chronicle exists in MS. only. The passage in question is cited by Possevin in his Apparatus Sacer under Dacius, p. 409. ed. 1608; he says, "Chronicon scripsit, in quo inter alia testatur, lib. i. cap. 10, a sanctis patribus Ambrosio et Augustino, [illegible]

cap. 4. Op. tom. 2. col. 285. A.]

[b] Post quartum autem responsorium incipiat Abbas hymnum, Te Deum laudamus, quo dicto legat Abbas lectionem de Evangelio, &c.—S. Benedicti Regula Monachorum cap. [illegible] Holstenii Codex Regularum, tom. [illegible] p. 121.

[c] See his commendation of the Rul Dialog. lib. ii. cap. 36. Op. tom. [illegible] col. 272. E. and his reference to it [illegible] monks in his epistles, [illegible] iv. Epist. 48. ibid. [illegible] 1157. [illegible]

De Hymno trium Puerorum.

Or this Canticle, *Benedicite Omnia Opera.*] *Hymnum quoque Trium Puerorum, in quo universa cœli et terræ creatura Deum collaudat, et quem Ecclesia tota Catholica per totum orbem diffusa celebrat* [. . . .], *publice sanctum concilium decantari instituit. 4 Conc. Tolet. Can.* 13[f].

In the Common Prayer-book, 2° Edw. VI. it is appointed[g], that this canticle be used all Lent long after the first lesson, instead of *Te Deum,* which was to be said all the year besides.

Lord have mercy upon us. Christ have mercy upon us.] The eleventh exception of the Surveyor[h].

This is in other letters to shew that according to the ancient custom the people use to answer the minister, as at the end of the Litany. And it is to be noted, that the book does not everywhere enjoin and prescribe every little order, what should be said or done, but take it for granted that people are acquainted with such common, and things always used already. Let the Puritans then here give over their endless cavils, and let ancient custom prevail, the thing which our Church chiefly intended in the review of this service.

Then the minister, clerks, and people, shall say the Lord's Prayer with a loud voice in English.] The twelfth exception of the Surveyor[i].

The third Collect for Grace.] ·?· W ·?· "This collect is in some places by laudable custom repeated of the people, as the confession is. And thus in St. Greg. under Paul's by

[f] [Concil. Tolet. iv. (A.D. 633.) can. 14. Concilia, tom. vi. col. 1456, C.]

[g] [After the first lesson shall follow Te Deum Laudamus, in English, daily throughout the year, except in Lent, all the which time in place of Te Deum shall be used Benedicite, &c. —Rubric in Book of Common Prayer, 1549.]

[h] [Whether it be warranted by 1 Eliz. cap. 2, that the clerks or people should say the second of these versicles (the minister for the time being silent) . . seeing by the book the minister should read also.—Survey, p. 46.]

[i] [Ibid. p. 48, objecting to the "loud voice," "the often repeating of the Lord's prayer," and the omission of the Doxology, "therein following the Mass-book rather than Scripture."]

Dr. White. Mart. 1621." *Pertinet ad ultimam collectam in Vesperis*[k].

Safely brought us to the beginning of this day.] Which shews when the Morning Prayer should regularly be said, at the first hour of the day, which is six o'clock in the morning, and not towards high noon-day, or after nine, when the morning is past.

ORDER FOR EVENING PRAYER.

The Priest shall say, Our Father, which art in heaven, &c.] Not that the Priest should begin Evensong with the Lord's Prayer, before he has read the Sentences, Confession, and Absolution, as at Morning Prayer, as he is by the rubric there enjoined[l], but that after those Sentences, &c. as a preparation both to Morning and Evening Prayer, he should begin and say, Our Father, &c. And therefore, because many neglecting the preceding rubric, which rules this, do begin the Evensong here, it gave occasion to the puritans, in their Survey[m] to ask, whether ministers were not as punishable for that neglect, as for not wearing of a surplice? And truly I think they are. It is the fourteenth canon that forbids ministers to diminish any part of divine service, as it is appointed, in regard of preaching, or any other respect, which they that curtail service are wont to allege.

[ON THE QUICUNQUE VULT.]

That we worship one God in Trinity.] *Vide hæresim Fausti Manichæi apud S. Augustinum*, tom. vi. *Contra Faust. Man.*, lib. 20. cap. 12[n].

[k] [The former part of this note is crossed out by Bp. Cosin. The last words seem intended as a correction, intimating that it is the third Collect at Evening Prayer, "Lighten our darkness," which was so repeated.

[l] [In the Prayer-books before the last review the Rubric at the beginning of Morning Prayer was, "At the beginning of these sentences," &c., and the order for Evening Prayer began simply as in the text.]

[m] [Survey, Exception 8. Quære 22. p. 16.]

[n] [S. Aug. cont. Faustum Man., lib. xx. c. 12. Op. tom. viii. col. 311. F. Faustus said, "Igitur nos Patris quidem Dei omnipotentis et Christi filii

THE LITANY.

Λιτανίαι e Græco Μηνιαίῳ[o]. ·?· W. ·?· "The Litany to be said or sung in the midst of the church. Injunct. Eliz.

"The Priest goeth from out of his seat into the body of the church, and (at a low desk before the chancel door, called the faldstool) kneels, and says or sings the Litany.

"Vide Proph. Joel, *de medio loco inter porticum et altare ubi sacerdotes et prophetæ ingemere et ingeminare jussi, Parce Domine, Parce populo Tuo &c. temporibus jejuniorum.*"

To be used upon Sundays, Wednesdays, and Fridays, &c.] So ordered by the compilers of this book, at first in imitation of the Lutheran Church. *Apud nos* (saith Chemnitius, Exam. p. 4, pag. 158[q].) *singulis septimanis certo aliquo die populus frequentior convenit ad publicas et solennes supplicationes, quæ Litaniæ vocantur.*

From all sedition and privy conspiracy.] Here would the puritans have Henry the Eighth's old words come in again, which he added to the litany upon his falling out with the pope, viz., "From the tyranny of the bishop of Rome and all his detestable enormities[r];" because religious people may suspect that by the leaving out of these words we are declining, and going back again to popery. See the Survey, q. 13[s].

·?· W ·?· "1. By the mystery of Thy holy Incarnation;

sub triplici, ac non potius sub multiplici, non appellatione tantum, sed etiam re, si quot nomina, tot personæ sunt?" &c.]

[o] [In Nichols *λιτανεύω*. What correspond to our Litanies in the Greek services are the Ectinia, which form a part of the morning, evening, and eucharistical services, and being said by the deacon, are printed separately in the Diaconicum as well as in the Liturgies; or perhaps rather the special services of deprecation, which are found in Goar, Rituale Græcorum, pp. 766, sqq.]

[p] [pp. 49—56, containing very many exceptions.]

[q] [Chemnitii Examen Decretorum Concil. Trident. par. 4. c. de superstitiosa clesiæ conventus, p. 167. ed. Fran. 1574.]

[r] [This clause first appeared in "The Primer set forth by the King's Majesty and his Clergy, A.D. 1545." (Three Primers put forth in the reign of Henry VIII. p. 482, Oxford 1834,) only that the epithet there was "abominable." In the Prayer-books of Edw. VI. it is "detestable." The clause was omitted in the beginning of the reign of Elizabeth, being specified as omitted in the Act of Uniformity, 1 Eliz. cap. 2.]

[s] [Exception 13. Quære 34. pp. 49, 50. Whether the litany in the K. B. be as it should be, by 1 Eliz. cap. 2. The Act of 1 Eliz. cap. 2 said only, "the form of the litany is altered

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2. By Thy holy Nativity, 3. and Circumcision; 4. By Thy Baptism, 5. Fasting, 6. and Temptation; 7. By Thine Agony, 8. and Bloody Sweat; 9. By Thy Cross, 10. and Passion; 11. By Thy precious Death, 12. and Burial. *His* 12 *Deus in carne manifestatus.* 1. By Thy glorious Resurrection, 2. and Ascension, 3. and by the coming of the Holy Ghost. *His* 3 *justificatus in spiritu.* 1 Tim. iii. 10."

·?· W ·?·—*To succour—all that be in danger,—that travel by land,—or by water,—all women labouring of child,—all sick persons,—and young children,—and all prisoners and captives.*] "*Ecclesia pia mater in hoc versiculo 7 personas* (*quas vocant canonici* '*miserabiles*') *commemorat, dignasque existimat duplici privilegio, viz. solenni publicarum precum interesse, et carnium esu tempore quadragesimali.*"

Distinction of mortal and venial sins.

—*To forgive us all our sins, negligences, and ignorances.*] A strange presumption it is for so many private writers as we have among us, to make so much ado with them of the Church of Rome, about the distinction of mortal and venial or lesser sins, whenas the Liturgy of our own Church does here so manifestly acknowledge so much.

[PRAYER FOR THE CLERGY AND PEOPLE[t].]

—*Send down upon our bishops and curates.*] ·?· W ·?· "*Ministri nunc appellantur, quos olim ecclesia veriori nomine curatos dixit propter animarum curam. Non ergo hic solum subsidiarii intelligendi, sed ipsi quibus cura incumbit.*"

The grace of our Lord Jesus Christ, &c. Amen.] ·?· W ·?· "Here the minister riseth, and if there be a sermon an introit is sung, and after sermon they ascend with three adorations towards the altar. If both ministers or priests, the one at one end, the other at the other, representing the two cherubims at the mercy-seat. If one be but a deacon, he kneels at the door[u]."

[t] [This and other prayers were placed at the end of the Litany before 1662.]

[u] [This note of Bp. Andrewes' belongs to the end of the Litany, which was followed by the celebration of the Holy Communion; in other copies of his notes it is marked "Ad Communionem."]

[ON THE COLLECTS, EPISTLES, AND GOSPELS.]

Ratio ordinis Evangeliorum de tempore per totius anni curriculum.

The Church hath not appointed these following gospels and epistles, but upon special relation to the time wherein they read. And it is admirable to see with what order and wisdom all things are disposed and brought in *tempore suo*, that they might be the more kindly for the putting us in mind of what we are about, or what we have to do.

The whole year is distinguished into two parts: the time of Christ's living among us here on earth, which is the first; and our time of living here after His example, which is the second. For the first are all the Sundays appointed from Advent to Trinity Sunday. For the rest are all the Sundays after Trinity to Advent again. (*Veteres distinxerunt hæc duo tempora in tempus Dominicæ dispensationis, et tempus nostræ peregrinationis*[x].) And because the first part is conversant about the life of Christ, and the mysteries of His divine dispensation, therefore beginning at Advent is the memory of His incarnation celebrated, and after that His nativity, then His circumcision, His manifestation to the Gentiles, His nonage, His doctrine, His miracles, His passion, His burial, His resurrection, His ascension, His sending of the Holy Ghost, all in a most absolute order: in all which we see the whole story and course of our Saviour, in manifesting Himself and His divine mysteries to the world. So that the Gospels read through all this part of the year, have their chief end and purpose to make us know and remember orderly with grateful hearts, what excellent benefits God the Father hath communicated unto us, first by His Son, and then by His Holy Spirit, making us the heirs of heaven, that before were the sons of hell; for which unspeakable goodness, we do most fitly end this part of the year, with giving praise and glory to the whole blessed Trinity.

The second part, which contains all the Sundays after that, being for our guidance in the peregrination that we

[x] [The words in parentheses are written in the margin of the original.]

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have living in this world, hath for it such gospels in order appointed, as may most easily and plainly instruct and lead us in the true paths of Christianity; that those which are regenerated by Christ and initiated in His faith, may know what virtues to follow, and what vices to eschew.

Thus in the first part we are to learn the mysteries of Christian religion; in the second we are to practise that which is agreeable to the same: for so it behoves us not only to know that we have no other foundation of our religion but Christ Jesus, born, and crucified, and risen, &c., for us; but further also, to build upon this foundation such a life as He requires of us. And because the first part ends with Pentecost, the giving us a new law in our hearts; therefore the second [is] to begin with the practice of that law: that as the children of Israel did pass the desert by the direction of Moses, so we may pass through this world by the guidance of our Saviour, and overcoming at last our spiritual enemies, we may come to our heavenly dwelling-place, and there remain with Him for ever.

The service of the Sunday is appointed to be longer than upon other days of the week, and the like upon holy days and festival days; for so it was ordered in the law, that upon great feasts and the Sabbath days, the sacrifice should be twice as much as upon the ordinary days of the week, Numb. xxviii. 9, 10, &c.

Why the year begins at Advent.

Of the First Sunday in Advent.] By the peculiar computation of the Church, this is the first Sunday in the year. "For she neither follows the course of sun or moon, to number her days and nights according to their revolution; but Jesus Christ being to her as the only Sun and Light whereby she is guided, she following His course alone, beginning and ending her year with Him: when this Sun of righteousness therefore doth arise, that is, when His first coming and incarnation is propounded unto us, then begins the year of the Church, and from thence are all her other days and times computed." Fer. 5. 1. Dom. 26. p. Pent.[y]

[y] [Joannes Ferus, Postillæ sive conciones in Evangelia et Epistolas, quæ a die Paschæ ad Adventum usque, Dominicis diebus in Christi Ecclesia

The Second Sunday in Advent. Collect.] This Collect i not in the Roman Missal.

The Third Sunday in Advent, Epistle. And stewards of th secrets of God.] Vide Wint. Conc. p. 22[z].

The Fourth Sunday in Advent, Gospel. What art thou?] Vide lib. intitul. The Christian Directory, p. 203[a].

Christmas-day. Festum Principale.

St. Stephen's day. Festum duplex minus.

St. John the Evangelist's day. Festum duplex minus.

Innocents' day. Festum duplex minus.

The Sunday after Christmas-day. The fourteenth exception of the Surveyor[b].

Collect. This day to be born, &c.] The fifteenth exception of the Surveyor[c].

The Circumcision of Christ. Festum duplex minus.

His name was called Jesus.] Vide the Christian Directory, p. 211[d].

The Epiphany.

This epistle and the collect run all upon the calling of the Gentiles, because Christ was this day made first known unto them in the persons of the wise men that came from the east to worship Him.

Of the high and great feast of Christ's Epiphany.

This high day's solemnity is one of the greatest feasts which the Church doth celebrate in memory of our Saviour; a feast not only honoured by devout Christians in all ages,

leguntur. Domin. 26. post Pentecostem, Serm. i. p. 1524. The passage is translated from Ferus, the first sentence only being altered to adapt it from the last Sunday of the Christian year to the first.]

[z] [This reference is to a sermon of Bp. Andrewes (of Winchester). Serm. 3. Of the Nativity, p. 22. ed. fol. 1629. (vol. i. pp. 42, 43. ed. Oxford, 1841,) Christianity; the 8th proof, the general expectation of the people.]

[b] [p. 56, on the words of the Collect "the young Innocents Thy witnesses" that they were not martyrs.]

[c] [The exception is, "Whether these words, 'this day,' be evidently grounded upon the word of God, seeing Christ was born but upon one day," p. 57; the words are now altered to 'at this time

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but reverenced even by the emperors themselves that we the enemies of the catholic Church; as by Julian the apc tate, who to cover his hidden malice against Christ's religio

ib. 21 [e].

Cum esset in Galliis (saith Ammianus Marcellinus,) *voluit die cum cæteris Christianis sacris interesse mysteriis. Juli nus autem ut hæc interim celarentur, feriarum die quem cel brantes mense Januario Christiani Epiphaniam dictitant, pr gressus in eorum Ecclesiam, solenniter numine orato discess* It was also honourably observed by Valens the Arian er

rat. in udem asili [f].

peror, as Nazianzen reporteth; he knew well he would accounted no Christian at all who did not openly shew hi self at such high solemnities, to honour Christ with l service.

Other Christian emperors have held it in such high esteer that for the more honourable and religious celebration of they have by law and imperial edicts ranked it with the gre

ieodos.,). ii. c. Feriis [g].

feasts of Christmas and Easter. *Diem Paschæ et diem Nat lis Domini, et Epiphaniæ, et septem qui sequuntur* (the who week after) *sine strepitu judiciali volumus observari.* And

g. 21. b ini- im [h].

another law, made by Valentinian, Theodosius, and Arcadiu they all three ranked together again, and divers privileg equally granted them above all other feasts of the year.

rysost. Luc. c. i Cassian. ol. x. de rat. c. 1 [k]. piph. ar. 51 [l]. ohn vii.

The old Christians of Egypt were wont to celebrate Christ nativity upon this day. And indeed it is the last and the gre day of Christmas with us: as St. John said of another fea "In the last and great day of the feast Jesus stood up." hath been a feast of joy all this while, but to-day comes

[e] [Ammianus Marcellinus, lib. xxi. cap. 2. § 5. Op. tom. i. p. 237.]

[f] εἰς γὰρ τὸ ἱερὸν εἰσελθὼν μετὰ πάσης τῆς περὶ αὐτὸν δορυφορίας· ἦν δὲ ἡμέρα τῶν Ἐπιφανίων, καὶ ἀθροίσιμος. [illegible] οὕτως [illegible] — S. Gregor. Nazian. Orat. 43, in laudem Basilii, cap. 52. Op. tom. i. p. 8[illegible]. D.

[g] [Cod. Theod. lib. ii. Tit. 12. de Feriis, l. 2. [illegible] Codex Theodosianus, lib. ii. tit. 7. de Feriis, l. 2. [illegible] Christmas and Epi[illegible]

[i] [Alii putant quod in Epiphan nascitur, non damnemus aliorum opi onem, nostram sequamur doctrinam Pseudo-Chrys., Hom. in Luc. cap. de Nativitate Domini. Op. S. Chr tom ii. p. 273, G. Ed. Par. 15 Latine tantum extat.]

[k] Intra Ægypti regionem mos i antiqua traditione servatur, ut perac Epiphaniorum die, quem provinciæ bus sacerdotes vel Dominici baptis vel secundum carnem nativitatis e definiunt, &c. Cassian. Collatio x. Oratione, cap. 2. Op. p. 532.]

our fulness of joy, the day when the fulness of the Gentile came in, to whom He was manifested in the persons of these wise men, as the King and the Saviour of all the world.

The chief thing which the Church propounds unto us upon Christmas day, is the birth of our Lord, His humanity, and His coming in the flesh, there being nothing more proper to a man, than to be born of a woman; but to-day it raiseth our meditations, and propounds unto us those things whereby He that was born, the true son of a virgin, manifested Himself to be the only and eternal Son of God. The manifestation of His divinity then, by wonderful and heavenly signs, is the proper theme and subject of this day's solemnity.

In which regard it is called the Epiphany by the Greeks; and of old more commonly the Theophania, or the apparition of God: and accordingly hath the Church propounded those admirable miracles unto us this day, which did manifest Christ to be so, and which were all performed upon this very day; the first whereof was this His apparition or manifesting Himself unto the Gentiles, wherein the collect, epistle and gospel of the day is spent; the second was His glorious baptism in Jordan, when He first manifested Himself unto the Jews, having thirty years before concealed Himself from them, Luke iii., appointed in that respect for the second lesson at matins; the third was His miracle in Cana of Galilee, where by turning water into wine, He did first manifest Himself to His disciples, saith St. John chap. ii., appointed likewise in that regard for the second lesson at evensong, this present day. Wherein the Church hath not intended to propound unto us at the celebration of this feast, all those miracles that were wrought to manifest and shew forth Christ's divinity, but those only which in their several kinds were the first, and wrought before all others for that purpose. To the Gentiles, His first manifestation was by the **star.** To the Jews, His first was by the voice from heaven **at His baptism.** To His disciples, the first was the manifes-

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tation of His glory, at the marriage of Cana in Galilee, John i ult. "This was the first miracle that Jesus did to manifest H glory, and His disciples believed on Him." Which is the reaso that all the Gospels upon the Sundays after the Epiphar are the stories in order of Christ's manifesting Himself t be the Son of God by the same and the like miracles. S Austin[1], and out of him Venerable Bede[2], added a fourt miracle, as being done also upon this day, when He fir manifested His divine power to all the common people, b feeding five thousand men with a few loaves. But the Churc has only propounded unto us those three which are befor mentioned. And hence are those antiphones so often r peated in the service at Benedictus and Magnificat upon th day[o]. *Tribus miraculis ornatum hunc diem sanctum colimus Hodie stella Magos duxit ad præsepium; hodie vinum e aqua factum est ad nuptias; hodie in Jordane Christus bapt zari voluit ut servaret nos.* Of these three the Greeks mad Christ's baptism to belong most properly to this feast; ar therefore in their Menologies[s], they entitle it *Theophan Domini, divinusque Salvatoris Baptismus,* and the next da *Johannes Baptista;* in which regard they were wont al to make this feast the great and solemn day of baptizin their *Catechumeni:* such as Easter and Pentecost we universally used over the Church both Latin and Gree calling it *Festorum Luminum,* which declareth the effect ar

Serm. 29. temp.[m] Bed. in uc. 2, and t of them rdo om.[n]

em Ordo oman.[p] mal. l. iv. 34[q]. Ivo Serm. de piph.[r]

ut the shion of e Greek

[m] [Hodie vero illum colimus, quo se in homine Deus virtutibus declaravit, pro eo quod in hoc die, sive quod in cœlo stella ortus sui nuntium prætulit; sive quod in Cana Galilææ in convivio nuptiali aquam in vinum convertit; sive quod in Jordanis undis aquas ad regenerationem humani generis suo baptismo consecravit; sive quod de quinque panibus quinque millia hominum satiavit.—Serm. in Epiphania, Ex de Tempore, [illegible] inter Op. S. Aug. tom. v. col. 211. A. in Append. Ed. Ben. [illegible] Serm. 29. de Temp.]

[n] Ordo Romanus de divinis Officiis, in [illegible] Theophaniæ [illegible] the [illegible] the [illegible] the last [illegible] Hittorp. [illegible] Off. p. [illegible] vespers of the Epiphany in the Rom Breviary; the Antiphone ad Benedict in the Lauds is, Hodie cœlesti spo juncta est ecclesia, quoniam in Jorda lavit Christus ejus crimina: curr cum muneribus Magi ad regales nu tias, et ex aqua facto vino lætantur co vivæ, alleluia.]

[p] [Ubi supr.]

[q] Amalarius Fortunatus de Eccl siasticis Officiis, lib. iv. (cap. 33. I Theophania) cap. 34. de Octavis The phaniæ, ap. Hittorp. de Div. Off. p 213, 215.]

[r] Ivo Carnotensis Episc. Serm. de Epiphania. Op. pars ii. Paris 1647

[s] [Menologium Græcum pars pp. 86, 87. Urbini. 1727: in this e [illegible]

baptism that Christ instituted this day in Jordan, ate them that were before in darkness[x]. It is the ıy St. Cyril[y], and other ancient catechists, direct e their institutions *ad Illuminatos et Illuminandos.* ı's Oration *in Sancta Lumina. Sanctus luminum* he) *ad quem pervenimus, quemque hodie divino bene- avimus, Christi mei, hoc est veræ Lucis, omnem homi- ndum venientem illuminantis, baptismum pro principio* Thereupon it was their custom in that Church for glorious solemnity of this great feast, and for the ı of that high and heavenly joy which they con- m it, to adorn their public churches with a great f lights and tapers when they came to perform and their service upon it. So Naz. in his Oration upon , speaking of Valens the Arian emperor, *Nam in die* says he) *quando populus omnis in Ecclesiam con- essus et ipse, ubi ordinem psalmodiæ, ceremonias rite aras omni decore ac reverentia cultas, populum vino cultui assistentem vidit, admiratus est, &c.*

Church pleased not Pope Leo[t], who wrote a long decretal epistle against it to all the bishops of Sicily. Vide Antiq. liturg. in Octava Epiphaniæ[u].

has always been the custom of the Latin Church te unto this day (as here our Church doth) the of the wise men, and in their persons the manifest- od's only-begotten Son to us that were Gentiles. ıys Rupertus[s], *et præcipuum est, quod hoc die Chris- is adoratus est;* whereby it pleased God to take the

The Gospel.

Epist. xvi. (scr. Oct. 21. l universos Episcopos per stitutos, Op. tom. i. fol.

arginal note added to the nslated from Vanderhare's ı Liturgicarum Arcana, .]

ıt eighteen Catecheses (or) are entitled *τῶν φωτιζ-* ıe last five or nine *μυστα- τοὺς νεοφωτιστούς.* See Op., p. 16, &c., and p.

ἁγία τῶν φώτων ἡμέρα, θα, καὶ ἣν ἑορτάζειν ἠξιώ- ', ἀρχὴν μὲν τὸ τοῦ ἐμοῦ τισμα λαμβάνει, τοῦ ἀλη- τοῦ φωτίζοντος πάντα ἄν- ιένον εἰς τὸν κόσμον.—S. ian. Orat. 139, in Sancta . 1. Op. tom. i. p. 677, A.]

[*εἰς γὰρ τὸ ἱερὸν εἰσελθὼν μετὰ πάσης τῆς περὶ αὐτὸν δορυφορίας. ἦν δὲ ἡμέρα τῶν Ἐπιφανίων, καὶ ἀθροίσιμος . . . . . ἄξιον δὲ μηδὲ τοῦτο παραδραμεῖν, ἐπειδὴ γὰρ ἔνδον ἐγένετο, καὶ τὴν ἀκοὴν προσβαλούσῃ τῇ ψαλμῳδίᾳ κατεβρον- τήθη, τοῦ τε λαοῦ τὸ πέλαγος εἶδε, καὶ πᾶσαν τὴν εὐκοσμίαν ὅση τε περὶ τὸ βῆμα καὶ ὅση πλήσιον, ἀγγελικὴν μᾶλ- λον ἢ ἀνθρωπίνην, τὸν μὲν τοῦ λαοῦ προ- τεταγμένον, ὄρθιον . . . ἑστηλωμένον, ἵν' οὕτως εἴπω, θεῷ καὶ τῷ βήματι, τοὺς δὲ περὶ αὐτὸν ἑστηκότας ἐν φόβῳ τινὶ καὶ σεβάσματι, ἐπειδὴ ταῦτα εἶδε . . . ἔπαθέ τι ἀνθρώπινον, σκότον καὶ δίνης πληροῦ- ται τὴν ὄψιν καὶ τὴν ψυχὴν ἐκ τοῦ θάμ- βους.*—S. Gregor. Nazian. Orat. 43, in laudem Basilii, cap. 52. Op. tom. i. p. 808, E. 809, A.]

[Rupert. de div. Officiis lib. iii. cap. 26. Op. tom. iv. p. 39, b.]

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heathen also for His inheritance, Psalm ii. He that made God and Man to be one Christ, made also the Jew and the Gentile to be one people, even His own. And for this it is that the office of the day runs chiefly upon this story; a story no less full of wonder than of joy. And it contains many things, *Quæ sunt eruditæ quæstionis, de quibus nos alias quot in hunc diem conciones formavimus, eas consule*[b].

Vide quæ scripsit Casaub. super hoc Fest. in Exercit. ex. 2. no. 10. § 37. p. 187, 188[c].

De Dominicis post Epiphaniam.

The offices of the Sundays which follow the Epiphany until Septuagesima Sunday, are of the same argument with the Epiphany itself, all belonging to the manifestation of Christ, and to the end for which He was made known unto the sons of men.

Dom. 1. *post Epiphaniam.*

The first Sunday after the Epiphany.] The end is *ut qui oculis carnis apparebat purus homo, oculis cordis credatur verus Deus*, that He which came into the world in the form of a man, may be believed also to be the Son of God; and according to this belief, that He may receive worship and service from us both as God and man, as He was adored of the wise men.

The Collect.

In which regard, most piously and very appositely hath the Church expressed that desire which should be in all men, by the collect of this day; that with the wise men of the east, we may see first and perceive what we ought to seek and do, and then while we are a-seeking, as they were, that we may have grace and guidance faithfully and devoutly to perform the same (as they also did) through Christ, &c.

The Epistle.

The Epistle exhorts us to make a spiritual use of their mys-

[b] [These last words *de quibus*, &c., have been written by Cosin after the rest of the note, with different ink: the sermons referred to are Serm. i. on Matt. ii. 1, 2, preached at S. Edward's in Cambridge, Jan 6. 1621-[22] (Works, vol. i. p. 1.) Appendix 1. on the same text, at Durham House 5 Jan. Die Dominico, 1622-[23,] (ibid. p. 325.)]

[c] [Isaac. Casauboni Exercitationes in Baronium, Exerc. ii. No. xi. (an. 1, n. 36.) pp. 166, sqq. Genev. 1655.]

erious offerings, and especially of myrrh; which signifieth ery rightly the mortifying of the flesh, and the offering up f our bodies as an holy sacrifice to God.

The Gospel belongeth properly to the manifestation of Christ to the doctors of the Jews; and continues on the tory of His life, from His birth to His time of infancy in rder; withal declaring that He was both God and man: man, in being made subject to His father and His mother, —He came down to Nazareth and was obedient unto them. God, in going about His Father's business, and disputing with the old doctors while He was yet in His nonage, which as man He could not possibly have done. So here's one Epiphany more. The Gospel.

The fifth Sunday after the Epiphany. Gospel. *But while men slept his enemy came and sowed tares.*] See Ridley's View, p. 184, 185[d].

De origine Septuagesimæ, &c.

In Concilio Altisiodorensi, canon 2[e]. *Statutum fuit, ut pastores Ecclesiarum, statim post Epiphaniam mitterent nuncios ad omnes Ecclesias, qui prænunciarent venturam Quadragesimam, ut se pararent ad jejunium. Unde credibile est, relictam nobis esse Septuagesimam, Sexagesimam et Quinquagesimam, in quibus Ecclesia futurum jejunium annunciat.*

Septuagesima Sunday. Gospel. *He went out about the eleventh hour, &c.*] Yet let no man presume till the last hour. See an excellent passage to this purpose in Sir Thom. More's book of Comfort in Tribulation, book ii. chap. 5. p. 1174[f].

[d] [A View of the Civil and Ecclesiastical Law; and wherein the practice of them is streitned, and may be relieved within this land. By Thomas Ridley, knight, and doctor of the civil law. The second edition, by J. G., Master of Arts. Oxford, 1634. The passage referred to is the original holiness and the gradual degeneracy of religious houses.]

[e] [The words of the canon are: Ut omnes presbyteri ante epiphaniam missas suos dirigant, qui eos de principio quadragesimæ nuntient, et in ipsa epiphania ad populum indicent.—Conc. Antisiodor., (A.D. 578.) can. 2. Concilia, tom. vi. col. 645, A.]

[f] [The chapter is on "an objection concerning them that turn not to God till they come to the last cast." The work is entitled "A dialogue of comfort against tribulation made in the year of our Lord 1534, by Sir Thomas More, knight, made while he was prisoner in the tower of London, which he entitled thus as followeth, A Dialogue of comfort against Tribulation made by an Hungarian in Latin, and translated out of Latin into French, and out of French into English." The references are made to the edition of Sir T. More's Works, London, 1557.]

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The first day of Lent.] *De observatione Quadragesimæ. Nos unam Quadragesimam, secundum traditionem apostolorum, toto anno, tempore nobis congruo jejunamus. S. Hieron. in ep. ad Marcell. adv. Montanum*[g].

The Epistle. With fasting, weeping, and mourning; rend your hearts, &c.]

See Sir Thom. More's book of Comfort in Tribulation, cap. 6, 7[h].

The first Sunday in Lent. The Gospel, Matt. iv. 1.]

Evangelium hoc duabus potissimum causis huic Dominicæ assignatum est. Primo, ut nos Christiani statim in exordio Quadragesimæ certum fundamentum et objectum jejunii nostri in Christo haberemus. Secundo[1]*, ut admoniti simus, adversus invidiosos insultus diaboli, qui, ut hic patet, tunc vel maxime sævit, quando illius potestati nos per jejunium subtrahere incipimus. Fer. in Jon.,* c. 1[i].

[1] [Deinde.]

Cur in Ecclesia huic 1 *Dom. Quadr. assignatum sit hoc Evangelium, quilibet vel ex sese intelligere potest. Ægrotus pharmacum aliquod amarum sumpturus minus abhorret, quando videt medicum delibare id prius, &c. Idem. Serm.* 5. *in* 1 *Dom. Quadrag*[k].

The Second Sunday in Lent. The Gospel. *And behold a woman of Canaan.*] This woman betokeneth holy Church, that asketh help of our Lord for simple uncunning souls, that are travailed with temptation of the world, and cannot speak perfectly to God, by fervour of devotion ne brenning[l] love in contemplation. And though it seem that our Lord make danger first, because they are as it were aliened from Him, nevertheless, for the great trouth and faith of holy Church, He granteth to her all she will. And so are these simple souls that trowen stedfastly, as holy Church troweth, and putten them fully in the mercy of God, and maken

[l] [i. e. nor burning.]

[g] [S. Hieron., ep. 41. ad Marcellam. Op. tom. i. col. 187, A. Toto nobis orbe congruo, is the reading of Vallarsius.]

[h] [The chapters are of "an objection to them, that say tribulation of penance needeth not, but is a superstitious folly;" and "What if a man cannot weep, nor in his heart be sorry for his sins."—Sir T. More's Works, pp. 1174—2177.]

[i] [Jonas propheta per quadragesimam .. pro concione .. una cum evangeliorum ejusdem temporis ad eundem applicatione, explicatus. Exordium. Dominica Invocavit (i. e. prima). Fer. Opuscula Varia, p. 176. Lugd. 1567.]

[k] [Postillæ sive conciones in epist. et evang. quæ ab adventu usque ad pascha in ecclesia leguntur, interprete M. J. Gunthero, pars ii. fol. 22. Antw. 1563.]

hem under the sacrament and laws of holy Church, made afe through prayer and trouth of her mother the Church. Hilton, *in Scala Perfectionis*, part ii. cap. 10[l].

Monday before Easter. The Epistle, Isa. lxiii. 1.] Ep. Wint. Serm. 17. *de Resurrectione*[m].

Easter-day. Festum Principale.]

Monday in Easter Week. But their eyes were holden that they should not know Him.] The Gospel. "Note this, that nobody knew Christ at His rising, neither Mary Magdalene nor the disciples. For who would ever have thought, it could have been He? He was put to death, and put into His grave to boot. This party is alive, and alives like." Wint. 570[n].

Trinity Sunday. Collecta.] *S. Paulus in* 1 *ep. ad Timoth.*, cap. 2, *facit quatuor quasi genera sive partes orationis, cum ait, fieri obsecrationes, orationes, postulationes, et gratiarum actiones pro omnibus hominibus, &c. Quæ omnia in ista oratione de sancta Trinitate, et sic in similibus collectis exprimuntur. Nam cum dicimus; Omnipotens sempiterne Deus, oratio est, cum addimus Qui dedisti famulis tuis in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, gratiarum actio est; cum adjungimus, Tribue, quæsumus, ut ejusdem fidei firmitate ab omnibus semper muniamur adversis, postulatio est; cum concludimus, Per Dominum nostrum, obsecratio est. S. Th.* 2, 2æ. *q.* 83. *ar.* 17[o].

First Sunday after Trinity. The Gospel. *But now he is comforted, and thou art punished.*] See Sir Th. More's 2nd. book of Comfort in Tribulation, chap. 16, near the end, p. 1201, 1199[p].

Between us and you there is a great space, &c.] "No *habeas corpus* from death, and no *habeas animam* out of hell;

[l] [Scala Perfectionis, (by Walter Hylton, a Carthusian, fl. c. 1400,) imprinted at London . . . by Julian Notary . . . 1507, (first printed in 1494, by order of the Lady Margaret. See Ames and Herbert, vol. i. p. 120.)]

[m] [Bp. Andrewes' Serm. 17 on the Resurrection, is on the first three verses of this chapter. Works, vol. iii. p. 60.]

[n] [Bp. Andrewes, Serm. 17 on the Resurrection, (p. 570. ed. fol.) Works, vol. iii. p. 61.]

[o] [S. Thom. Aquin., Summa Theol. pars secunda secundæ, quæst. 83. art. 17, where the same in substance is said.]

[p] [Sir T. More's Works, p. 1201, A—D. p. 1199, D, E.]

you must let that alone for ever; when you are in, there you must perish; no getting out again." Wint., p. 569[q].

The twelfth Sunday after Trinity. Collect. *Giving unto us that, that our prayers do not presume to ask.*] The 16th exception of the Surveyor[r].

The fourteenth Sunday after Trinity. Collect. *Give unto us the increase of faith, hope, and charity.*] *Virtutes Theologicæ*, 1. *Fides.* 2. *Spes.* 3. *Charitas*[s].

The Epistle. *They truly that are Christ's have crucified the flesh, &c.*] *Vide Epi. Winton. Serm.* 5. *de Pœnitentia*, p. 217[t]; Sir Tho. More, Trib., 1158[u]; Mendoza, *in Reg.* 1. p. 148, *de mortificatione propria, et* p. 269[x]; Wint., Conc., p. 390[y].

The fifteenth Sunday after Trinity. But rather seek first the kingdom of God.] *Vide Ep. Wint., Serm.* 1. *de Pœnitentia*, p. 180[z], *et retro.*

Rubric after the Twenty-fifth Sunday after Trinity.

If there be any more Sundays before Advent Sunday, to supply the same, shall be taken the service of some of those Sundays that were omitted between the Epiphany and Sexagesima.]

Pascha modo propius, modo longius abest ab initio anni. Pro hac itaque diversitate crescit vel decrescit tempus quod est ab Epiphania usque ad Septuagesimam, ita ut modo plures modo pauciores sint Dominicæ; et quidem quia plures quam sex incidere in illud tempus non possunt, idcirco in Liturgia nostra quinque[a] *sunt ad minimum descriptæ. Cum vero ea est brevitas illius temporis, ut hæ sex obtinere locum suum non possunt, tum*

[q] [Bp. Andrewes, Serm. 17 on the Resurrection, (p. 569, ed. fol.) Works, vol. iii. p. 65.]

[r] ["Whether this prayer be evidently grounded upon the word of God." p. 57, 58.]

[s] [They that are Christ's, &c. "Fasting is one of the nails of the cross," &c. Bp. Andrewes, Serm. 6 of Repentance and Fasting, (p. 217, ed. fol.) Works, vol. i. p. 380.]

[t] [Sir T. More's Works, book i. c. 16, p. 1158, H.]

[u] [Cruor sacrificii suffusus, sive in typum Dominicæ passionis, sive in typum propriæ mortificationis, victimam Deo efficit gratiorem.—Franc. de Mendoza, Comment. in iv. Libros Regum. In lib. i. cap. 1. num. 4. § 6. p. 148, E. Lugd. 1656.]

[x] [See Ibid. num. 24. § 2, 3. p. 269, A.]

[y] ["Count yourselves dead to sin. And this we do, when there is neither action, nor affection, nor any sign of life in us toward sin; no more than of a dead body: when as men crucified (which is not only His death, but the kind of His death too) we neither move hand nor foot towards it."—Bp. Andrewes, Serm. 1, on the Resurrection, (p. 390. ed. fol.) Works, vol. ii. p. 200.]

[z] ["The time of God's *quærite* is *primum quærite*," &c.—Bp. Andrewes, Serm. 1. of Repentance and Fasting, (p. 180 ed. fol.) Works, vol. i. p. 318.]

[a] [The Collect, Epistle and Gospel for the sixth Sunday after Epiphany were not added till 1662.]

quæ hic supersunt officia, ea transeunt in illud tempus, quod est a Pentecoste usque ad Adventum. Fit enim quodam veluti jure accrescendi et decrescendi, ut quantum uni horum duorum temporum vel accedit, vel decedit, tantum alteri quoque vel accedat, vel decedat.

DE FESTIS SANCTORUM DIEBUS PRÆFATIO.

Inter festos dies qui S. Trinitati quotannis celebrantur, atque dedicantur, pleræque Festivitates (sic enim veteres quoque loquuntur) Deiparæ Virginis, Apostolorum, Martyrum, aliorumque Sanctorum, velut pulchræ quædam in eodem cœlo stellæ, vel annulo gemmæ lucentes interseruntur. Ejusmodi feriæ complures, partim propter venerandam antiquitatem multis retro seculis institutæ, magnoque piorum consensu hactenus observatæ durant: partim ob communem utilitatem, quæ inde ad nos redit, in Ecclesia non tantum nostra, sed etiam universa retinentur. Etenim nostri profectus causa, ut magnus ille ait Basilius[b]*, celebranda est Sanctorum memoria, non quod illi nostris indigeant laudibus, sed quia nos ipsorum vitæ historia et commemoratione adjuvaremur. Greg. Naz.*[c] *Veritatis Martyribus Festa instauramus, ut cum eorum certamina veneramur, eorum quoque pietatem veneremur. S. Augustinus*[d]*, Natalitia Sanctorum cum sobrietate celebrate, ut imitemur eos qui præcesserunt, et gaudeant de vobis, qui orant pro vobis, ut benedictio Domini in æternum maneat super vos. Habemus hic ex ore duorum vel trium probatorum testium quid vetus Ecclesia de Sanctis, eorumque feriis et cultu senserit, docuerit, observarit. Quo magis cavendus est error Vigilantianorum, jam olim quidem juste damnatus, sed infeliciter hoc sæculo a Calvinistis et Puritanis renovatus, quo multi per insignem temeritatem, ne dicam impietatem, Sanctorum honori nihil non detrahunt, et illorum ferias tot sæculis receptas, magnaque religione in honorem ipsius Dei observatas, privata*

[b] [οὐ γὰρ δὴ ἐκείνοις χρεία προσθήκης εἰς εὐδοκίμησιν, ἀλλ' ἡμῖν τοῖς ἐν τῷ βίῳ ἀναγκαία ἡ μνήμη διὰ τὴν μίμησιν. Ὥσπερ γὰρ τῷ πυρὶ αὐτομάτως ἔνεται τὸ φωτίζειν, καὶ τῷ μύρῳ τὸ εὐωδεῖν, οὕτω καὶ ταῖς ἀγαθαῖς πράξεσιν, ἀναγκαίως ἀκολουθεῖ τὸ ὠφέλιμον.—S. Basil. Homilia xviii. in Gordium Martyrem. Op. tom. ii. p. 148, A.]

[c] [τοῖς μάρτυσι τῆς ἀληθείας πανηγυρίζοντες, ἵν' ὧν τοὺς ἀγῶνας τιμῶμεν, μιμώμεθα καὶ τὴν εὐσέβειαν.—S. Greg. Naz. Orat. xiv. § 12. Op. tom. i. p. 265, C.]

[d] [S. Aug., Enarr. in Psal. lxxxviii. § 14. Op. tom. iv. col. 954, C.]

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abrogant authoritate. Quod certe qui faciunt, aut probant, ipsum Deum in electis suis persequuntur, nec intelligunt illud, Laudate Dominum in Sanctis Ejus.

Ps. cl. 1. Vulg.

St. Andrew's day. The Collect, Epistle, and Gospel.] This feast is the first day in order that the Church doth celebrate in memory and imitation of the saints, because St. Andrew was the first disciple whom Christ called to follow Him. And the Collect, Epistle, and Gospel, do accordingly propound unto us the very first duties and offices of a Christian man, as are to believe with the heart, and to confess with the mouth that Jesus is the Lord, &c. Believe we cannot unless we hear, hear we cannot unless we have a preacher, and a preacher we cannot have unless he be sent.

Among them that were thus called and sent, St. Andrew was the first; and therefore was this epistle chosen for this day, like as the collect and gospel are, which tell us that the first and chief virtues that we are to imitate in the apostles is, readily to obey the calling of our Saviour, and give ourselves over to the obedience of His holy will, as they did. Our calling and theirs are much alike; theirs from their nets, at which Christ found them busy, and ours from worldly cares and impediments, which we must first leave before we can become servants and followers of Christ.

Festum S. Andreæ Apostoli. The Collect. *O sanctum et magnum promptæ obedientiæ studium in primis Apostolis. Vocamur et nos etiamnum a Christo, si non ad piscandos homines, quod ministrorum verbi et pastorum est proprium, at certe quidem ad relinquenda retia et abjicienda impedimenta, quæ nos avocant a negotio salutis æternæ. Quod si pauci cum Andrea relinquunt retia, licet a Christo vocentur, pauciores cum eo Crucem amant, et suam in Cruce gloriam statuunt. Andreas enim crucifixus est propter Dominum A. 62°. regnante Nerone.*

Why it is assigned to this day.

Festum Thomæ Apostoli.] The Epistle. *Multum debemus Thomæ et Apostolis qui sacrosanctæ fidei et Evangelicæ doctrinæ fundamenta nobis toto orbe jecerunt; qui vero Patres et Principes populorum, Christique Testes ac Præcones præcipui existiterunt. Igitur Apostolicæ Doctrinæ successus, quod super petram Christum templum spirituale construxerint, in Epistola prædicatur.*

The connexion of

St. Andrew's day was for the Apostle's office, and this next

day in the order of the year, to shew the success and the ex
ercise of their office.

The Conversion of St. Paul. Why this Gospel is appointe... to be read upon this day. Cum ob alia multa, tum ob paupertatem præcipue et contemptum mundi laudatur S. Paulus, qui ut Christum lucrifaceret reliquit omnia et se pro stercore deputavit[e].

St. Michael and all angels. Collect. Everlasting God, which hast ordained and constituted the services of all angels and men in a wonderful order.] The seventeenth exception of the Surveyor[f].

ON THE OFFICE OF THE HOLY COMMUNION.

·?· W ·?· "*De apparatu ante eucharistiam faciendo.*

"*Post finitam primam partem liturgiæ (quam olim Missam Catechumenorum vocabant) jam nostro more sequitur concio: concionem tertia hæc quæ subsequitur eucharistiæ peragendæ forma. Recte concio peragitur ante eucharistiam. Notandum tamen in veteri et primæva ecclesia concionem primo mane habitam fuisse (quam tractatum nuncupabant), ad quam cum Christianis audientes, energumeni, Judæi, Ethnici, promiscue admittebantur: et istis egressis, vel exactis, post tractatum, pergebatur ad secundam liturgiæ partem, Missam Catechumenorum dictam, eam scilicet quacum nos incipimus. Sed illis initium erat, Venite exultemus: nobis confessio publica generalis propter male abolitas publicam ἐξομολόγησιν, et privatam auricularem. Tertio, ipsis catechumenis exactis, ad sacram Synaxim, i. e. εὐχαριστίαν, soli ii, qui erant a scelere puri et baptizati, se recipiebant; quæ ideo dicta est Missa Sanctorum. Quæ omnia aperte mandantur fieri secundum ordinem prædictum.* Can. 19. Concil. Laodic.[g]"

Rubrics. So many, &c. . . . before the beginning of morning prayer, or immediately after.]

Whereupon is necessarily inferred a certain distance of

• [**The note-mark • is at the beginning of the Gospel of this day, but the note itself is not now in the book; there is no interposed leaf here nor in any of the following spaces for several leaves.**]

δμιλίας τῶν ἐπισκόπων, καὶ τῶν κατηχουμένων εὐχὴν ἐπιτελεῖσθαι· καὶ μετὰ τὸ ἐξελθεῖν τοὺς κατηχουμένους, τῶν ἐν μετανοίᾳ τὴν εὐχὴν γενέσθαι· καὶ τούτων π ρελθόντων ὑπὸ χεῖρα, καὶ ὑπο-

time between morning prayer and high service. A rule which is at this time duly observed in York and Chichester[h], but by negligence of ministers and carelessness of people wholly omitted in other places.

And if any of those be an open and notorious evil liver.]

"No small punishment" (saith St. Chrysostom to those that ministered the communion in his time) "hangeth over your heads, if knowing any man to be wicked, you suffer him to be partaker of this table. His blood shall be required at your hands. If he be a captain, a consul, or a crowned king that cometh unworthily, forbid him and keep him off; thy power is greater than his. If any such get to the table, reject him without fear. If thou darest not remove him, tell it me, I will not suffer it. I will yield my life rather than the Lord's Body to any unworthy person; and suffer my blood to be shed, before I will grant that sacred Blood to any but to him that is worthy." St. Chrysost., Hom. lxxxiii. in Matt. xxvi.[i]

℣. W. ℟. *If any person be a notorious and open evil liver, &c.*]

"Our law in England will not suffer the minister to judge any man a notorious offender, but him who is convicted by some legal sentence."

And not him that is obstinate.]

℣. W. ℟. "It seems, he may rather make open protestation of his obstinacy, than repel him with safety, by the common law."

[h] [At this time observed in some cathedrals, as at Winchester and Worcester, on Sundays: Grindall in his injunctions, as archbishop of York, A.D. 1571, ordered "The minister not to pause or stay between the morning prayer, litany, and communion; but to continue and say the morning prayer, litany, and communion, &c., together, without any intermission; to the end that the people might . . . not depart out of the church during all the time of divine service."—Wilkins' Concilia, vol. iv. p. 269.]

[i] [οὐ μικρὰ κόλασις ὑμῖν ἔστιν, εἰ συνειδότες τινὰ πονηρίαν συγχωρήσητε μεταλαβεῖν ταύτης τῆς τραπέζης. τὸ αἷμα αὐτοῦ ἐκ τῶν χειρῶν ἐκζητηθήσεται τῶν ὑμετέρων. κἂν στρατηλάτης τις ᾖ, κἂν ὕπαρχος, κἂν αὐτὸς ὁ τὸ διάδημα περικείμενος, ἀταξίας δὲ πρόσιῃ, κώλυσον, μείζονα ἐκείνου τὴν ἐξουσίαν ἔχεις . . . ἀλλὰ κἂν ὑπὸ ἀνοίας ἐκεῖνος ἔρχηται μεθέξων, κώλυσον. μὴ φοβηθῇς . . . εἰ δὲ αὐτὸς οὐ τολμᾷς, ἐμοὶ πρόσαγε, οὐ συγχωρήσω ταῦτα τολμᾶσθαι. τῆς ψυχῆς ἀποστήσομαι πρότερον, ἢ τοῦ αἵματος μεταδώσω τοῦ δεσποτικοῦ παρὰ ἀξίαν· καὶ τὸ αἷμα τὸ ἐμαυτοῦ προήσομαι πρότερον, ἢ μεταδώσω αἵματος οὕτω φρικώδους παρὰ τὸ πρόσηκον.—S. Chrysost. in Matt. xxvi. Hom. 82. (al. 83.) § 6. Op. tom. vii. p. 789, C. 790, B.]

OF THE ALTAR OR COMMUNION TABLE.

In King Edward's first service-book, the word altar wa permitted to stand, as being the name that Christians fo many hundred years had been acquainted withal. Therefor when there was such pulling down of altars, and setting up of tables at the beginning of Queen Elizabeth's reign, she was fain to make an injunction[k] to restrain such ungodly fury, (for which, St. Chrysostom says, the Christians in his time would have stoned a man to death, that should have but laid his hands upon an altar to destroy it. Hom. liii. *ad Pop. Antioch.*[l] *Siquis vellet hoc altare subruere, nonne illum lapidibus obrueretis? &c.*) and appointed decent and comely tables covered to be set up again in the same places where the altars stood; thereby giving an interpretation of this clause in our communion-book. For the word table here stands not exclusively, as if it might not be called an altar, but to shew the indifferency and liberty of the name; as of old it was called *Mensa Domini* as well as *Altare Domini*, the one having reference to the participation, the other to the oblation of the eucharist. There are that contend, how it was the intent and purpose of our Church at this Reformation, to pull down and wholly extinguish the very name of an altar; but all their reasons being only the matter of fact that altars were then pulled down, and this place of the liturgy that here it is called a table; we answer, that the matter of fact proves nothing, being rather the zeal of the people that were new come out of the tyranny that was used in Queen Mary's time[m]. But if this were not by order of the Church, or according to the intent and meaning of the

[k] [Injunctions given by the queen's majesty . . . Anno Domini 1559, for tables in the church. Wilkins' Concilia, vol. iv. p. 188.]

[l] [S. Chrysost. Op. Latine, ed. Par. tom. v. p. 188, D. The whole of this

τὸν οἶκον, καὶ τοῦτο κατέσκαπτε τὸ θυσιαστήριον, οὐκ ἂν λίθοις ἕκαστος αὐτὸν ἔβαλλε τῶν παρόντων ὡς ἐναγῆ καὶ παράνομον.—Hom. vii. in Rom. § 6. Op. tom. ix. p. 490, E.]

[m] [Six lines are crossed out here, and

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Church and State at the Reformation, how came it to pass then that from that day to this the altars have continued in the kings' and queens' households after the same manner as they did before? They never dreamt there of setting up any tables instead of them: and likewise in most cathedral churches, how was it that all things remained as they did before, but only that the court and governor of those places[n] . . . and therefore were more likely to know the true intent and meaning of our Church, by letting the altars stand still as they had done before. And it will be worthy the noting that no cathedral church had any pulling down, removing, or changing the altar into a table, no more than in the court[o], but in such places only where deans, and bishops, and prebends were preferred, that suffered themselves more to be led by the fashions which they had seen at Strasburg in Germany, and Geneva in France, and Zurich in Switzerland, than by the orders of the Church of England established, and continued in her majesty's family, the likeliest to understand the meaning of the Church and State of any other place. Therefore they that will not either endure we should have, or they that will not believe we have, any altar allowed and continued in our Church (howsoever as it is here, and as it is in most of the fathers sometimes called a table,) let them go to the king's court, and to most of our cathedral churches, and enquire how long they have stood there and kept that name only, as being indeed the most eminent and the most usual among Christians. The Greeks ever called it *θυσιαστήριον*, as the Hebrews called it *misbeach*, which is properly an altar to sacrifice upon. The Latins called it *altare*, from the form or site of it, because it stood high in the uppermost part of the church; or *ara, quasi ansa*, as Varro[p] interprets the word, because the priest was ever wont, at the time of his ministration, to take hold of the altar, *arasque tenentem*[q]. So it was among the Jews and heathens. But among the Christians there is some question made how long they have had altars in use. For *Philo Judæus de Vit. Contempl.*[r], telling

[n] [A line is crossed out here.]
[o] [A word is crossed out here.]
[p] [In his lost work, Antiquitates rerum divinarum, lib. 5, cited by Macrobius, Saturnalia, lib. iii. c. 2.]
[q] [Virg. Æn. iv. 219.]
[r] [Cosin refers to the account of the Therapeutæ of Egypt, in Philo de Vita

The scanning operator will

of the ancient meetings and sacred offices of the Christian makes no mention of any altars or sacrifices that they ha nor Tertullian neither in his *Apologeticus*, where he write of all such matters: and we read also how the Christian were upbraided with it, that they had neither temples nc altars, *Cæcilius apud Minutium Felicem*[g]; so that it shoul seem they had no altars at all. But these seemings are easil answered. And first, it is most certain that ever since the Clementine Constitutions, (lib. viii.[t]) and the Canons of the apostles were made[u], and Dionys. Areopag. wrote[x], (which are all three very ancient, though uncertain for their times,) the Christians used altars. If the decretal epistle of Evaristus be true, there's a canon for the consecration of altars[y]; but *extra omnem aleam*, we find it in Tertullian *de Pœnitentia*[z], where, describing the ancient order of public penance in the Church, he saith it was *presbyteris advolvi, aris adgeniculari omnibus fratribus legationem suæ deprecationis injungere*. After him St. Cyprian, lib. i. epist. 9[a]; lib. ii. ep. 2[b]; lib. iii. ep.

Contemplativa (Op. tom. ii. p. 471, &c. ed. Lond. 1742), out of which Eusebius (Eccl. Hist. ii. 17) made long extracts, understanding that the Christians of the apostolic age were described therein, and so applying the description to them; the Therapeutæ are now more generally believed to have been Jews.]

[g] [Cæcilius asks respecting the Christians, "Cur etenim occultare et abscondere quidquid illud colunt magnopere nituntur? cum honesta semper publico gaudeant, scelera secreta sint? cur nullas aras habent, templa nulla, nulla nota simulachra, nunquam palam loqui, nunquam libere congregari, nisi id quod colunt et interprimunt, aut puniendum est aut pudendum?"—M. Minucius Felix, Octavius, p. 91. Lugd. Bat. 1672. See Orig. contr. Cels. viii. 17, and the Benedictines' note on it, in which other similar passages are collected. Op. tom. i. p. 754, 755.]

[t] [e. g. Constit. Apostolorum (sive Clementinæ), lib. viii. c. 12, *οἱ διάκονοι προσαγέτωσαν τὰ δῶρα τῷ ἐπισκόπῳ πρὸς τὸ θυσιαστήριον*.—Concilia, tom. i. col. 473, A.]

[u] [Canon. Apost. ii. [illegible]

[x] [Dionys. Areop. de Eccles. Hierarchia, cap. 3. Op. tom. i. p. 187, C.]

[y] [Altaria vero placuit non solum unctione chrismatis sed etiam sacerdotali benedictione sacrari.—Evaristi Decret. (opus spurium) ap. Concilia, tom. i. col. 640, E.]

[z] [Tertullian. de Pœnitentia, cap. 9. Op. 127, p. A. The received reading is caris Dei adgeniculari, (ed. Priorii, Par. 1675) but see De Oratione, c. 19, Nonne solemnior erit statio tua, si ad aram Dei steteris, p. 136, A.]

[a] [Quæ nunc ratio et forma in clero tenetur, ut qui in Ecclesia Domini, ordinatione clerica promoventur, . . . ab altari et sacrificiis non recedant, sed die ac nocte cœlestibus rebus et spiritalibus serviant.—S. Cypr. ep. i. ad clerum et plebem Furnis consistentes. (ed. Erasm. lib. i. ep. 9.) epist. p. 1. ed. Ben.]

[b] [Regredientibus vobis . . . magis crevit sacerdotalis auctoritas; ut altari Dei assistat antistes qui ad confessionis arma sumenda et facienda martyria non verbis plebem, sed factis cohortetur.—Id. ep. 61. ad Lucium. (ed. Erasm. lib. iii. ep. 3.) epist. p. 144.

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13[c]; lib. ii. ep. 5[d], makes mention of them. So Op lib. vi. *contr. Parm.*[e] And after him all the fathers and w with one uniform consent to this day. For the objec Philo and Tertullian are not exclusive, and Cæcilius i nucius Felix, saying that the Christians had no temp well as no altars, it was only his surmise, because the tians could not perform their services publicly, as the thens did, that then they ruled the roast. And the they thought them to be men without all religion, for of temples; but the Christians had temples (and so have altars as well) before that time, as is most manife of Tertullian, *Lib. contra Valentinianos*[f].

THE NAMES OF THE PRIEST AND THE ALTAR.

Two words that are much objected against by the Pu as being more proper to Jews than Christians, seeing hath abolished the ceremonies of the law. For answer unto we say and confess, that the law had an end in C as much of it as was typical. But what? was the l abolished with Him, that after His ascension the off priests became immediately wicked, and the very name ful, as importing the exercise of an ungodly function? as long as the glory of the temple continued, and ti time of that final desolation was accomplished, the Christian Jews did continue with their sacrifices and parts of legal service. That very law, therefore, whic Saviour was to abolish, did not so soon become unlaw

[c] [Se foris esse cœpisse, nec posse a quoque nostrum sibi communicari qui . . . profanum altare erigere et adulteram cathedram collocare, et sacrilegia contra verum sacerdotem sacrificia offerre tentaverit.—Id. ep. 68. ad Stephanum, (ed. Erasm. lib. iii. ep. 13.) Epist. p. 177. ed. Ben.]

[d] [Sed et per Solomonem Spiritus sanctus typum Dominici sacrificii ante præmonstrat immolatæ hostiæ et panis et vini, sed et altaris et apostolorum faciens mentionem.—Id. ep. 63. ad Cæcilium, (ed. alt. lib. ii. ep. 3.) epist. p. 148. ed. Ben.]

[e] [Quid enim tam sacrilegu altaria Dei (in quibus et vos ali obtulistis) frangere, radere, ren in quibus et vota populi, et Christi portata sunt . . . Quid e altare, nisi sedes et sanguinis poris Christi.—S. Optatus, de Donat. adv. Parmenianum, lib. 1. p. 91. See also in that bo sim.]

[f] [Nostræ columbæ etiam simplex, in editis semper et a ad lucem.—Tert. adv. Valent c. 3. Op. p. 251, B.]

observed as some imagine, nor was it afterwards unlawful far that the very name of an altar, of priest, of sacrifice elf, should be banished out of the world. For though God now hate sacrifice, whether it be heathenish or Jewish, so t we cannot have the same things that they had but with piety, yet, unless there be some greater let than the only cation of the law of Moses, the names themselves may, I pe, be retained without sin, (as St. Paul retained it *ad* Heb. xii. 10. br.) in respect of that proportion which things established our Saviour have unto them which by Him are abrogated. d so throughout all the writings of the ancient fathers we that the words which were do continue; the only differ- ce is, that whereas before they had a literal, they now have metaphorical, use, and are so many notes of remembrance nto us, that what they did signify in the letter is accom- lished in the truth. And as no man can deprive the Church f this liberty to use names whereunto the law was accus- med, so neither are we generally forbidden the use of hings which the law hath. The weightiest which it com- anded the Jews are prohibited to us in the Gospel; those hich are not prohibited, the Church by her authority may, s occasion serveth, resume and command.

Shall say the Lord's Prayer, with this collect.] ·?· W ·?· "*In sancta synaxi nihil canitur, quod alias fieri solet; sed omnia graviter et severe peraguntur, cum affectu potius quam modulatione.* [*Cum non est communio recte sequimur prophetici Regis morem.* Ps. cxviii. 25[g].]

Say the Lord's Prayer.] Here begins the high service, and begins as the first service does, with the Lord's Prayer; that upon it, as a sure foundation, we may build all the rest of our prayers. Tertull., *de Orat.*, cap. 9[h]. *Præmissa Oratione Dominica, quasi fundamento accidentium, jus est superstruendi extrinsecus petitiones.*

Then shall the priest rehearse distinctly all the Ten Commandments.] ·?· W ·?· "The priest after the collect descends to the door of the *septum*, makes a low adoration

[g] [The words in brackets are not written in Bp. Cosin's book, they are added from the other copies of these notes of Bp. Andrewes. See his Minor English Works, p. 152. Ang. Cath. ed.]

[h] [Tertullian. de Oratione, cap. 9. Op. p. 133. A.]

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nd to be ad on undays nly, as our se is in me hurches, ut not so ell as ose that se it daily.

latum. Concilio quoque Toletano III. can. 22[r]. *statutum ... id omni die dominico secundum morem Orientalium Eccle... arum decantari.*

Though this was the custom in the Eastern Churches, a... was brought here into Spain betimes, yet it was a long ti... before the Church of Rome would come to use it. Ber... cap. 2[s], tells the story, how he was at Rome with the E... peror Henry, which was about the year 1014, and then th... used it not; and being asked by the emperor the reason w... they would not follow the Eastern parts in so laudable a c... tom, their answer was, that they needed no such matt... being not so subject to heresy as other Churches were; whi... reason so little satisfied the emperor, that he never left ... he had got Pope Benedict the 2nd to put it in *Missar... Solemnia*, and ever since that it hath held; and this is th... which Durand., lib. iv. cap. 25. n. 9[t]. confesses: *A Græ... ergo usus canendi symbolum creditur provenisse;* for bef... this time they used it not.

When it egan to be ut into the oman issal.

Why the reed is ng.

Cum fidei dogmata quæ ab ethnicis et hæreticis irrident... cantu celebramus, testamur hac ratione, non erubescere ... fidem nostram. Cujus rei multa exempla in historia eccle... astica legi possunt. Vid. S. Ambros., *in Orat. de trad. Bas...* Ruff., lib. i.[u] *Hist.*, cap. 35 et 30[x]. and Theodoret, lib. i... *Hist.* cap. 17[y].

[r] [... Sancta constituit synodus, ut per omnes ecclesias Hispaniæ vel Galliciæ, secundum formam orientalium ecclesiarum, concilii Constantinopolitani, hoc est, centum quinquaginta episcoporum, symbolum fidei recitetur: ut priusquam dominica dicatur oratio, voce clara a populo decantetur, &c.—Conc. Toled. III. (A.D. 589.) Concilia, tom. vi. col. 706, B.]

[s] [Romani usque ad hæc tempora divæ memoriæ Henrici Imperatoris, nullo modo (post evangelium symbolum) decinerunt. Sed ab eodem interrogati cur ita agerent, me coram assistente, aud vi eos hujusmodi responsum reddere, videlicet quod Romana ecclesia non fuisset aliquando ulla hæreseos labe infecta, &c. At dominus imperator non antea decessit, quam omnium consensu id domino Benedicto Rit., lib. i. c. 4. art. v. § 1, (vol. i 138,) shews from numerous proofs t the creed was said in the service Rome before this time; he explai Berno's statement as if it meant o that the creed was not sung.]

[t] [Durandus, however, says that was introduced by Pope Damasus the time of the council of Constan nople. Tertium est Nicænum, q Damasus papa ex communi dicto u versalis synodi apud Constantinopol celebrare instituit, et in missa cant patenter, quanquam et Marcus p primus statuisset illud alta voce c tari . . . usus ergo, &c. as in text Ration., lib. iv. c. 25. § 9.]

[u] [Semper Christi laudes verb perfidorum sunt . . . cum lauda Christus, Arianorum amentia verbe tur. . . . Grande carmen est quo n

·?· W ·?· "*Lecta confessione Nicena,*" the priest adores[z]. Then he removes the bason from the back of the altar, to the forepart.

"Then the bishop ascends with treble adoration, and lastly kneels down at the altar.

"Into his hands the priest from a by-standing table on the south side, reacheth first the wafer-bread, in a canister close covered, and lined with linen. 2ndly. The wine in a barrel on a cradle with four feet. These the bishop offereth in the name of the whole congregation, upon the altar.

"Then he offereth into the bason for himself, and after him the whole congregation, and so betake themselves to their proper and convenient place of kneeling: Bishops and priests only within the *septum;* deacons, at the door; the laity, without; the priest (meanwhile) reading the peculiar sentences for the offertory[1]. *Solis ministerio sacro deditis ad altare ingredi et communicare licet.* Conc. Laod. can. 19[a]."

[1] [See below, pp. 96, 97.]

After the creed, if there be no sermon, shall follow one of the homilies already set forth, or hereafter to be set forth, by common authority.] The nineteenth exception of the Surveyor[b].

Homilies already set forth or hereafter, &c.] It seems that the author of the homilies wrote them in haste, and the Church did wisely to reserve this authority of correcting them, and setting forth others: for they have many scapes in them in special, though they contain in general many wholesome

dent fidem fateri; Patrem et Filium et Spiritum Sanctum norunt versibus prædicare.—S. Ambros., Sermo contra Auxentium de Basilicis tradendis, § 19, § 34, apud Epistolas, chap. i. Op. tom. ii. col. 869, A. 873, B.]

[z] [Ecclesia universa conveniens, matres et viri, virgines juvenesque immensa exultatione succincti, trahebant longe agmine arcam martyris, psallentes summis clamoribus, et cum exultatione dicentes: Confundantur omnes qui adorant sculptilia, et qui confidunt in simulacris suis. Hæc in auribus profani principis per sex millia passuum tanta exultatione psallebat omnis ecclesia ut cœlum clamoribus resultaret.—Ruffini, Hist. Eccles., lib. i. c. 35. p. 214.]

[y] [Theodoret, Eccl. Hist., lib. iii. c. 19. p. 138. This is a narrative of the same event as that in Ruffinus in the last note, namely, of the Christians singing in the removal of the body of S. Babylas at Antioch, during the persecution of Julian the Apostate.]

[z] [This note is at the end of the Nicene Creed: Bp. Andrewes places the sermon between the Morning Prayer and the Communion Service; see p. 83.]

[a] [*μόνοις ἐξὸν εἶναι τοῖς ἱερατικοῖς εἰσίεναι εἰς τὸ θυσιαστήριον, καὶ κοινωνεῖν.*—Conc. Laod., (circ. 364?) can. xix. Concilia, tom. i. col. 1533, D.]

[b] [Survey, p. 60, partly objecting to the homilies, partly to the indefiniteness of the "hereafter" to be set forth, &c.]

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lessons for the people; in which sense our ministers do su
scribe unto them, and in no other.

*After such homily or exhortation the curate shall decla
unto the people whether there be any holydays or fasting-da
the week following.*] The twentieth exception of the Su
veyor[c].

Exhortations and homilies before the Communion.

After such sermon, or exhortation.] Which exhortation
here understood, may be gathered from this rubric as it sto
in 2 Edw.[d], where we read it thus, "After the creed sh
follow the homily, wherein, if the people be not exhorted
the worthy receiving, &c., then shall the curate make this e
hortation, Dearly beloved," &c. Which is another argume
that our Church intended a more frequent celebration of t
Communion than we use either ourselves or the people unt

*The curate shall declare unto the people whether there
any holydays.*] Excepted against by the Puritans in t
Survey. *Quer.* 51, 53[e].

Fasting-days, a part of our religion to keep them.

Or fasting days.] They that speak so much against-t
who put some part of our religion in keeping fasting day
as if we had nothing but a politic use of keeping Le
Fridays, and saints' eves, let them look well to this pla
where the curate is bound to exhort the people earnest
towards the religious observation of such times, in abstaini
from their own wonted diet, and bestowing their liberali
upon the poor. Certainly, if it be religion to give alms,
is religion to keep fasting days too, which are appointed
the Church to be spent in prayer and abstinence. *Jejuniu
eleemosyna, et oratio*, went ever together, as here they d
If fasting days and Lent time be but a politic observatio
without any religion in it at all, according to the conceit
some out of the statute of 5 Eliz.[f], and before that 2 and 3
Ed. VI., c. 12[g], what should the minister here meddle wi

[c] [Survey, pp. 63—69. Objections on grounds of Law and Scripture.]

[d] [That is, in the first Prayer-book of Edw. VI., in the second year of his reign.]

[e] p. 64, sqq. The exceptions are against any stated holydays not of immediate Divine appointment, and especially made for the maintenance of t navy." It enjoins the eating of fish Wednesdays as well as Fridays a Saturdays.]

[f] [The statute 2 and 3 Edw. V c. 19, is entitled, "An act for abs nence from flesh," enjoining the o servance of fasting on Fridays, Satu

it in the Church, the place where all our actions are, c should be, religious; or what should those religious prayer epistle and gospel, upon the first day of Lent, do among u seeing they all intend a solemn and a religious preparing the people, and the whole Church of God among us, to the due keeping of that time with prayer and abstinence?

As Ember-days are by the 31st canon[h] a preparation to the giving of holy orders, so the eves of most holydays are fasted, that the service upon holydays may be more religiously performed; and therefore when the people had notice given them of the one, they were put in mind of the other too, holydays and fasting-days together. *Concil. Aurelian.*, cap. 1[i]. *Presbyteri cum sacras festivitates populo annunciant, etiam iejunium vigiliarum eos omnimodis servare moneant.*

Of the Ember fasts. See the notes upon Dr. Ridley's View, p. 76[k].

"In what and with how much care and Christianity these fasts have been heretofore observed, it may be noted out of the second council of Milan, tit. i. decree 22[l].

"In the fourth council of Milan is set down out of Leo[m], the form of bidding these fasts in the Church. *Quarta igitur feria, et sabbato jejunemus frequentes in Ecclesia, &c.* These four fasts at this present day are observed in our Church,

mean to virtue, and to subdue men's bodies to their soul and spirit; and considering also specially that fishers, and men using the trade of living by fishing in the sea, may thereby the rather be set on work, and that by eating of fish much flesh shall be saved and encreased," &c.]

h [Constitutions and Canons, 1603, can. xxxi.]

i [This does not appear in the canons of the councils of Orleans. But in the 4th council of Orleans, Conc. Aurelian iv. A.D. 541, can. 1. (Conc. tom. v. col. 1364, C.) the announcement of the time of Easter at the Epiphany is ordered.]

k [A View of the Civil and Ecclesiastical Law, &c., with notes by J[ohn] G[regory]. Oxford, 1634. The passage which follows is extracted from these notes, p. 77, with slight altera-

nistratur, proxime antecedit, parochi non solum solenne illud jejunium hujus rei causa institutum denuntient, verum etiam in sua unusquisque eorum parochiali ecclesia supplicationes litaniasque pie ac religiose vel intus habeat, vel prosequente fidelium multitudine, foris ecclesiam, sicut moris est, obeat, &c.—Concil. Mediolan. II. (ann.1569.) titul. i. decr. 22. tom. xxi. col. 112. C.]

m [Quarta igitur, sexta feria, et Sabbato, jejunemus; frequentes in cathedrali parochialique ecclesia ad litanias orationemque conveniamus, &c. The last cap. ends with the words, Idem in statis iis temporibus, populo denuntiandis, formulam hanc, ex sanctissimi pontificis Leonis primi verbis conceptam, adhibeant: cujus sententiam etiam vulgari sermone explicent uberius.—Concil. Mediolan. IV. (ann. 1576.) par. i. cap. 5, 6. Concilia, tom. xxi. col.

and are known to us by the name of Ember-week. And (so we find it in Th. Becon[n]) 'By opinion of much people, these dayes been called Ember-dayes, because that our elder fathers would on these dayes eat noe bread but cakes made under ashes or imbers, so that by eating of them they reduced into their mindes, that they were but ashes, and so should turn again, and wist not how soon.' And that these Ember-days were duly observed and devoutly by our ancestors, we may be persuaded out of the laws of King Cnute, where, chap. 16[o], it is said, that every man observe the fasts that are commanded (whether it be the Ember fast, or Lent fast, or any other fast) with all earnest care. And if ignorance (as we call those times) could admit of such devotion, how much more would be expected from this knowing age, as we account it?"

Of bidding feasts and fasts. See *Bernardinus de ritu Concion.*, lib. i. cap. 25[p].

Of the Offertory.

Saying one or more of these sentences following.] ·?· W ·?· "Instead of these, read the peculiar sentences for the offertory, *ut infra*, and some of these immediately before the benediction for the poor[q]."

·?· W ·?· "*Peculiar sentences for the Offertory.*

1. "In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel brought also of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and his offering."

[n] [This the editor has not found.]

[o] ["And let solemn fasts be observed (whether Ember fast, or Lent fast, or any other fast) with all diligence," &c. King Cnute's Laws Ecclesiastical, A.D. 1017, § 16; Johnson's English [illegible] 708. Oxford, 1850.]

wards part of the duty of the preacher. Francisc. Bernardinus Ferrarius, de Ritu Sacrarum Ecclesiæ Catholicæ Concionum, p. 68, sqq. Mediolani, 1620.]

[q] [See Bp. Andrewes' note at the end of the Communion Service. He would put these new sentences for the

"Speak unto the children of Israel that they bring Me an offering: of every one that giveth it willingly with his heart, they shall take My offering." Exod. xxv. 2.

"Three times in the year shall all the males appear before the Lord thy God, in the place which He shall choose, and they shall not appear before the Lord empty. Every man shall give according as he is able, and according to the blessing of the Lord thy God, which He hath given thee." Deut. xvi. 16.

"All things come of Thee, O Lord, and of Thine own we give unto Thee. I have offered willingly in the uprightness of mine heart of all these things. Now also have I seen Thy people, which are found here to offer unto Thee willingly with joy." 1 Chron. xxix. 14, 17.

"We made statutes for ourselves to give by the year the third part of a shekel, for the service of the house of our God." Neh. x. 30.

"Give unto the Lord, ye families of the people, give unto the Lord glory and power. Give unto the Lord the glory of His name; bring an offering and enter into His courts." Ps. xcvi. 7, 8.

"As Jesus sat over against the treasury, He beheld how the people cast money into it, and many rich men cast in much; and He saw also a certain poor widow which cast in [thither] two mites. And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for they [all] of their superfluity cast into the offerings of God, but she of her penury hath cast in all the living that she had." Mark xii. 41.

"Now after many years I came and brought alms to my nation, and offerings." Acts xxiv. 17.

Then shall the churchwardens, or some other by them appointed, gather the devotion of the people. ·?· W ·?· "*Sapit hæc collectio per capita Genevensem illum per ecclesias tumultuaria forma discurrendi morem.*"

And upon the offering days appointed, every man and woman shall pay to the curate the due and accustomed offerings.] ·?· W ·?· "They should not pay it to the curate alone, but to God upon the altar; from whence the curate hath his warrant to take it, as deputed by Him, and as the apostle plainly alludes, 1 Cor. ix. 13, 14; Heb. xiii. 10. And this is not to be forgotten, though it be foregone, that whosoever gave any

ınds or endowments to the service of God, he gave it in ɔrmal writing, (as now-a-days between man and man,) sealed nd witnessed. And the tender of the gift was *super altare*, nd by the donor upon his knees."

[ON THE GENERAL PRAYER.]

Let us pray for the whole state of Christ's Church.] W ·?· *Ὑπερέντευξις. Diaconi voce indici solebat.* S. Aug., p. 119[r]. ἱερὰ εὐχή, Dionysii[s]. Pro collecta.

We beseech Thee also to save and defend all Christian kings, &c.] This prayer was made after the direction and form used y Clement, *Const. Apost.*, lib. viii. cap. 18[t].

[*On the Exhortation.*]

If ye stand by as gazers, and lookers on, &c., usque ad, *and ive place to them that be godly disposed*[u].] A religious invecive added here, against the lewd and irreligious custom of he people then nursed up in popery, to be present at the ommunion, and to let the priest communicate for them all: rom whence arose the abuse of private masses; a practice so epugnant to the Scripture, and to the use of the ancient hurch, that at this day not any but the Romish Church hroughout all the Christian world are known to use it, as he Greek, Syrian, Armenian, and Ethiopian liturgies do estify; nay, the Roman liturgy itself is herein full against he Roman practice[x].

Omnes igitur fideles, qui ingrediuntur Ecclesiam et Scripuras audiunt (saith the tenth canon of the apostles[y]) *non*

[r] Communionis oratio voce diaconi indicitur. S. Aug. ep. 55. ad Januarium, [alit. ep. 119.] cap. 18. § 34. Op. tom. ii. col. 112, C.]

[s] Dionys. Areop., de Eccles. Hierarch. cap. iii. § 2. Op. tom. i. p. 188, A.]

[t] [illegible]

munion." The substance of most of that exhortation forms our second exhortation, as framed at the last review in 1662, but this part was altogether omitted. See the third series of notes.]

[x] [That is, all these services suppose the presence of communicants.]

autem perseverant in oratione, nec sanctam communionem percipiunt, velut inquietudines ecclesiæ commoventes, convenit communione privari. And *Quicunque est* (says St. Chrysost., *Hom.* iii. in 1 ad Ephes.[a]) *qui mysteriorum non est particeps, is impudenter stat, et nimis audacter.* For tell me (says he) *Siquis ad convivium invitatus manus laverit et accubuerit, et ad mensam paratus fuerit, deinde non fuerit ejus particeps, annon contumelia eum afficit, qui invitavit? Annon esset melius, eum ne adfuisse quidem?* So that this preface and exhortation seem to be taken out of St. Chrysostom's words, they are in all points so like one to the other.

[*The second Exhortation*[a].]

Let him come to me .... and open his grief.] Confession of sins must necessarily be made to them to whom the dispensation of the mysteries of God is committed. "For so they which in former times repented among the saints are read to have done. It is written in the Gospel, that they confessed their sins to John Baptist. In the Acts they all confessed their sins unto the apostles, of whom they were baptized." S. Basil., *in Regulis Contractioribus, Quæst.* 288[b]. Matt. iii. 6 Acts xix. 18.

"He that willingly judgeth himself, lest against his will he be judged of the Lord, let him come to the priests, by whom the keys are ministered unto him in the Church, and receive of them that have the oversight of the sacraments the manner of his satisfaction." S. Augustin., lib. 50[a]. *Hom.* 50[ma]. cap. 11[c].

[a] [πᾶς γὰρ ὁ μὴ μετέχων τῶν μυστηρίων ἀναίσχυντος καὶ ἰταμῶς ἑστηκώς... Εἰπέ μοι εἴ τις εἰς ἑστίασιν κληθείς, τὰς χεῖρας νίψαιτο, καὶ κατακλιθείη, καὶ ἕτοιμος γένοιτο πρὸς τὴν τράπεζαν, εἶτα μὴ μετέχοι, οὐχ ὑβρίζει τὸν καλέσαντα; οὐ βέλτιον τὸν τοιοῦτον μηδὲ παραγενέσθαι;—S. Chrysost. in Ep. ad Ephes. cap. 1. Hom. 3. § 5. Op. tom. xi. p. 23, C & E.]

[a] [This is now our first exhortation.]

[b] [οὕτω γὰρ καὶ οἱ πάλαι μετανοοῦντες ἐπὶ τῶν ἁγίων εὑρίσκονται πεποιηκότες. Γέγραπται γὰρ ἐν μὲν τῷ εὐαγγελίῳ, ὅτι τῷ βαπτιστῇ Ἰωάννῃ ἐξωμολογοῦντο τὰς ἁμαρτίας αὐτῶν· ἐν δὲ ταῖς πράξεσιν τοῖς ἀποστόλοις, ὑφ' ὧν γε ἐβαπτίζοντο ἅπαντες.—S. Basil. Regulæ brevius tractatæ. Quæst. 288. Op. tom. ii. p. 516, D.]

[c] [Judicet ergo seipsum homo in istis voluntate, dum potest, et mores convertat in melius: ne cum jam non poterit, etiam præter voluntatem a Domino judicetur. Et cum ipse in se protulerit severissimæ medicinæ, sed tamen medicinæ sententiam, veniat ad antistites, per quos illi in Ecclesiæ claves ministrantur: et tanquam bonus jam incipiens esse filius, maternorum membrorum ordine custodito, a præpositis sacramentorum accipiat satisfactionis suæ modum.—S. Aug. Serm. 351. de div. (ol. 50. inter quinquaginta Homilias.) cap. 4. § 9. Op. tom. v. col. 1359, B, C.]

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Ordinatio Ecclesiæ Lunenburgensis admodum severe mandat, nulli debere Eucharistiam communicari, nisi confesso, et privata absolutione absoluto: vetans ne pastores posthac duos aut tres simul absolvant. Similiter et Agenda Saxonica per Justum Jonam, Georgium Spalatinum aliosque, Anno 1536, *confecta, docet, confessos per absolutionem privatam debere fieri participes promissionis generalis de remissione peccatorum. Lindan. Apol. part. altera,* p. 128[d].

Ad eundem modum et Confessio Wittenburgensis, cap. de Pœnit.[e] *profitetur, semper agnoscenda esse peccata, semperque agendam in hac vita pœnitentiam, ut post confessionem peccatorum, concipiatur privatim fides absolutionis. Ibid.*

That he may receive .... the benefit of absolution.] ·?·W·?· "It is most expedient that this be read, to induce the people that they bethink themselves of the sovereign benefit of absolution, by their penitent confession."

Idem. "Dr. White, in his Way to the Church, quotes all this latter part of the exhortation, shewing, against the slander of the Jesuits, that we abolish not, but willingly retain, the doctrine of confession." § 40. p. 231[f].

Then shall the priest say this exhortation[g].] ·?·W·?· "*Stans recitabit.*"

Of the great preparation that Christians are to make before they come to the receiving of the holy and blessed Sacrament.

The veneration of the holy Sacrament hath from all times and ages, since Christ left the celebration of it to His apo-

[d] [The work referred to seems to be Gul. Lindani Apologeticon, libri iii. ad Germanos, pro concordia cum Catholica Christi Ecclesia, contra novam Protestantium Confessionem Augustanam ex Lutherana Calvinizantem.—4°. Antwerp, 1570, et pars altera 4°. 1578, typis Plautini. The editor has not seen this work, nor the rituals referred to in it.]

[e] [Cum semper nobis agnoscenda sint peccata nostra.... sentimus semper etiam in hac vita nobis agendam esse pœnitentiam.... Etsi autem sentimus, enumerationem peccatorum coram sacerdote non esse necessariam ad salutem, &c.... tamen damus operam, ut generalis confessio peccatorum, quantum fieri potest et licet, in Ecclesiis nostris conservetur... ut per auditum Evangelii seu absolutionis, fides vel concipiatur vel confirmetur.—Confessio Wirtembergensis, Concil. Trident., A.D. 1552, oblat. ap. Joan Brentii Opera, tom. viii. p. 5.]

[f] [The Way to the True Church, by John White, D.D. Works, p. 122. London, 1624.]

[g] [This is our present exhortation as read in the course of the service.]

stles, been so great, that they which either carelessly came unto it, or negligently behaved themselves at it, were always accounted and punished as great offenders; 1 Cor. xi. St. Paul tells us, that many became sick and weak, and subject to divers diseases, and that many also died upon it, for that they came with such small preparation unto it, and behaved themselves when they were there with such little reverence. These are then the two things we are to look to, 1. Our preparation before we presume to come. 2. Our reverence when we are come.

For preparation first, we find these things religiously observed among the primitive and old Christians. 1. That they were to abstain from all fleshly thoughts, insomuch that if they chanced to have but a lustful dream, it made them afraid to come. 2ndly, That married people were bound to keep themselves asunder for awhile before, as St. Paul speaks of prayer, 1 Cor. vii. And so St. Hierome, being reprehended for what he wrote against Jovinian about marriage[h], *Quale bonum est matrimonium, quod impedit sumptionem Corporis Christi?* defends himself after this wise[i], *Quid majus est, orare, an accipere Corpus Christi? Utique Corporis Christi accipere. Si igitur per coitum impeditur quod minus est, quanto magis quod majus est?* S. Hier. *in Apol. pro libris contra Jovin.* Out of which place it is most evident, that it was the custom of those old and holy Christians, that such as were married had not the carnal use of one another's body for certain days before they went to the Sacrament, that so they might retire and fit themselves the better, by being wholly and only employed in spiritual and heavenly meditations. *Omnis homo ante sacram Communionem a propria uxore abstinere debet tres aut quatuor* [*aut quinque, aut septem*] *aut octo diebus. Conc. Eliberitan.*, cap. 3. *cit. ab Ivone*, lib. i.[k]

S. Chrys., Hom. iii. in cap. 1. *ad Ephes.*[l] *Quomodo stabis*

[h] [S. Hieron. lib. i. adv. Jovinianum, cap. 7. Op. tom. ii. col. 247, D.]

[i] [S. Hieron. ep. 48. ad Pammachium, (aliter Apolog. pro libris cont. Jovinianum.) cap. 15. Op. tom. i. col. 225, B.]

[k] [Concil. Eliberit. (A.D. 305?) Fragment. ex cap. 3. Concilia, tom. i. col. 979, C, cited in Ivonis Decretum, par. ii. cap. 32. Op. par. i. p. 58. A spurious canon only found in the Decretum of Gratian, Ivo, and Burchard.]

[l] [καὶ πῶς παραστήσῃ τῷ βήματι τοῦ Χριστοῦ, μιαραῖς χερσὶ καὶ χείλεσι κα-

FIRST RIES. *ad tribunal Christi, qui pollutis manibus ac labris ad id audeas accedere. Dic mihi, vellesne manibus illotis ad sacrificium accedere? Non opinor; sed malles potius omnino non accedere quam sordidis manibus. Et cum in re parva sis adeo religiosus, sordidam et immundam habens animam accedis et audes tangere?*

Of profaning the Sacrament of God's altar, and of a careless and irreverent receiving of it.

We provoke Him to plague us with divers diseases, &c.] Taken from St. Paul, 1 Cor. xi. "For this cause are many weak among you, and many die." *Si nos hodie diceremus propterea multos sacerdotes* (*sæc.* 290[m]) *trucidatos fuisse ab hæreticis, quia indigne tractabant Corpus Christi, putarent Calvinistæ nos delirare.* And so when the Donatists, the old puritans of the primitive Church, arose, and made so slight an account of God's altars, and the blessed Sacrament upon them, as that they overturned and brake them down wheresoever they came, (just as our puritans are wont to do,) God sent many judgments upon them. Among the rest, Optatus tells us one worth the remembering, lib. ii. *de Schism. Don.*[n] *Omnia sacrosancta episcopi vestra violarunt, jusserunt Eucharistiam canibus fundi, non sine signo divini judicii: nam iidem canes rabie accensi ipsos dominos suos, quasi latrones Dominici Corporis reos, tanquam ignotos et inimicos dilaniarunt.*

Judge therefore yourselves.] He that willingly judgeth himself, lest against his will he be judged of the Lord, *veniat ad Antistites, per quos illi in Ecclesia claves ministrantur, et a præpositis sacrorum accipiat satisfactionis suæ modum.* S. Aug.

τατολμῶν αὐτοῦ τοῦ σώματος; . . . Εἰπέ μοι, ἆρα ἂν ἔλοιο χερσὶν ἀνίπτοις τῇ θυσίᾳ προσελθεῖν; οὐκ ἔγωγε οἶμαι· ἀλλ' ἐθέλοις ἂν μηδὲ ὅλως προσελθεῖν ἢ ῥυπαραῖς χερσίν. εἶτα ἐν τῷ μικρῷ οὕτως ὢν εὐλαβῆς, ψυχὴν ἔχων ῥυπαρὰν προσέρχῃ, καὶ ἅπτεσθαι τολμᾷς.—S. Chrysost. in Ephes. cap. 1. Hom. 3. § 4. Op. tom. xi. p. 22, C, D.]

[m] [These words, sæc. 290, are added, but written so small and so close to the margin as to be illegible. The passage may be a quotation from a Roman Catholic account of a persecution in which two hundred and ninety secular priests had been put to death.]

[n] [S. Optatus, de Schism. Donat., lib. ii. cap. 19. Op. p. 39.]

Lib. Quinquag. Homil. Hom. 50. cap. 11[o]; vide S. Chrys., Hom. iii. in cap. 1. *ad Eph.*[p]

Ye that do truly and earnestly, &c. . . . . draw near.] ·?· W ·?· "*Forte non est opus his verbis, quia jam accesserunt.*"

Then shall this general Confession be made in the name of all those that are minded to receive the Holy Communion, either by one of them, or else by one of the ministers.] The 21st Exc. of the Survey[q].

·?· W ·?· "The other priest, (if there be a second,) or he that executeth, descendeth to the door, and there kneeling, saith the Confession, the people repeating after him."

Almighty God, &c.] ·?· W ·?· 'Εξομολόγησις.

Then shall the priest, or the bishop if present.] For so it was ordained in the second council of Seville, can. vii.[r], where priests are not only forbidden to absolve, but to preach or baptize, &c., in the presence of the bishop, without his special command. *Sed neque coram episcopo licet presbyteris in baptisterium introire, nec præsente antistite infantem tingere aut signare, nec pœnitentem sine præceptione episcopi sui reconciliare, nec eo præsente, nisi illo jubente, sacramentum Corporis et Sanguinis Christi conficere, nec eo coram posito populum docere, vel benedicere, aut salutare.* Leo, ep. 88[s].

Stand up.] ·?· W ·?· "'Απολύτικον, *in quo absolvit stans.*"

SURSUM CORDA.

Lift up your hearts.] *S. Cyprian. de Orat. Dom.*[t] "When we are at prayers we ought to attend, and give ourselves

[o] [S. August. Serm. 351. de div. (ol. Hom. 50. inter Hom. quinq.) c. 4. § 9. Op. tom. v. col. 1359, B, C. cited above, p. 99, note c.]

[p] [See above, p. 99, note z; p. 101, note l. The whole of the latter part of the Homily is against abstaining from communicating, and on the duty of preparing oneself.]

[q] [p. 65. objecting to a layman praying in presence of a minister. This was altered at the last Review.]

[r] [Conc. Hispalense II. (circ. A.D. 619.) can. 7. Concilia, tom. vi. col. 1406, B.]

[s] [S. Leonis Op. p. 463, D. ed. Paris. 1618. The epistle is, however, spurious, and for the most part made up out of this canon of the council of Seville, with which, in the passage cited, it agrees verbatim. See S. Leonis Op. tom. ii. p. 1270. ed. Venet. 1753.]

[t] [Quando autem stamus ad orationem, fratres dilectissimi, vigilare et incumbere ad preces toto corde debemus. Cogitatio omnis carnalis et secularis abscedat, nec quidquam tunc

wholly to it with all our heart. Let all carnal and worldly cogitation depart. Let not the mind then think upon anything, but that alone which it prayeth. Therefore the priest before prayer prepareth the minds of the brethren, saying, *Sursum corda*, that when the people answer, *Habemus ad Dominum*, they may be admonished to think of nothing but God."

S. Chrys., lib. iii. *de Sacerd.*[u] "When thou beholdest our Lord sacrificed, the priest occupied in the sacrifice, and pouring forth prayers, dost thou think thou dost converse with mortal men, and to be on earth? Art thou not rather forthwith transported into heaven," &c.?

Sursum cor, qui habes sursum caput. Jam. i. 16. *Omne datum optimum de sursum est.*

·?· W ·?· *Ἀνὰ σχῶμεν τὰς καρδίας. Sursum corda,* Aug. *de ver. Relig.* cap. 3[x].

·?· W ·?· *Sequentia jubilans.*

OF THE PROPER PREFACES.

Upon Christmas-day and seven days after.] A plain proof that our Church intends to have the Communion celebrated every day[y].

Then shall the priest kneeling down (*before the prayer, "We do not presume," &c.*)] ·?· W ·?· *Descendit, repetit solus.*

So to eat the Flesh of, &c. and to drink His Blood.] By this it may be known what our Church believeth and teacheth of the presence of Christ's Body and Blood in the Sacrament. And though our new masters would make the world believe she had another mind, yet we are not to follow

animus, quam id solum cogitet quod precatur. Ideo et sacerdos ante orationem præfatione præmissa, parat fratrum mentes dicendo: Sursum corda; ut dum respondet plebs: Habemus ad Dominum, admoneatur nihil aliud se quam Dominum cogitare debere.—S. Cypr. de Orat. Dominica, Op. Tract. p. 152.]

[u] [*Ὅταν γὰρ ἴδῃς τὸν κύριον τεθυμένον, καὶ κείμενον, καὶ τὸν ἱερέα ἑφεστῶτα τῷ θύματι καὶ ἐπευχόμενον . . . ἆρα ἔτι μετὰ ἀνθρώπων εἶναι νομίζεις, καὶ ἐπὶ τῆς γῆς ἑστάναι; ἀλλ' οὐκ εὐθέως ἐπὶ τοὺς οὐρανοὺς μετανίστασαι.*—S. Chrysost. de Sacerdot., § 4. Op. tom. i. p. 382, D.]

[x] [. . . . ut quotidie per universum orbem humanum genus una pene voce respondeat, sursum corda se habere ad Dominum.—S. Aug. de Vera Religione, c. 3. § 5. Op. tom. i. col. 750, C.]

[y] [The note mark is inserted at each mention of the "seven days after."]

their private fancies, when we have so plain and so public a doctrine as this. Such as are profane may deride it, and move what harsh and unsavoury questions they list about the eating of Christ's Body, as Berengarius and his followers did; but we are of St. Cyprian's spirit[z], *Quam præclarus est calix iste, quam religiosa hujus potus ebrietas? Sanguinem sugimus, intra ipsa Redemptoris nostri vulnera figimus linguam, quo interius exteriusque rubricati a sapientibus hujus seculi judicamur amentes.* S. Cypr. *de Cœna Dom. Lege Mald. de Euch.* p. 243, *&c.*[a] *item Testimonia Patrum,* pp. 249, 250[b].

Then the priest standing up, shall say the Prayer of Consecration.] The transposing of this after that which goes before, otherwise than it was in King Edward's Book[c], hath left the priest to receive the Sacrament standing, there being no rubric or appointment to alter his gesture after this; and upon this have the puritans taken occasion to plead, and say that they may as well be left to their liberty and stand as the minister, when they receive[d]. But see the answer infra.

·?· W ·?· Sancta Sanctis.

·?· W ·?·] "Here the priest having made adoration, poureth water on the napkin ready for that purpose, and cleanseth his hands: *mystice respiciens illud Psalmi, Lavabo in innocentia manus meas, et sic introibo ad Altare Dei, ut sic annunciem vocem εὐχαριστίας,* Ps. xxvi. 6. *Moraliter et decore, ubi cum magnatibus accubituri.*

"*Postea panes e canistro in patinam ponit. Dein vinum e dolio, adinstar sanguinis dirumpens in calicem, haurit. Tum aquam e tricanali*[e] *scypho immiscet. Postremo omnibus rite,*

[z] [Arnold. Abb. De Cœna Domini; in Tract. de Cardin. Operibus Christi; inter Op. S. Cypr., pp. 41, 42.]

[a] [Maldonatus Disputatio de Sacramentis, de Eucharistia. The place referred to is headed, Secundum genus argumentorum, ex quibus cognoscimus, Dei voluntatem fuisse non tantum figuram, sed verum corpus suum nobis relinquere in Eucharistia; continet rationes et conjecturas. Opusc., p. 161, &c., in which the opinions of Berengarius and others are combated.—Bp. Cosin's reference is to the edition Lugd. 1614.]

[b] [Id. ibid. Tertium genus, &c. continet testimonia scriptorum ecclesiasticorum, p. 169, &c.]

[c] [In the first book of Edw. VI. the Sursum Corda &c. preceded, and the prayer of consecration immediately followed, the prayer for the whole state of Christ's Church; after that came the exhortation, &c. and so the prayer "We do not presume" immediately preceded the priest's communicating.]

[d] [This is a point raised in the Survey. See below, p. 112, note g.]

[e] [For *tricanali* Bp. Cosin had *triclinari*. It has been corrected from the other copies of these notes. See the description of Bp. Andrewes' Chapel, in the Appendix to his Life prefixed to his Minor English Works.

et quam fieri potest decentidime compositis, stans pergit peragit.

"*In rariore solennitate hic pergit episcopus et consecrat.*"

De Consecratione Elementorum.

That there is to be a certain form of words wherewith th Sacrament is to be made and consecrated, we make no doub and therefore it is but a calumny of theirs that say we d nothing else but *recitare historiam*, tell the story of Christ Institution, and so go to it. For we have first the recitatio of Christ's command to have His Death and Passion remem bered; and then we have prayer to perform it as we ough to do. After that we have the words of consecration, as full and amply as any priest whatsoever can or may use then The Mass-book hath no more than we have here; so that t make a controversy here betwixt us, where none is, sound more of the evil spirit—the desire of contradiction, than o the good Spirit—the desire of peace and unity.

Sufficient sacrifice . . . of that His precious Blood.] This wor ["that"] refers to the sacrifice mentioned before, for w still continue and commemorate that sacrifice which Chris once made upon the cross: "And this sacrifice which th Church makes[f], as a sacrifice is taken *pro mactatione* o

The scanning operator will

occisione victimæ, is only commemorative and sacramental; for in that sense Christ only offered it really upon the cross by His own death; and so likewise, as it is taken for a visible sacrifice, Christ only offered it; for here it is invisible: but as it is taken for a sufficient sacrifice to take away the sins of the world, so indeed it was offered upon the cross, as having power in itself to abolish all sin whatsoever; but doth not abolish any man's sins for all that, unless it be applied. And the ways to apply it are divers. By faith, by good works, by the unbloody offering up of the same sacrifice, by the receiving of His most precious Body and Blood. So if we compare the Eucharist with the sacrifice once made upon the cross, with reference to the killing or destroying of the sacrifice, or with reference to the visibility of it, in that sense, we call it only a commemorative sacrifice, as the fathers do. Chrys. *Hom. contr. Jud.* part. 2. Sentent. lib. iv. dis. 12. But if we compare the Eucharist with Christ's sacrifice made once upon the cross, as concerning the effect of it, we say that that was a sufficient sacrifice; but withal that this is a true, real, and efficient sacrifice, and both of them propitiatory for the sins of the whole world." And therefore in the oblation following we pray that it may prevail so with God, as that we and all the whole Church of Christ (which consists of more than those that are upon the earth) may receive the benefit of it. "Neither do we call[g] this sacrifice of the Eucharist an efficient sacrifice, as if that upon the cross wanted efficacy; but because the force and virtue of that sacrifice could not be profitable unto us, unless it were ap-

plied and brought into effect by this eucharistical sac
and other the holy Sacraments, and means appointe
God for that end. But we call it propitiatory, both thi
that, because they have both force and virtue in the
appease God's wrath against this sinful world." Read
de Sac., p. 323. "Therefore this is no new sacrifice[h], bu
same which was once offered, and which is every day o
to God by Christ in heaven, and continueth here sti
earth by a mystical representation of it in the Euch
And the Church intends not to have any new propiti
or new remission of sins obtained, but to make that effe
and in act applied unto us, which was once obtained b
sacrifice of Christ upon the cross. Neither is the sacri
the cross, as it was once offered up there *modo cruen*
much remembered in the Eucharist, though it be co
morated, as regard is had to the perpetual and daily ofl
of it by Christ now in heaven in His everlasting priest
and thereupon was and should be still the *Juge sacrij*
observed here on earth, as it is in heaven." The reason
the ancient fathers had for their daily sacrifice. S. Chr
in 10 *ad Hebr.*[i] *In Christo semel oblata est hostia, ad sa*
potens. Quid ergo nos? Nonne per singulos dies offeri
Et si quotidie offerimus, ad recordationem ejus oblation
S. Aug. *de Civ. Dei*, lib. x. cap. 20[k]. *Ipse sacerdos, e*
oblatio, cujus rei sacramentum quotidianum esse voluit Ec
sacrificium.

Creatures of bread and wine.] These words, as I
conferred with a papist, were mightily excepted ag
because forsooth they must acknowledge no bread and

[h] [This passage is derived from the Consultatio of Cassander: Non igitur hic novum est sacrificium, nam et eadem hic est hostia, quæ in cruce oblata fuit, et sacrificii illius in cruce peracti in mysterio commemoratio, et continuati in cœlis sacerdotii, et sacrificii Christi in imaginem representatio, quo non efficitur nova propitiatio et remissio peccatorum, sed ea quæ semel sufficienter in cruce facta est, nobis quoque efficax esse postulatur. Itaque veteres in hoc mystico sacrificio non tam peractæ semel in cruce oblationis, cujus hic memoria celebratur, quam perpetui sacerdotii et jugis sacrificii, quod quotidie in cœlis sempiter cerdos offert, rationem habuerun hic imago per solennes minis preces exprimitur. . . . After inte a few lines, the citations from S sostom and S. Augustine occur.— Cassandri Opera, p. 999. Paris.

[i] [Ἐπὶ δὲ τοῦ Χριστοῦ, τοὺς ἅπαξ προσηνέχθη, καὶ εἰς τὸ ἀεὶ . . . τί οὖν ἡμεῖς; καθ' ἑκάστην οὐ προσφέρομεν; προσφέρομεν μ ἀνάμνησιν ποιούμενοι τοῦ θανάτοι —S. Chrysost. in Heb., cap. 10 17. § 3. Op. tom. xii. p. 168, A

[k] [S. Aug. de Civitate Dei, cap. 20. Op. tom. vii. col. 256,]

sition of the nature and being of them both. My ras, That here we term them so before consecration: t we call them so no more, but abstain from that cause our thoughts might be wholly taken up with tual food of Christ's Body and Blood. So in the ving following we say, "that hast vouchsafed to feed hese holy mysteries," and "the spiritual food of the l Blood of Thy Son," &c. In the mean while we the bread and wine to remain there still, as God's . And I wonder the papists should so contend for e *desitio panis et vini*, whenas in their own service they abstain not from these words, "Thy creatures," secration, as we do. See the book[l]; *Per quem hæc Domine bone, creas.* A certain argument that the of Rome never meant to teach that doctrine, which men, the late doctors and schoolmen, have brought up pagated.

ures of bread and wine.] See what is noted in the sm.

kers of His most blessed Body and Blood.] S. Ambr. *le Sacr.* c. 5[m], hath the same words, from whence the y of using this form in the consecration of the Sacra- manifest.

rake it.] ·?· W ·?· *Sic nos Ejus ductu et exemplo qui idet.*

is My Body which is given for you, do this in remem- of Me.] The words of Consecration. *Liturg. Jacob.*[n], *hrys.*[p], *Clem.*[q], lib. viii. Const. cap. 13, *his verbis utuntur.* in 2 Apol. saith[r], that by the Word of God the Sacra-

words of the canon referring ments after consecration, are, tum Dominum nostrum, per : omnia, Domine, semper bona [issale Romanum.]

e words of S. Ambrose are, a consecretur panis est; ubi ba Christi accesserint, corpus i. . . . Ipse dominus Jesus tes- obis quod corpus secum acci- t sanguinem.—S. Ambros. de tis, lib. iv. c. 5. § 23. Op. ol. 371, E.]

words of consecration are he Liturgy of St. James; see Codex Lit., lib. iv. pars 2. pp. 36, 37.]

[In the Liturgy of S. Basil; see Goar's Euchologium, p. 168.]

[In the Liturgy of S. Chrysostom, ibid, p. 76.]

[In the Pseudo-Clementine Liturgy in the Apostolical Constitutions, lib. viii. c. 12. Concilia, tom. i. col. 480, E.]

[. . . Οὕτως καὶ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφὴν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα ἐδιδάχθημεν εἶναι.—S. Just. Mart., Apol. i. (al. Apol. 2.) c. 66. Op. p. 83, B.]

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ment is made. So Iren. lib. iv. cap. 34[s], and lib. 5, *Panis cum percipit verbum Dei fit Corpus Christi.* S lib. xx. *contr. Faust. Man.* cap. 13[t]. *Panis noster e certa consecratione mysticus fit nobis, non nascitur. propter quod ita non fit, licet calix et panis fit, aliment refectionis, non Sacramentum religionis.* And I doubt w the puritans' Sacrament at Geneva and elsewhere l such an one or no, for they do boldly deny any wo mystical consecration at all.

Many disputes there are by them made that have l with what words this consecration is perfected; whethe the prayers before or the prayers following. But we i that of S. Cyp. *de Cœn. Dom.*[x] *Ex quo dictum est, h Caro Mea, et hic est* [*Sanguis*] *Meus. Quotiescunq verbis, et hac fide actum est, panis iste* [*super*] *substa solemni benedictione sacratus, ad salutem hominis p* And so S. Amb. lib. iv. *de Sacram.* cap. 4[y]. *Reliquis o quæ dicuntur, laus Deo defertur, petitur pro populo, &c autem venitur ut conficiatur venerabile Sacramentum, ja suis sermonibus utitur, sed sermonibus Christi.* And the the only words we have of Christ's. And S. Chrys.[z] yet plainly, in *Hom. de Juda Proditore; Hoc est Corpus M his, inquit, verbis proposita consecrantur.* And whe Latins say that the Sacrament was consecrated by p they mean not by every prayer; but either mean the action, or whole service of the Church; or else they this form of consecration, which was always recited i form of a prayer, as now it is. Mald. 133[a].

[s] [Ὡς γὰρ ἀπὸ γῆς ἄρτος προσλαμβανόμενος τὴν ἔκκλησιν (l. ἐπίκλησιν) τοῦ Θεοῦ, οὐκέτι κοινὸς ἄρτος ἐστὶν, ἀλλ' εὐχαριστία, ἐκ δύο πραγμάτων συνεστηκυῖα, ἐπιγείου τε καὶ οὐρανίου. κ. τ. λ.—S. Iren. cont. Hær. lib. iv. cap. 18. (alit. cap. 34.) § 5. p. 251, 2.]

[t] [Ὅποτε οὖν καὶ τὸ κεκραμένον ποτήριον καὶ ὁ γεγονὼς ἄρτος ἐπιδέχεται τὸν λόγον τοῦ Θεοῦ, καὶ γίγνεται ἡ εὐχαριστία σῶμα Χριστοῦ.—Id. ibid., lib. v. cap. 2. § 2. p. 294.]

[u] [S. Aug. contr. Faustum, lib. xx. cap. 13. Op. tom. viii. col. 342. B.]

[x] [Arnold. Abb. de Cœna Domini, in Tract. de Cardin. oper. Christi, (S. Cypriano falso tribut.) ad calc. Op. S. Cypr., Op. p. 39. The las run thus, Ad totius hominis vit lutemque proficit.]

[y] [S. Ambros. de Sacr., lib. iv § 14. Op. tom. ii. col. 368, D. T words run thus, Reliqua omn dicuntur in superioribus a as dicuntur, &c.]

[z] [Ἔστηκεν ὁ ἱερεὺς, τὰ ῥήματ γόμενος ἐκεῖνα· ἡ δὲ δυνάμις, καὶ τοῦ Θεοῦ ἐστι. τοῦτό μου ἐστὶ φησι. τοῦτο τὸ ῥῆμα μεταῤῥυθ προκείμενα.—S. Chrysost. de Judæ, Hom. i. § 6. Op. tom. ii. B.]

[a] [Quomodo autem Latini mystica fieri dixerint consecra

The scarming operator will

Shed for you and for many.] *Tantundem valet 'pro multis' atque 'pro omnibus,' sicut apud S. Paul. ad Rom.* v., *Cum per unum hominem multi dicuntur esse constituti peccatores, 'multi' accipiuntur 'pro omnibus.'* Mald. *de Sacr.* p. 136[b].

Then shall the minister first receive, &c.] Conc. Tolet. iv. Can. 17[c]. *Tunc* [*demum*] *Corporis et Sanguinis Domini Sacramentum sumatur, eo* [*videlicet*] *ordine, ut sacerdotes et Levitæ ante altare communicent, in choro clericus, extra chorum populus.*

In their hands.] The Church of Rome use to give it the people into their mouths, which is not so ancient. It was the ancient custom, that the people took it from the priest in their hands, as may be gathered out of Tertullian, *Lib. de Spectac. cap. de Munere*[d]; *Eas manus quas ad Dominum extuleris, &c.* and out of S. Greg. Naz. *Orat. in Sor.*[e] *Procidit ante altare, ibique venerata est, deinde manibus etiam sumpsit Eucharistiam, et ad oculos cæterosque sensus admovit.* From whence we have another custom of the Christians, now also used among many, that they touched their eyes, their nose, their temples and forehead, with the Sacrament before they did eat it, as being confident that there was such virtue and force in it, that it would make all their senses the more happy by it, and less subject to evil desires. And these things men did and do naturally, more than out of any injunction; therefore Maldonat confesses[f], that in divers

tres causas fuisse arbitror. Unam, quod precem mysticam vocaverint totam actionem, cum qua hæc verba conjuncta sunt. . . . Secundam, quod sacerdos hæc verba non pronuntiat in sua persona, sed Christi: ipse autem, quantum in se est, oret. Itaque quamvis forma verborum non sit precatoria; tamen a sacerdote tanquam preces dicuntur. . . . Tertiam, quod hæc verba sint quasi coronis quædam præcedentium orationum, quibus finitis fiat corpus Christi. Propterea dixerunt, oratione fieri Corpus Christi.—Maldonatus de Sacramentis, de Eucharistia, part. i. quæstio vii. col. 91. See the whole passage.]

[b] [Ibid. cols. 92, E, 93, A.]

culis, cap. 25. Op. p. 85, C. This may refer only to the lifting up the hands in prayer.]

[c] [Τῷ θυσιαστηρίῳ προσπίπτει μετὰ πίστεως . . . καὶ τί ποιεῖ; τῷ θυσιαστηρίῳ τὴν κεφαλὴν ἑαυτῆς προσθεῖσα . . . εἶτα τῷ παρ' ἑαυτῆς φαρμάκῳ τοῦτῳ τὸ σῶμα πᾶν ἐπαλείφουσα καὶ εἴ πού τι τῶν ἀντιτύπων τοῦ τιμίου πώματος ἡ τοῦ αἵματος ἡ χεὶρ ἐθησαύρισεν τοῦτο καταμιγνῦσα τοῖς δάκρυσιν· ὦ τοῦ θαύματος· ἄπηλθεν εὐθὺς αἰσθομένη τῆς σωτηρίας — S. Gregor. Nazian. Orat. viii. in laudem Sororis Gorgoniæ, cap. 18. Op. tom. i. p. 229, C.]

[f] [Unde relictam esse credo consuetudinem in multis locis, ut laici quando

places among the very papists, where they have not the Sacrament delivered them, but are there present only to see the priests take it, the people use to lift up their hands (when the Sacrament is lift up by the priest) as earnestly desiring to have it given into their hands, and then they put their hands to their mouth and to their eyes, as applying the virtue of it unto them; which very one thing might admonish the priests and governors of that Church, what an injury they do to the people in keeping that blessed food from them, for which their very bowels do so yearn with devotion.

Kneeling.] Kneeling here, for all the puritans' objection[g], hath reference as well to the minister himself, as to the people and other ministers.

***And when he delivereth the bread he shall say, The Body of our Lord Jesus Christ which was given for thee, &c.*]** "After the sacrifice is ended, let all in order receive our Lord's Body, with shamefacedness and fear, as coming to the body of the king. Let the women also, with their heads veiled, come in order. Let the bishop give the oblation, saying, The Body of Christ. And let him that receiveth say, *Amen.* When the rest receive, let the 33rd Psalm be said." This was the old order, as appeareth by Clem. Const. l. ii. c. 61, and l. viii. c. 20.

The Body of our Lord, &c. . . . unto everlasting life.] Here are the people to answer Amen, according to all ancient and modern liturgies. From whence we gather, that the priest did not deliver the Sacrament to any, or say, "Take and eat," before the communicants had professed their faith of Christ's Body to be exhibited unto them. *Dicit tibi sacerdos, Corpus Christi, et tu dicis Amen, hoc est, Verum: non otiose dicis Amen, sed jam confitens, quod accipias Corpus Christi.* Ambr. *de Sacr.* lib. iv. cap. 5[i]. *Ex ore quo Amen in sanctum pro-*

g "The priest is expressly directed in the next rubric before, to stand, and not directly to kneel now."—Survey, ex. 22. quære 57. p. 70.

h καὶ ὅταν ἀνενεχθῇ, μεταλαμβανέτω ἑκάστη τάξις καθ' ἑαυτὴν τοῦ κυριακοῦ σώματος καὶ τοῦ τιμίου αἵματος ἐν τάξει μετὰ αἰδοῦς καὶ εὐλαβείας ὡς βασιλέως Apost. Const., lib. ii. c. 57. Conc. tom. i. col. 297, D, E. Καὶ ὁ μὲν ἐπίσκοπος διδότω τὴν προσφορὰν λέγων· σῶμα Χριστοῦ· καὶ ὁ δεχόμενος λεγέτω, Ἀμήν. Ψαλμὸς δὲ λεγέσθω τριακοστὸς τρίτος ἐν τῷ μεταλαμβάνεσθαι πάντας τοὺς λοιπούς.—Ibid., lib. viii. c. 13. col. 484, E.

uleris. Tertull. *de Spect.* cap. 26[j]: *Qua conscientia ad Eucharistiam Christi accedam, et respondebo Amen, cum de charitate dubitem porrigentis*[k]*?* Out of which words it is plain, that when the priest reached it the people answered, Amen, or, So it is. To which also divers divines apply that of St. Paul, 1 *ad Cor.* cap. 14: *Quomodo respondebit Amen super tuam Eucharistiam?* And Eusebius[l], lib. 7, cap. 8, Eccl. Hist., tells the story, how Dionysius, the bishop of Alexandria, refused to baptize a certain Christian, of whom there was some doubt whether he had been rightly baptized or no; because, says he, it is enough that he hath so often received the holy Sacrament with true Christians, and with all the rest answered Amen to the words of the priest. So Leo, Serm. 6, *de jejunio Sept. Mens.*[m] *Hoc ore sumitur quod fide creditur, et frustra ab illis Amen respondetur, a quibus contra id quod sumitur disputatur.*

Body, &c. . . . Blood of our Lord, &c. . . . unto everlasting life.] ·?· W ·?· "To this prayer of the priest every communicant should say *Amen;* and then, and not before, take the Sacrament of him. *Universam Ecclesiam, accepto Christi sanguine,* ***dicere*** [*Amen*] ***asserit*** Aug. *ad Orosium, quæst.* 19[n]. *Quare* ***duo hic egregia habemus.*** 1. *Universam Ecclesiam participem* ***esse calicis;*** *et* 2. *Cum accipiant et dicere, Amen.*

*"****Et quanquam schismatici cavillantur debitum genuflexionis ritum; orantibus, quis alius gestus usurpandus nisi supplicatorius?***"

[*Post-Communion.*]

The Lord's Prayer.] That the Lord's Prayer was said at

[j] [Tertullian. de Spectaculis, cap. 25. Op. p. 85, C.]

[k] [S. Hieron. Epist. 82. ad Theophilum. § 2. Op. tom. i. col. 510, A.]

[l] Ὅπερ ἐγὼ μὲν οὐκ ἐτόλμησα ποιῆσαι, φήσας αὐταρκῆ τὴν πολυχρόνιον αὐτῷ κοινωνίαν εἰς τοῦτο γεγονέναι. Εὐχαριστίας γὰρ ἐπακούσαντα καὶ συνεπιφθεγξάμενον τὸ ἀμὴν καὶ τραπέζῃ παραστάντα καὶ χεῖρας εἰς ὑποδοχὴν τῆς ἁγίας τροφῆς προτείναντα, καὶ ταύτην καταδεξάμενον καὶ τοῦ σώματος καὶ τοῦ

[m] [S. Leo, Serm. xci. cap. 3. Op. tom. i. col. 557.]

[n] [Sanguis Abel significat sanguinem Christi quo universa Ecclesia accepto dicet, Amen. Nam quam clamorem faciat universa Ecclesia dum potatur sanguine Christi, et dicet Amen, tu ipse si potes considera. Dialogus 65 Quæstion. Aug. et Orosii. Quæst. 19. Opus spurium seu consarcinatum; inter Op. S. Aug. tom. vi. in Append. col. 16, D. But see cont. Faust. Man., lib. xii.

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the celebration of the Sacrament, it was the institution Christ and His apostles, S. Hier. lib. iii. *contr. Pelag.*[o] An by the Church it seems ever to have been used in this plac S. Ambr. l. v. *de Sacr.* l. iv.[p]: *Ante verba Christi panis a pellatur; ubi Christi verba deprompta sunt, jam non panis s Christus dicitur. Quare ergo in oratione Dominica, quæ post sequitur, ait Panem nostrum, &c.* So St. Aug. *Serm.* 28. *verbis Domini*[q], *et Ser. in vigil. Pasch.*[r]: *Ecce ubi peracta sacrificatio, dicimus orationem Dominicam.* Which growin afterwards by negligence and course of time to be displace St. Gregory set right again, lib. 7. ep. 61[s], and was not th first author of it, as some suppose.

O Lord and heavenly Father.] In King Edward's fir Service-book, this prayer was set before the delivery of th Sacrament to the people, and followed immediately after t consecration; and certainly it was the better and the mo natural order of the two; neither do I know whether it we the printer's negligence, or no, thus to displace it. For t consecration of the Sacrament being ever the first, it w always the use in all liturgies to have the oblation foll (which is this), and then the participation, which goes befo and after all, the thanksgiving, which is here set next before t *Gloria in Excelsis*: in regard whereof, I have always observ my lord and master[t] Dr. Overall to use this oblation in right place, when he had consecrated the Sacrament to ma an offering of it (as being the true public sacrifice of t Church) unto God, that by the merits of Christ's dea

o [Sic docuit Apostolos suos, ut quotidie in corporis illius sacrificio credentes audeant loqui, Pater noster, &c. ... [illegible] ... S. Hieron. Dial. cont. Pelag., lib. iii. § 15. Op. tom. ii. col. 7[illegible] A.]

p [S. Ambros. de Sacr., lib. v. cap. 4. § 24. Op. tom. ii. col. 378, E. [illegible]]

q [illegible]

r [S. Aug. Serm. 227, de Temp. [illegible] tom. v. col. 974, C.]

s There was a complaint that Gregory ordered the Lord's Prayer to be said immediately after the Canon. He replies, Orationem vero Dominicam idcirco mox post precem dicimus: quia mos apostolorum fuit ut ad ipsam [illegible] oblationis hostiam consecrarent, &c. He seems to have only settled the place in which it was to be used, and the manner of saying it. S. Greg. Epist., lib. ix. Ep. [illegible] Op. tom. ii. col. 940, D.

t [illegible] "my lord and master" [illegible]

which was now commemorated, all the Church of God might receive mercy, &c. as in this prayer; and when that was done he did communicate the people, and so end with the thanksgiving following hereafter. If men would consider the nature of this Sacrament, how it is the Christian's sacrifice also, they could not choose but use it so too; for as it stands here it is out of his place. We ought first to send up Christ unto God, and then He will send Him down unto us.

OF THE SACRIFICE OF THE EUCHARIST.

This our sacrifice of praise, &c.] So the ancient fathers were wont to call this sacrifice, *Sacrificium laudis et gratiarum actionis;* not exclusively, as if it were no other sacrifice but that; for they called it also, *Sacrificium commemorationis,* and *Sacrificium Spiritus,* and *Sacrificium obsequii, &c.,* and which is more, *Sacrificium verum et propitiatorium.* All other ways but this the Eucharist, or any other sacrifice we make, are improperly, *et secundum quandam similitudinem,* called sacrifices. The true and proper nature of a sacrifice is[a], "*To be an*[a] *oblation of some real and*[b] *sensible thing, made only to God*[c], for the acknowledging of man's[d] subjection to God, and of God's supreme dominion over man, made by a[e] lawful minister, and performed by certain[f] mysterious rites and ceremonies, which Christ and His Church have ordained. *a.* When we say it is an oblation, we say two things. 1. That the true nature and essence of a sacrifice consists only, *tanquam in genere,* in the offering of it; and therefore we do not say that the killing of the thing to be sacrificed, or any other ceremony to be used about it, is a sacrifice; for that is, and ever was called the sacrifice, which belonged to the priest's office alone; now the Levites might kill the sacrifice, but none could offer it except the priest. *Oblatio ergo est*

[a] [The passage which follows in the text is from Maldonatus on the Eucharist; his words are: *Sacrificium est oblatio sensibilis rei sensibilis, facta soli Deo, ad agnitionem humanæ infirmitatis et naturæ, et ad professionem divinæ majestatis, a legitimo ministro, ritu aliquo mystico.* Cum *oblationem* vocamus, duo significare volumus. Primum, non in alia re naturam et essentiam sacrificii consistere, tanquam in genere, nisi in oblatione. Quare nec mactationem victimæ, neque ullam aliam ceremoniam, sacrificium vocamus: quia Scriptura oblationem appellat sacrificium, non mactationem. Nam id nominat sacrificium, quod solus faciebat sacerdos; solus sacerdos offerebat victimam, ministri mactabant. Sola ergo *oblatio* in Scripturis significatur esse proprium

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genus sacrificii. 2. That every offering is not called a sacr
fice, but every sacrifice is an offering; for there were man
things that private men came to offer, as first-fruits, &
which were not called sacrifices. *b.* When we say, it is
sensible thing, it is to shew that every act of our religio
whereby we profess our subjection unto God, is not properl
called a sacrifice in Scripture; for we profess that by co
fessing of our sins, by prayer, by praise, &c., which are n
proper sacrifices. *c. As a part of that worship which is du
only to God.* And therefore, Exod. xxii., there is a command
that no sacrifice be made but only to God alone; and it i
so His due, that without it we hardly acknowledge Him t
be our God," [and for that reason we profess it here in thi
offertory, that it is our bounden duty and service so to do[x].
"Therefore, as there never was, nor could be, any religio
without a God, so there never was, nor can be, without sacri
fice, being one of the chiefest acts whereby we profess ou
religion to Him that we serve. *d. The end of all sacrifice.*
For though every sacrifice had some special end whereunto
was made, yet there was none of them all that had not thi
for their general aim and scope. *e.* To exclude many privat
offerings, which in Scripture are called sacrifices, but nc
properly. *f.* The general form of a sacrifice, which consiste
always in some ceremonious offering of it, the better to ex
press the mystery contained in it; and therefore tenths an

first-fruits, though they were offered unto God, yet because they were not offered up *ritu mystico*, they were no proper sacrifices.

"But those which were properly called sacrifices were three ways distinguished; *in matter, in form, in the end.* In *matter*, either when the thing to be offered was alive, and it was called *victima*; or *res solida*, but not *viva*, and it was called *immolatio* (as the heathens were wont to call their sacrifices *immolationes a mola*, or *a molendo*); or *res liquida*, and it was called *libamentum*. And besides these, we find in Scripture seven appellations of a sacrifice, by way of analogy only, but not truly and properly. In *form*, either when all the sacrifice was consumed by fire, and it was called *holocaustum*; or part of it by fire, and part of it by the priest, and it was called *hostia pacifica*. In the *end*, either when it was offered for the profession of God's supreme dominion, and it was called *holocaustum*, which was all burnt, to signify that it was all and wholly from God, whatsoever man enjoyed; or for the obtaining of remission of sins, and it was called the sin-offering; or for thanksgiving after victory, &c. and it was called *hostia pacifica*.

"Therefore, because the chief and general end of every sacrifice was to acknowledge God's majesty and dominion over

manus super caput victimæ.... Quapropter hac etiam de causa decimæ et primitiæ, etiamsi Deo offerebantur, quia tamen non offerebantur Deo operatione mystica, non erant proprie sacrificia.

Ea autem quæ proprie dicebantur sacrificia, tribus modis distinguebantur, materia, forma, et fine. *Materia*, aut quia id quod conferebatur, erat res viva, et vocabatur victima; aut res solida, sed non viva, ut cum offerebatur simila, sal, et alia hujusmodi, quæ proprie dicebantur *immolationes*: sicuti etiam apud prophanos authores hujusmodi sacrificia a *mola* vel a *molendo immolationes* appellabantur. Aut quod offerebatur, erat res liquida, ut vinum, et cætera, et hæc proprie dicebantur *libamenta*. Præter hæc reperimus in sacris literis, septem modis dici *sacrificium* improprie, et per analogiam proprii ac veri sacrificii. *Forma* autem distinguebantur sacrificia: quia aliquando tota res, quæ offerebatur, consumebatur igni, et vocabatur *holocaustum*; aliquando pars una igne absumebatur, par altera edebatur a sacerdotibus, quod fiebat in sacrificio pro peccato; aliquando una pars incendebatur, altera edebatur a sacerdotibus, tertia ab iis, qui hostiam obtulerant, ut in sacrificio quod vocabatur *hostia pacifica*. *Fine* autem differebant sacrificia etiam tribus modis: quia aliquando non in aliam finem offerebantur, quam in agnitionem divinæ majestatis, ut Holocaustum, quod propterea totum comburebatur, ut significaretur, totum esse Dei quicquid boni habent homines: aliquando ad obtinendam remissionem peccatorum, quod aliquando vocabatur *Peccatum*, absolute, aliquando *sacrificium pro peccato*: aliquando etiam offerebatur sacrificium in gratiarum actionem, propter adeptam victoriam, vel aliam rem prospere gestam, atque hæc vocabatur, *hostia pacifica*. . . . .

Ergo, quia quod præcipue efficiebatur in omni proprio sacrificio, id erat, ut homines agnoscerent suam infirmi-

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the world, hence it is, that every act almost which did but shew that, was called in Scripture a sacrifice, in analogy to the other. As, 1. when men submit themselves to God in their souls; so Psalm li., "A broken spirit is a sacrifice to God." 2. When men offered up their "bodies as lively sacrifices," Rom. xii., by keeping them pure and clean from sin. 3. By taming and afflicting the body, Heb. xi.[1], *Tanquam holocausti hostiam accepit eos.* 4. By words, *Immola Deo sacrificium laudis vitulos labiorum.* 5. By works of mercy, Heb. xiii., "for with those sacrifices God is well pleased." 6. The whole giving up of a man's self to God, Rom. xv.; Philip. ii. 7. The profession of all ministerial functions in divine things, because by that service men profess themselves to be subject and servants unto God, Rom. xv., *Obsequii mei oblationem.*" Now the Eucharist, though by way of analogy it may be called a sacrifice many of these ways, yet the true and real nature of it, in the offertory, is to acknowledge God's majesty and our misery, and to appease His wrath towards us, to get blessings from Him, to make Christ's bloody sacrifice effectual unto us. See the notes upon this word, in the words of the consecration, *fol. præced.*[v]

[1] [Wisd. iii. 6; a mistake copied from Maldonatus.]

And so, though it may analogically be called a sacrifice most of the seven ways, yet formally and truly it may be called a sacrifice also, in the very natural signification of a sacrifice, for aught I know any harm should come on't. [Not

tatem et divinam potentiam; factum est, ut id omne, quo illud idem quoquo modo efficiebatur, sacrificium vocaretur in Scriptura. Fit autem hoc primum, cum animo homines sese submittunt Deo, ideo *spiritus contribulatus* vocatur sacrificium. Secundo fit corpore, quando continetur ne labatur in ea vitia, ad quæ quis proclivis est. Quapropter aliquando sacrificium vocatur *continentia corporis*, ut ad Roman. xii. Obsecro vos, ut exhibeatis corpora vestra hostiam viventem. Tertio fit corpore domando et affligendo, propterea *omne martyrium et omnis corporis castigatio* dicitur sacrificium ad Hebr. xi. [Sap. iii. 6.] 'Tanquam holocausti hostiam accepit eos.' Quarto, id ipsum fit verbis, sicuti cum profitemur Deum esse omnium rerum bonarum largitorem. Quare *oratio vocalis, hymni, et laudes* vocantur sacrificium, juxta illud: 'Immola Deo sacrificium laudis.' Et: 'hostiam vociferationis reddam tibi.' Et: 'reddemus vitulos labiorum nostrorum,' inquit Oseas. Quinto, hoc profitemur operibus pertinentibus ad corpus, sicuti eleemosynis, ideo *eleemosynas* vocat hostias D. Paulus ad Hebr. xiii. 'His enim hostiis promeretur Deus.' Sexto, integra *declaratio hominis Deo facta et corpore et animo* dicitur sacrificium, sicut *conversio gentium* apud D. Paulum ad Roman. xv. et ad Philippens. ii. Septimo, *omnis professio et functio divini muneris* ita appellatur: quia ea etiam ratione homines profitentur, se esse ministros et servos Dei. Quocirca Paulus ad Rom. xv. vocavit '*obsequii sui oblationem.*'—Maldonatus, ibid., cols. 217—219.]

[v] [This alludes to the note on the word "that His precious death" in the prayer of consecration, beginning, "This word refers." See above, pp. 106, sqq.]

in strictness and rigour of speech; for so was there never sacrifice, nor never shall be any, but Christ's alone[x].]

See the exposition of the place in *Malach. apud Maldon. de Euch.*, p. 326[y], and of Psalm cx. *Tu es sacerdos, &c.*[z], both which the ancient fathers with one consent understand of the sacrifice of the Eucharist, and the priests of the gospel.

That by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church[a], *&c.*] This is a plain oblation of Christ's death once offered, and a representative sacrifice of it, for the sins, and for the benefit, of the whole world, of the whole Church; that both those which are here on earth, and those that rest in the sleep of peace, being departed in the faith of Christ, may find the effect and virtue of it. And if the authority of the ancient Church may prevail with us, as it ought to do, there is nothing more manifest than that it always taught as much. And it is no absurdity to say[b], here is an oblation made for all, when it is not only commemorated to have been once offered, but solemn prayers are here also added, and request made, that it may be effectual to all. S. Chrys. *in* 8 *Matth.:*

[x] [These words in brackets are added in the margin, as a note to the word "formally."]

[y] [The exposition of Malachi i. is in the same part of Maldonatus, col. 220 and 221.]

[z] [Ibid. col. 173.]

[a] [On these words Bp. Cosin added, vid. pag. præced., that is, the passage "which consists of more than those that are upon the earth," in the note on the prayer of Consecration, p. 107.]

[b] [This is in substance taken from Cassander's Consultatio, except the words in brackets, which are written at the side of the note, in the same hand, and apparently at the same time. The words of Cassander are: Cum igitur hæc victima semel oblata sit pro communi totius orbis salute, tam vivorum quam mortuorum, et ad eam salutem quotidie efficiendam perpetuam virtutem obtineat, nihil est absurdi, si in sacra hac actione pro vivis et mortuis, et communi omnium salute offerri dicatur, quando non solum pro [διὸ δὴ καὶ ὁ ἱερεὺς ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῶν προτέρων, ὑπὲρ τῶν νῦν, ὑπὲρ τῶν γεννηθέντων τῶν ἔμπροσθεν, ὑπὲρ τῶν μετὰ ταῦτα ἐσομένων εἰς ἡμᾶς, εὐχαριστεῖν κελεύει, τῆς θυσίας προκειμένης ἐκείνης.—In Matt. Hom. xxv. al. xxvi. Op. tom. vii. p. 311. A, B.] Idem alibi, Hom. 77. in Johan. "Ideo, &c." [διὰ τοῦτο καὶ ἐν τοῖς μυστηρίοις ἀσπαζόμεθα ἀλλήλους, ἵνα οἱ πάλλοι γενώμεθα ἕν· καὶ ἐπὶ τῶν ἀμυήτων κοινὰς ποιούμεθα τὰς εὐχάς, λιτανεύοντες ὑπὲρ νοσούντων, καὶ τῶν κάρπων τῆς οἰκουμένης καὶ γῆς καὶ θαλάττης. In Joan. Hom. lxxviii. al. lxxvii. Op tom. viii. p. 164. D.] ... Atque hac ratione hoc sacrificium, quatenus sacerdotis pia supplicatione peragitur, non modo eucharisticum, sed etiam propitiatorium dici possit, non quidem ut efficiens propitiationem, quod sacrificio crucis proprium est, sed ut eam jam factam impetrans, quomodo oratio, cujus hoc sacrificium species est, propitiatoria dici potest.—Georgii Cassandri de Artic. Relig. inter Catholicos et Protes-

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Idcirco altari assistens sacerdos, pro universo orbe terrar
pro absentibus atque præsentibus, pro his qui ante nos fuer
pro his qui postea futuri sunt, sacrificio illo proposito Deo
gratias jubet offerre. Hom. 72. in Johan.: *Ideo in myste*
invicem salutamus ut multi unum efficiamur, et communes
cæteris preces effundimus, et pro infirmis, et terræ, maris
universi orbis finibus, sacrificamus.

And in this sense it is not only an eucharistical, but a pr
pitiatory, sacrifice. [And to prove it a sacrifice propitiatory
always so acknowledged by the ancient Church, there can
no better argument than that it was offered up, not only
the living but for the dead, and for those that were abse
for them that travelled, for Jews, for heretics, &c., who co
have no other benefit of it, but as it was a propitiatory sac
fice: and that thus they did offer it, read a whole army
fathers, *apud Mald. de Sacr.*, p. 342, &c. *Nos autem ita co*
parati sumus, ut cum tam multis et magnis authoribus errar
malimus, quam cum Puritanis verum dicere.] "not that it
makes any propitiation, as that of the cross did, but that it
obtains and brings into act, that propitiation which was once
made by Christ; and so we may speak of prayer, for that is
propitiatory too." Why should we then make any contro-
versy about this? They love not the truth of Christ, nor the
peace of the Church, that make these disputes between the
Church of Rome and us, when we agree, as Christian Churches
should, in our Liturgies: what private men's conceits are,
what is that to the public approved religion of either Church,
which is to be seen in their Liturgies best of all? For let
the schools have what opinions and doctrines they will, and
let our new masters frame themselves what divinity they list,
as long as neither the one nor the other can get their fancies
brought into the service of the Church, honest men may serve
God with one heart and one soul, and never trouble them-
selves with the opinions of them both.

And here we offer and present unto Thee, O Lord, ourselves[6]*,*
our souls[1]*, and bodies*[2]*, to be a reasonable, holy, and lively*
sacrifice[2] [c].] *Cujus (oblationis a Christo semel factæ) sacra-*
mentum quotidianum voluit esse Ecclesiæ sacrificium. Quæ

[b] [The words in brackets are added in the margin.

[c] [Over the words ourselves[6], souls[1], bodies[2], sacrifice[2], Bp. Cosin had written these numbers, referring to those of Maldonatus. See above, p. 115.]

rius capitis corpus sit, seipsam per ipsum discit offerre.
. de Civis Dei, lib. x. cap. 20.

most heartily thank Thee.] ·?· W ·?· "When the Psalm
d, let the deacon say, 'Let us give thanks to Him who
ade us worthy to receive His holy mysteries,' &c.
Const. Ap., lib. viii. cap. 20[d]."

e holy mysteries, with the spiritual food of the most
s Body and Blood, &c.] Before consecration, we called
God's creatures of bread and wine, now we do so no
after consecration; wherein we have the advantage
: the Church of Rome, who call them still creatures in
ery mass after consecration; and yet they will be up-
ig us for denying the real presence, when-as we believe
than they: for after consecration we think no more of
and wine, but have our thoughts taken wholly up with
dy of Christ; and therefore we keep ourselves to these
only, abstaining from the other, (though the bread re-
here still to the eye,) which they do not. And herein
low the fathers, who after consecration would not
it to be called bread and wine any longer, but the
and Blood of Christ. Iren., lib. iv. cap. 34[e]; Justin.
l. 2[f]; Ambr. *de his qui initiantur*, cap. ix.[g]; Aug., lib.
Prosp.[h]; vide Cassandr. Cons., Art. 10[i].

ὁ διάκονος λεγέτω, παυσαμένου
κοντος. μεταλαβόντες τοῦ τι-
ματος καὶ τοῦ τιμίου αἵματος
τοῦ, εὐχαριστήσωμεν τῷ κατα-
ἠμᾶς μεταλαβεῖν τῶν ἁγίων
τηρίων, κ.τ.λ.—Const. Apost.,
cap. 13, 14. Concilia, tom. i.
A.]

omodo autem constabit iis eum
i quo gratiæ actæ sint, corpus
nini sui, et calicem sanguinis
ion ipsum fabricatoris mundi
icant.—S. Irenæus cont. Hæ-
iv. cap. 38. (al. cap. 34.) § 4.
l. See also § 5. p. 251, 2.
bove, p. 110, note s.]

ustin. Mart. Apol. 1. (al. Apol.
Op. p. 83, B. See the words
bove, p. 109, note r.]

te benedictionem verborum
n alia species nominatur, post
ionem corpus significatur. Ipse
guinem suum. Ante conse-
i aliud dicitur, post consecra-
tionem sanguis nuncupatur.—S. Ambros. De Myster. (aliter de iis qui myster. initiantur,) cap. 9. § 54. Op. tom. ii. col. 339, E. 340, A.]

[h] [Nec similiter comprehendimus has duas species, quemadmodum ante consecrationem comprehendebamus, cum fideliter fateamur, ante consecrationem panem esse, et vinum quod natura formavit: post consecrationem vero carnem Christi, et sanguinem quod benedictio consecravit.—In the Decretum, par. iii. de Consecr. dist. ii. c. 41, these words are cited as from Augustinus, in libro sententiarum Prosperi. They are not in that book. See Corp. Jur. Can., tom. i. Cosin followed Cassander, who cites them thus.]

[i] [De Cœna Domini. . . . Cum Ecclesia non præsens modo, verum etiam antiqua et catholica semper senserit, et docuerit, hoc sacramentum non in sola actione et usu consistere: sed post

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Very members incorporate.] *Sic Cyrillus in Catech. Mystag.*[k] *Sumpto corpore et sanguine Christi ait nos fieri συσσώμους*, i. e. *ejusdem corporis cum Christo, et inter nos, συναίμους*, i. e. *ejusdem sanguinis.*

And be also heirs through hope.] So the ancient fathers were wont to prove the article of our resurrection by the nature of this very Sacrament. Synod. Ephes. Alexandr.[l] Cyrill. in Joh., lib. xii. cap. 58[m], and Iren., lib. iv. cap. 34[n], and Tertull., *de Resur. Car.*[o], and Ignat. *sub finem Ep. ad Ephes.*[p], use this reason to exhort the people unto the frequent receiving of the Holy Communion; because (they say) it is *pharmacum ἀθανασίας, medicamentum immortalitatis et antidotum τοῦ μὴ θανεῖν*; which if the men of this age would but set their hearts on, as they did, we should not have them set so slightly by the blessed Sacrament, as they do.

In ordinario Sarum iste hymnus dicitur ad initium missæ.

ipsam consecrationem . . . de panis et vini substantiis fieri corpus, et sanguinem Domini, neque benedictionis virtutem amitti: etiamsi ad usum præsertim infirmorum servetur, &c. The authorities given in this note are from this passage of Cassander, who gives also the testimonies of Lutheran divines on the subject, ubi supra. Op. p. 938.]

[k] [Ἐν τύπῳ γὰρ ἄρτου, δέδοταί σοι τὸ σῶμα· καὶ ἐν τύπῳ οἴνου δέδοταί σοι τὸ αἷμα· ἵνα γένῃ, μεταλαβὼν σώματος καὶ αἵματος Χριστοῦ, σύσσωμος καὶ σύναιμος αὐτοῦ. Οὕτω γὰρ Χριστοφόροι γενόμεθα τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος εἰς τὰ ἡμέτερα διδόμενα μέλη. —S. Cyrill. Hierosol. Catech. 22. Mystag. 4. cap. 3. p. 320, C.]

[l] [καταγγέλλοντες γὰρ τὸν κατὰ σάρκα θάνατον τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ, τήν τε ἐκ νεκρῶν ἀναβίωσιν, καὶ τὴν εἰς οὐράνους ἀνάληψιν ὁμολογοῦντες τὴν ἀναίμακτον, ἐν ταῖς ἐκκλησίαις τελοῦμεν θυσίαν. οὐχ ὡς σάρκα κοινὴν δεχόμενοι· μὴ γένοιτο· . . . ἀλλ' ὡς ζωοποιὸν ἀληθῶς; καὶ ἰδίαν αὐτοῦ τοῦ Λόγου. ζωὴ γὰρ ὢν κατὰ φύσιν ὡς Θεὸς, ἐπειδὴ γέγονεν ἓν πρὸς τὴν ἑαυτοῦ σάρκα, ζωοποιὸν ἀπέφηνεν αὐτὴν, κ.τ.λ.— Synodi Alexandrini Nestorio, ap. Act. Conc. Ephesini (A. D. 431.) pars i. c. 26. Concilia, tom. vi. col. 951, C, D, E.]

[m] [πρόσιμεν γὰρ κατὰ χάριν Θεοῦ τῇ μεθέξει τῆς μυστικῆς εὐλογίας, εἰς χεῖρας δεχόμενοι τὸν Χριστὸν, ἵνα καὶ ἡμεῖς ἀραρότως πιστεύσωμεν, ὅτι τὸν ἴδιον ἀληθῶς ἤγειρε ναὸν. ὅτι γὰρ ἡ κοινωνία τῆς μυστικῆς εὐλογίας ὁμολογία τίς ἐστι τῆς ἀναστάσεως τοῦ Χριστοῦ σαφὲς ὃν γένοιτο, κ.τ.λ.—S. Cyrill. Alex. Comm. in Joan. Evang., lib. xii. (§ 58.) in c. xxi. 16. Op. tom. vi. p. 1104, E. 1105, A, B.]

[n] [πῶς . . . τὴν σάρκα λέγουσιν εἰς φθορὰν χωρεῖν καὶ μὴ μετέχειν τῆς ζωῆς τὴν ἀπὸ τοῦ σώματος τοῦ κυρίου καὶ τοῦ αἵματος αὐτοῦ τρεφομένην; . . . Ὡς γὰρ ἀπὸ γῆς ἄρτος προσλαμβανόμενος τὴν ἔκκλησιν τοῦ Θεοῦ οὐκέτι κοινὸς ἄρτος ἐστὶν ἀλλ' εὐχαριστία, ἐκ δύο πραγμάτων συνεστηκυῖα, ἐπιγείου τε καὶ οὐρανίου· οὕτως καὶ τὰ σώματα ἡμῶν μεταλαμβάνοντα τῆς εὐχαριστίας μηκέτι εἶναι φθαρτὰ, τὴν ἐλπίδα τὴν εἰς αἰῶνας ἀναστάσεως ἔχοντα.—S. Irenæus cont. Hæres., lib. iv. cap. 18. (al. cap. 34.) § 5. p. 251.]

[o] [Igitur ut retexam, quam Deus manibus suis ad imaginem Dei struxit . . . quam sacramentis suis disciplinisque vestiort . . . hæccine (caro) non resurget?—Tertullian. de Resurrectione Carnis, cap. 9. Op. p. 530, D.]

[p] ["Ενα ἄρτον κλῶντες, ὅς ἐστιν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ ἀποθανεῖν, ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.—S. Ignat. Ep. ad Ephesios, cap. 20. p. 17.]

[GLORIA IN EXCELSIS.]

y be to God on high.] ·?· W ·?· "Socrat. vi. 8[q]. *Hymnus cus.* *Ἀντιφωνὰ post communionem, D. Hilarii Pictav.*[r], *ysost. ad Antioch.* 57[s]." An hymn appointed by at, *Const.*, lib. vii. cap. 47[t].

mus angelicus ita dictus est, quia illum cecinere angeli in ate Domini usque ad—"hominibus bona voluntas"—cui re reliqua usque ad finem varii doctores. Concil. Tole-. can. 12[u]. *Quomodo conciliari possunt qui eum tribuunt lis, ut Clemens in margine opposito citatus*[x]; *et qui Te-ro, ut Innocent III.* lib. ii. cap. 20[y]; *et qui Symmacho no,* cap. xxv. *de Off. Miss.*[z]; *et qui Sancto Hilario Pic-ri, ut Alcuinus, cap. de celebr. Missæ*[a], *qui verius in La-transtulit, ait Bovius ad Clementis locum citatum*[b]. *Ut dicatur in Missa, constituit Telesphorus ex Innocentio*

νάτιος Ἀντιοχείας τῆς Συρίας, ἀπὸ τοῦ ἀποστόλου Πέτρου ἐπίδοξος καὶ τοῖς ἀποστόλοις αὐτοῖς ὤφειλεν, ὑπατείαν εἶδεν ἀγγέλων, ἀντιφώνων ὕμνων τὴν ἁγίαν μυούσαν, κ.τ.λ.—Socrat. H.E., ap. 8. p. 322.]

idiat orantis populi consistens ra ecclesiam vocem, spectet ce-ymnorum sonitus, et inter divi- quoque sacramentorum officia onem devotæ confessionis ac-S. Hil. in Ps. lxv. § 3. Op. ol. 196, C.]

l Pop. Antioch. Hom. lvii. s. Op. Latine, tom. v. fol. 193. 546. These homilies are made of portions of S. Chrysostom. sage referred to is from the on S. Matthew, c. lv. (lvi.) tom. vii. p. 561, sqq. on the f thanksgiving after meals used monks, portions of which are e as the Gloria in Excelsis.]

ese words are added to Bp. An-note by Bp. Cosin. The refer-o the Apostolical Constitutions, c. 48. (Concilia, tom. i. col.) where a form of the *Gloria in* is given, with the title, *προσευχὴ* but no rule for its use.]

liqua quæ ibi sequuntur eccle-loctores composuerunt.—Conc. V. A.D. 633. can. 13. Concilia, tom. vi. col. 1464, A.]

[That is in the preceding note of Bp. Andrewes.]

[Innocent. III. de sacro altaris mysterio, lib. ii. c. 20. fol. 79. Antw. 1550. Here follows the statement of Berno.]

[Berno mentions both Telesphorus and Symmachus; his words are, Denique Telesphorus Papa a beato Petro octavus, constituit, ut ante sacrificium hymnus diceretur Angelicus, hoc est, Gloria in excelsis . . . De Symmacho quoque Papa ita legimus: Hic constituit, ut omni die Dominica vel natalitiis martyrum, Gloria in excelsis hymnus diceretur. — Berno de Off. Missæ, c. 2. ap. Hittorp. p. 358. i. C, D.]

[. . . Hymnum in nativitate Salvatoris ab angelis decantatum: sed a B. Hilario Pictavensi postea auctum et consummatum. — Alcuin. de divinis Officiis, c. de celebratione Missæ, ibid. p. 68. i. D. But in the previous chapter he has almost the same words as Berno, attributing the appointment of its use to Telesphorus and Symmachus. —p. 66. ii. D.]

[De Constitutionibus Apostolicis, B. Clemente Romano authore, libb. viii. Jo. Carolo Bovio interprete; scholia, p. 466. Lugd. 1565.]

loco citato. Atque idem asserunt Damasus[c], *Rabanus*[d], *complures apud Durandum*[e], lib. ii. cap. 14.

We end with this hymn, in imitation of our Sa Matt. xxvi. 30. *Et decantato hymno exierunt.*

℣. W ℣. Here the congregation ariseth, and having their adoration, they go towards their seats to a little pl devotion. In their way, at the foot of the choir, stand *cippus pauperum,* into which every man puts a small pie silver; whiles the priest, standing still at the altar, re the exhortatory sentences for alms, *ut supra.*

When all are composed in their seats, he proceeds t blessing.

Then the priest, or bishop, if he be present, shall let depart with this blessing.] For by the canons it is not ful for a priest to do it in the presence of the bishop that, nor many other things; not to baptize, not to ab not [to] consecrate the sacrament, not to preach, &c., out the bishop's special command. *Concil. Hispal.* ii. ca

[ON THE RUBRICS AT THE END OF THE COMMUNION SERV

By all that follows it appears, that the mind of the Cl of England ever was and is to have a Communion and memorative sacrifice of Christ's death every day, tha people will but come to it, and make up a sufficient nun

[c] [This reference has not been found.]

[d] [Rabanus Maurus de Institutione Clericorum et ceremoniis Ecclesiæ, lib. i. c. 32. Op. tom. vi. p. 13, C, D. et apud Hittorp. p. 278, B, C. His statement is the same as that of Berno and the others cited.]

[e] [No authorities are given by Durandus; he says, (lib. iv. cap. 13, n. 3, 4.) quæ verba (Laudamus te) et sequentia a beato Hilario dicuntur apposita fuisse, et præcedentia solum antiquitus dicebantur in Missa. Innocentius tamen III. dixit illa a Telesphoro Papa addita fuisse: alii vero a Symmacho Papa. Symmachus Papa constituit tam in Dominica die quam in Natalitiis Martyrum 'Gloria celsis ad Missam cantari,' &c. .. tus quoque Telesphorus Papa pi illum cantari ad Missam noc natalis Domini quam et ipse ins

[f] [Neque coram episcopo licei byteris in baptisterium introi præsente antistite infantem ting signare, nec pœnitentes sine pr episcopi sui reconciliare, nec e sente sacramentum et corporis guinis Christi conficere, nec eo posito populum docere, vel ben aut salutare, nec plebem utique tari.—Conc. Hispalense, II. (6 619.) can. 7. Conc., tom. vi. col B.]

he holydays, if there be no Communion, shall be said s appointed at the Communion, until, &c.] Under ndays are comprehended, for certainly Sundays are too; and therefore it is but a peevish cavil of the to ask by what warrant men may read the second ɔon Sundays[g].

e be no Communion.] Not that there should be no ion when they be read, (as we use now-a-days,) but gh there be no Communion for want of devout com- ; they should be read: so that by the authority of ch, I cannot see how it will be avoided, but that urch is bound daily to propound the Sacrament to le, that such as be disposed might receive, and the be laid upon the Church, or the priest that serves. efore upon these holydays in King Edward's time, ɔple were negligent to come to the Communion, the as to read the exhortation to them which begins, beloved, forasmuch," &c. And in cathedral churches, r places like them, it was then appointed, that there e daily Communions, and so there were[h]. See the ɔefore the Exhortation there in King Edward's first ɔook[i].

e said all, &c.] When the people first, and after- ıe priests and clergy in some places, gave over their

ubric was altered to "Sun- olydays" in 1662.]

irst rubrics at the end of the n Service in the first book VI. were as follows:—Upon 's and Fridays, the English ıll be said or sung in all r such form as is appointed 's majesty's injunctions; or ll be otherwise appointed by ss. And though there be mmunicate with the priest, ays (after the Litany ended) shall put upon him a plain plice, with a cope, and say t the altar, (appointed to be celebration of the Lord's ntil after the offertory: and ıdd one or two of the collects ı, as occasion shall serve, by ɔn. And then, turning him ple, shall let them depart customed blessing.

And the same order shall be used all other days, whensoever the people be at church, and none disposed to communicate with the priest.

Likewise in chapels annexed, and all other places, there shall be no celebration of the Lord's Supper, except there be some to communicate with the priest.]

[i] [These rubrics are:—

In cathedral churches, or other places where there is daily Communion, it shall be sufficient to read this exhortation above written once in a month. And in parish churches, upon the week days, it may be left unsaid.

And if upon the Sunday or holyday the people be negligent to come to the Communion, then shall the priest earnestly exhort his parishioners to dispose themselves to the receiving of the Holy Communion more diligently, saying these or like words unto them.]

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devotion, and neglected the old use of communicating day; yet the prayers, and lessons, and other the appen to that holy office they omitted not, specially such as w orders. Socrates tells us in his History, lib. v. cap. 21[k] it was the custom of the Church of Alexandria so to d upon every Wednesday and Friday alone. Durandus this "the dry mass," lib. iv. *Div. Off.* c. 1[l]. And the *Ora manus*[m] styleth it *Missa nautica*, as allowable to men a where storms and tempests would not suffer them w perfect the celebration. It is mentioned also by Thon Walden, lib. vi. tit. iv. cap. 35[n]. So that this order and nation of our Church is not altogether either without or without example.

Survey, Exc. 24. pp. 76, sqq.

And if there be not above twenty persons, &c.] *Communionis tempore dum populus conveniat.* Gelas.

And there shall be no celebration, &c. except there be a number.] This was made against the *Solitariæ Missæ* th papists are now-a-days content withal. It was an springing up about Charlemagne's time (it seems) to the priest communicate and say mass, though there none to celebrate with him. Therefore the council of N then made a canon against it[o]. *Nullus presbyter solus m cantare valet recte, ut nobis videtur. Quomodo enim dicet, nus vobiscum, &c.* They say yet, *ut nobis videtur;* fain they have had the abuse amended, and yet the Comm

[k] [Αὖθις δὲ ἐν Ἀλεξανδρείᾳ τῇ Τετράδι καὶ τῇ λεγομένῃ Παρασκευῇ γραφαί τε ἀναγινώσκονται καὶ οἱ διδάσκαλοι ταύτας ἑρμηνεύουσι, πάντα τε τὰ συνάξεως γίνεται δίχα τῆς τῶν μυστηρίων τελετῆς.—Socrates Hist. Eccl., lib. v. cap. 22. p. 295.]

[l] [Durandus had said, n. 22, that no one could (regularly) celebrate twice in one day; he here adds, that one who could not celebrate might say a part of the service: Potest quoque sacerdos unam missam cum sacrificio, et aliam siccam conficere. Missa sicca dicitur, quoniam si sacerdos non potest conficere, quia forte jam celebravit, vel ob aliam causam, potest accepta stola, epistolam et evangelium legere; et dicere orationem dominicam, et dare benedictionem, &c.—Durandus, Rat. Div. Off., lib. iv. c. 1. n. 23.]

[m] [This authority, and the others cited by Cosin, are found in Cas Liturgica, c. xxxiv. p. 84. H the words, In Libello ordinis mi cundum usum Romanæ ecclesi editor has not found the statem ferred to.]

[n] [Cæterum totum lectionem ticorum variorum officium ante est, quod item dicitur missa c menorum; quod item sine commemoratio missæ, vel mem minatur, et in ipsis domibus au vel super mare dicere fas est.— Waldensis, Doctrinalis (lib. Sacramentalibus, tit. iv. c. 35. tom. iii. fol. 72. b. Venet. 1571.

[o] [Conc. Moguntiacum, A. can. 43. Concilia, tom. ix. c The words 'ut nobis videtur' o come next after presbyter. In N the council of *Nice* was substit *Mentz.*]

ot neglected for all that. They knew not well whether they ould forbid it absolutely and simply if there were no com- any; as indeed, better were it to endure the absence of the eople, than for the minister to neglect the usual and daily crifice of the Church, by which all people, whether they be here or no, reap so much benefit. And this was the opinion f my lord and master Dr. Overall. In the primitive Church t is most plain, both by the canons of the old councils (*Can. post.* 10[q]) and by the writings of the ancient fathers, that ome part of the people at least never failed to communicate with the priest. And when the multitude began to grow so negligent that, as they say, *vel duo vel nemo*, either few or none would come to assist the ministers, and to participate with them of the blessed Sacrament; how ill it was taken at their hands, and how hardly censured, we may know from that sharp increpation which St. Chrysostom used towards them in cap. i. *ad Eph. Homil.* 3[r]. *Εἰκῇ θυσία καθημερινὴ*, &c. Yet when this lewd custom had so far prevailed, that the indevout people put the priest to do his office alone, there wanted not them, among the learned and religious men, that condemned as well the one as the other, the people's retchless indevotion, not to communicate with the priest, and the priest's presumption, to communicate alone, terming such a Communion to be no Communion at all, at least an unlawful and imperfect Communion. Walafridus, *de rebus Eccl.*[s], cap. 22, (*circa finem,*) *Quamvis cum soli sacerdotes missas celebrent, [intelligi possit] illos ejusdem actionis esse co-operatores, pro quibus tunc celebrant[ur officia et quorum personam in quibusdam responsionibus sacerdos exequitur;] tamen fatendum est, illam esse legitimam missam, cui intersunt sacerdos, respondens, offerens atque communicans, sicut ipsa compositio precum evidenti ratione demonstrat.*

And in the cathedral or collegiate churches where be many ministers and deacons, they shall all receive the communion with the minister every Sunday at the least, except they have

[q] [*πάντας τοὺς εἰσίοντας πιστοὺς, καὶ τῶν γραφῶν ἀκούοντας, μὴ παραμένοντας δὲ τῇ προσευχῇ, καὶ τῇ ἁγίᾳ μεταλήψει, ὡς ἀταξίαν ἐμποιοῦντας τῇ ἐκκλησίᾳ, ἀφορίζεσθαι χρή.*—Can. Apostol., can. 9. (alit. 10.) Concilia, tom. i. col. 27. A.]

[r] [*εἰκῇ θυσία καθημερινὴ, εἰκῇ παρεστήκαμεν τῷ θυσιαστηρίῳ· οὐδεὶς ὁ μετέχων.*—S. Chrysost. in Ephes., cap. Hom. 3. § 4. Op. tom. ii. p. 23. A.]

[s] [Apud Hittorp., p. 349. B.]

a reasonable cause to the contrary.] *Quod de clericis so possit concedi, quorum vita debet esse religiosior quam laicoru* Dist. 4. *Denique*[t]. *Nam quoad laicos illi non arctantur ad co municandum, nisi ter in anno, ut in rubr. seq.*

A rule (if it were observed) tending to the great advanc ment of piety, and somewhat answerable to the practice the primitive Church. S. Basil. *ad Cæsar. Patric. Epist.* 289[v] *Singulis certe diebus communicare bonum et fructuosum es* Walafrid. *de reb. Eccl.*, cap. 20[x]: *Cum Christianis et maxim clericis, omnes dies in ferias deputantur, videtur ratione plenis simum, ut per singulos dies sacris occupemur officiis, et quana mentis vel corporis graviores maculæ non obsistunt, Panem Sanguinem Dominicum, quibus sine vivere non possumus, jugite ambiamus, . . . imitantes Ecclesiæ primitivæ studium salutar de quo in Act. Apost. legitur; "Erant autem . . . quotidie perse rantes in templo, et fractione panis, cum exultatione et simpl citate cordis laudantes Deum."* Item S. Cypr., ep. 56[y]. *ad Th bit.* ita scribit: *Ideirco quotidie calicem Sanguinis Chris bibant, ut possint et ipsi propter Christum Sanguinem funder* So it held in many places, and for many years together. Bu in after-ages, the number of Christian people waxing more and their piety less, they gave their priests leave to commu nicate every day by themselves, serving their own turn wit once or twice a week, and well if that; as upon the Satur day and Sunday, whereof St. Austin tells us, ep. 118. *a Jan.* ; may, in process of time, the very priests themselves in some churches, followed this indevotion of the people

gainst whom was the ninth canon made in the fourth council of Toledo[a], *Nonnullus sacerdotum in Hispania reperimus, qui Dominicam orationem non quotidie, sed tantum die Dominica fecunt.* It was then accounted a fault, which would now be held a good Christian virtue, if priests might be so often seen to communicate. But whatever they did then in Spain, and we would be glad now to have done in England, it is well known that the general practice of the Church ever was to have the priests and clerks devoutly at their office every day, and to communicate of Christ's Sacrament as often. Microl., cap. 46[b]: *Ad quotidianæ missarum solennia, non generaliter ab omnibus, sed a religiosis convenitur, qui plus spiritualibus negotiis, quam secularibus invigilant.*

Scrip. vetustus de Divin. Off. apud Cassand. Liturg., c. 33[c]: *In Dominicis tantum et festis diebus fideles, qui secularibus solent occupari negotiis, conveniebant, ad audienda solennia: . . . in diebus vero profestis ministri et votis adstricti intererant missæ. Regino*, lib. i. *de Eccl. Discip.*[d]: *Ut presbyter vel diaconus, vel quilibet Ecclesiæ deputatus clericus, si intra civitatem fuerit, vel in loco, in quo Ecclesia est, aut vici, aut villæ, ad Ecclesiam ad sacrificium quotidianum non venerit, clericus non habeatur, si castigatus non emendaverit.* Which holy order was here (no doubt) regarded by our Church, when she enjoined her priests and deacons to communicate every Sunday at least, supposing it ought and should be done by them oftener. And from hence was it, that the Collects, Epistles, and Gospels were appointed upon the Sundays and holydays; and a rubric made at the beginning of this Service-book[e], for the Collects, Epistles, and Gospels to serve all the week long, that were used on the Sunday, that is, at any time when there is a communion on the week-day. And certainly, though it

[a] [Conc. Tolet. IV. A.D. 633. can. x. Concilia, tom. vi. col. 1454. B.]

[b] [Micrologus de ecclesiasticis observationibus, c. 46. apud Hittorp., p. 400. B.]

[c] [Ex libro vetusto de Divinis Officiis, cited by Cassander, Liturgica, cap. 33. De variis generibus missarum, publicis, quotidianis, peculiaribus seu privatis, et solitariis. Op., p. 82. Most of the authorities cited here are in Cassander.]

[d] [Reginonis abbatis Prumiensis de ecclesiasticis Disciplinis libri duo. lib. i. c. 181. (ex Concil. Toletano I. c. 5. Concil. tom. ii. col. 1471, E.) p. 94. ed. Viennæ. 1765.]

[e] [Before 1662 this rubric was at the beginning of the Prayer-book, under the heading, "The order how the rest of Holy Scripture is to be read;" and in these words, "Ye must note also that the collect, epistle, and gospel appointed for the Sunday, shall serve all the week after, except there fall some feast that hath his proper."]

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be no fault to read the Collect, Epistles, and Gospels, eithe upon Sundays or week-days; yet to read them, and not t go on with the Communion, is contrary to the intent of ou Church, that, if there were any company, intended a com munion every day, for the continuing the daily sacrifice i the Church, ever used till Calvinism sprung up, and leape over into England.

Odo Camerac., *in Canonem: Cum primitus missæ sine co lecta* (i. e. *collectione populi*) *non fierent, postea mos inolev Ecclesiæ solitarias, et maxime in cœnobiis, fieri missas*[f]. *Solit riæ autem dicebantur, quæ solis clericis præsentibus fiebant.*

And, to take away superstition, it shall suffice that the bre be as usual.] Survey, Exc. 26, p. 79.

And if any of the bread and wine remain, &c.] Which is n to be understood of the bread and wine already consecrate but of that which remains without consecration; for else were but a profanation of the holy Sacrament to let t curate have it home to his own use. *Quam indigne faciu qui hac rubrica ad tantum facinus excusandum abutuntur, i viderint.* It was Nestorianism once to think, that the cons crated bread, if it were kept *in crastinum*, became comm bread again, if St. Thom., p. 3. q. 72. a. 11. ad 2[g], quote St. Cyril of Alexandria right, *Ep. ad Calen.* Vide Maldo *de Sacram.*, p. 120[h].

[f] [Odonis Cameracensis Episcopi Sacri Canonis Expositio; dist. ii. ap. Bibl. Patrum Max., tom. xxi. p. 222. Lugd. 1677. The words "solitariæ," &c. are not in Odo.]

[g] [This reference is incorrect. The passage intended is in S. Thom. Aquinas, Summa Totius Theologiæ, pars iii. quæst. 76. art. 6. ad secundum, where he speaks of quidam ponentes quod Corpus Christi non remaneat sub hoc sacramento, si in crastinum reservetur. Contra quos Cyrillus dicit, &c. The same passage of S. Cyril is cited by him in the Aurea Catena on S. Luc. c. xxii. with the reference Ep. ad Calosyr. "Insaniunt quidam dicentes mysticam benedictionem cessare a sanctificatione, si quæ eius reliquiæ remanserint in diem subsequentem: non enim mutatur sacratum corpus Christi, sed virtus benedictionis et The Greek was found by Cardinal in the Vatican MS., which cont S. Cyril's commentary on S. Luke. it is printed by him in the Classici A tores, tom. x. p. 375, note. Κυρ. πρὸς καλοσίριον. Μαινονταί γε μὴ λεγοντες ἀπρακτεῖν εἰς ἁγιασμὸν μυστικὴν εὐλογίαν, εἰ ἀπομείνοι λεί νον αὐτῆς εἰς ἑτέραν ἡμέραν· οὐ ἀλλοιοῦται ὁ Χριστὸς, οὐδὲ τὸ ἅ αὐτοῦ σῶμα μεταβληθήσεται· ἀλλ τῆς εὐλογίας δύναμις καὶ ἡ ζωοπ χαρις, διηνεκής ἐστιν ἐν αὐτῇ.]

[h] [Maldonatus cites (p. 185) words out of S. Cyril on S. Luke, wh in the Aurea Catena immediately cede those quoted in the last not Cassander does, (see below, note l. if they were those of the Epist. ad lor. prefacing the words, "Divus rillus in ea epistol. quæ ab omn citari solet ad Colloridium."]

There was order taken for it of old in the Church, which were well to be observed still, that No more should be brought, at least consecrated upon the altar, than would suffice to communicate the people, and if any remained, that the priests should reverently receive it. *Tanta in altari holocausta offerantur, quanta populo sufficere debeant. Quod remanserit (nimirum ex holocaustis et elementis consecratis) non servetur in crastinum, sed cum timore et tremore clericorum diligentia consumetur.* Clem. PP. Ep. 2. *de Consecrat. distinct.* 2. *c. tribus gradibus*[i].

Bread and wine, &c.] It is confessed by all divines, that upon the words of consecration the Body and Blood of Christ is really and substantially present, and so exhibited and given to all that receive it; and all this not after a physical and sensual, but after a heavenly and invisible, and incomprehensible manner: but yet there remains this controversy among some of them, whether the Body of Christ be present only in the use of the Sacrament, and in the act of eating, and not otherwise. They that hold the affirmative, as the Lutherans, *in Conf. Sax.*[k], and all Calvinists do, seem to me to depart from all antiquity, which place the presence of Christ in the virtue of the words of consecration and benediction used by the priest and not in the use of eating of the Sacrament, for they tell us that the virtue of that consecration is not lost, though the Sacrament be reserved either for sick persons or other. Whereupon Cassander[l], *Consul. Ar.* 10, saith, They are mad, *qui dicunt mysticam benedictionem Sacramenti cessare, aut virtutem suam amittere, siquæ reliquiæ remanserint in dies futuros: non enim mutabitur SS. Corpus Christi, sed virtus benedictionis, et vivificativa gratia jugis in*

[i] [Ap. Decretum, pars iii. de consecratione, dist. ii. c. 23, apud Corp. Jur. Canon., tom. i. The passage is taken out of a spurious epistle of S. Clement, Epist. ii. ad Jacobum fratrem Domini de sacratis vestibus et vasis, printed in the Concilia, tom. i. p. 99. A, B.]

[k] [Docentur etiam homines, sacramenta esse actiones divinitus institutas, et extra usum institutum res ipsas non habere rationem sacramenti, sed in usu instituto in hac communione vere et substantialiter adesse Christum et vere exhiberi sumentibus corpus et sanguinem Christi.—Confessio doctrinæ Saxonicarum Ecclesiarum synodo Tridentinæ oblata, A.D. 1551. cap. 15. (p. 282. ap. Syllogen Confessionum, Oxon. 1827.)]

[l] [See above, note g. Cassander, Consultatio, art. x. p. 938, says, Cyrillus ad Colossyrium: nec dubites an hoc verum sit eo manifeste dicente: Hoc est Corpus Meum: Insaniunt ergo dicentes, &c. He seems to have cited from the Aurea Catena, in which these words are found, with the marginal reference to the Epist. ad Colossyrium, but the first clause is out of S. Cyril, on S. Luke.]

ipso est. And this did most of the protestants grant an profess at first, though now the Calvinists make popish magi of it in their licentious blasphemy[m].

To his own use.] We read in Clemens[n], that after the Com munion was done, the deacons took up that which was lef and carried it *in Pastophorium*, the room where the priest were lodged. In Origen[o], that it was not kept till the nex day. In St. Jerome[p], that after the Communion, they tha had eaten it in the church spent all that remained of th oblations. In Hesychius[q], that after the example of the ol law, all that was left was cast into the fire. In Evagrius[r] that it was an ancient custom at Constantinople, that if an of the Sacrament remained, young children were called fron the school to eat it up; which was retained in France[s], as i *Concil. Matiscon. et Turon.*, held under Charlemagne[t].

Of the frequent receiving of the Holy Communion[u].

In the primitive Church, while Christians continued i their strength of faith and devotion, they did every day com municate, as we read in the Acts of the Apostles, and *in Epis*

m A line is worn out here, on the edge at the bottom of the page.

n καὶ ὅταν πάντες μεταλάβωσι καὶ πᾶσαι, λαβόντες οἱ διάκονοι τὰ περισσεύσαντα εἰσφερέτωσαν εἰς τὰ παστοφόρια.—Const. Apost., lib. viii. c. 13. (Concilia, tom. i. col. 185. A.)

o Nam et Dominus panem, quem discipulis dabat, et dicebat eis: Accipite et manducate, non distulit, nec servari jussit in crastinum.—Origen. in Levit. cap. v. 7. 15. (Hom. v. § 8. Op. tom. ii. col. 211. B.

p In ecclesia convenientes oblationes suas separatim offerebant, et post communionem quæcumque eis de sacrificiis superfuissent, illic in ecclesia communem cœnam comedentes pariter consumebant.—Pseudo-Hieron. in 1 Cor. xi. 20. S. Hieron. Op. tom. xi. col. 931. D. E.]

q Quod reliquum est de carnibus et panibus, in igne incendi præcepit. Quod nunc videmus etiam sensibiliter in ecclesia fieri, ignique tradi quæcun-

r [ἔθος παλαιὸν βούλεται ἀνὰ τὴν βα σιλεύουσαν, ὅτ' ἄν πολύ τι χρῆμά τῶ ἁγίων μερίδων τοῦ ἀχράντου σώματο Χριστοῦ τοῦ Θεοῦ ἡμῶν ἐναπομεῖνο παῖδας ἀφθόρους μεταπέμπτους γίγ νεσθαι παρὰ τῶν εἰς χαμαὶ διδασκάλο φοιτώντων, καὶ ταῦτα κατεσθίειν.—Eva grius, Hist. Eccl., lib. iv. c. 36. p. 416.

s [Quæcunque reliquiæ sacrific orum post peractam missam in sacrari superederint, quarta vel sexta feri innocentes ab illo cujus interest, a ecclesiam adducantur, et indicto e jejunio, easdem reliquias conspers vino percipiant.—Conc. Matisconens II. A.D. 585. can. 5. Concilia, tom. v col. 675. C. D.]

t [Presbyteri omnino admonen sunt, ut cum sacra missarum solenn peregerint, atque communicaverin pueris aut aliis quibuslibet person astantibus Corpus Domini indiscre non tribuant.—Conc. Turonense II sub Carolo Magno. A.D. 813. can. 1 ibid. tom. ix. col. 351. D.]

tola Decretali Anastasii Papæ, tom. i. *Conc.*[x] This custom continued in Africa unto St. Cyprian's[1], and after him unto St. Austin's[2] time; in Milan, Rome, and Spain, unto St. Ambrose[3] and St. Jerome's[4] time; insomuch, that those words in the *Pater Noster*, "Give us this day our daily bread," they interpreted of the Eucharist, as being daily to be celebrated.

But afterwards, when charity grew cold and devotion waxed faint, this custom grew faint withal, and within a small time began to be left off by little and little; and some for carelessness, and other for a pretence of reverence, would communicate but once every week; the first not believing that Christ's Body was in the Sacrament, and therefore making no great account of it[5]. And the second not accounting themselves worthy of so often receiving it, and therefore abstaining, they said for reverence of the Sacra-

[1] S. Cypr. de Orat. Dom.[y]

[2] S. Aug. Ep. 23. ad Bonif.[z] et 118. ad Januar.[a]

[3] S. Ambr. de Sacr. lib. v. cap. 4.[b]

[4] S. Hier. ad Lucin. Ep. 28.[c] ad Hedib. Ep. 150.[d] In Apol. ad Pammach. pro lib. contr. Jov., cap. 6.[e]

[5] Theodoretus, Dial. tert.[f]

[x] [This name was omitted by Nicholls. Anacletus seems to be meant. In the forged Decretal Epistle bearing his name, c. 4, are the words, "Peracta autem consecratione omnes communicent, qui noluerint ecclesiasticis carere liminibus. Sic enim apostoli statuerunt et sancta Romana tenet ecclesia." —Anacleti Pa. Epist. i. c. 2. Concilia, tom. i. col. 517, E. These are cited in the Decretum, pars iii. de consecratione, dist. ii. c. 10.]

[y] [Hunc autem panem dari nobis quotidie postulamus, ne qui in Christo sumus, et eucharistiam quotidie ad cibunt salutis accipimus, intercedente aliquo graviore delicto, dum abstenti et non communicantes a cœlesti pane prohibemur, a Christi corpore separemur.—S. Cypr. de Orat. Dominic. Op. Tract. p. 147.]

[z] [Nonne semel immolatus est Christus in seipso, et tamen in sacramento non solum per omnes Paschæ solemnitates, sed omni die populis immolatur.—S. Aug. Ep. 98. ad Bonifacium (aliter Ep. 23.) § 9. Op. tom. ii. col. 267, E.]

[a] [Alii quotidie communicant Corpori et Sanguini Domini, alii certis diebus accipiunt? alibi nullus dies prætermittitur quo non offeratur.—S. Aug. Ep. 54. ad Januarium, ed. Ben. (aliter Ep. 118) cap. ii. § 2. Op. tom. ii. col. 124, C.]

[b] [Si quotidianus est panis, cur post annum illum sumis, quemadmodum Græci in oriente facere consuerunt? Accipe quotidie quod quotidie tibi prosit.... Sic vive ut quotidie merearis accipere. Qui non meretur quotidie accipere non meretur post annum accipere.—S. Ambros. de Sacr., lib. v. cap. 4. § 25. Op. tom. ii. col. 378, D.]

[c] [De Eucharistia, an accipienda quotidie, quod Romana Ecclesia et Hispaniæ observare perhibentur, scripsit quidem et Hippolytus.—S. Hieron. Ep. 71. ad Lucidium (ed. vet. 28.) § 6. Op. tom. i. col. 432, D.]

[d] [Illius bibimus sanguinem, et sine ipso potare non possumus, et quotidie in sacrificiis ejus de genimine vitis veræ, et vineæ Sorec, quæ interpretatur electa, rubentia musta calcamus, et novum ex his vinum bibimus de regno patris.—S. Hieron. Ep. 120. ad Hedibiam (ed. vet. 150.) quæst. 2. Op. tom. i. col. 818, C.]

[e] [Scio Romæ hanc esse consuetudinem, ut fideles semper Corpus Christi accipiant, quod nec reprehendo nec probo.—S. Hieron. Ep. 48. ad Pammachium, ed. Vall. (aliter Apol. pro lib. cont. Jovianum) § 15. Op. tom. i. col. 225, C.]

[f] [εὐχαριστίας καὶ προσφορὰς οὐκ ἀποδέχονται, διὰ τὸ μὴ ὁμολογεῖν τὴν εὐχαριστίαν σάρκα εἶναι τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.—Theodoreti Eranistes, Dial. iii. Impatibilis. Op. tom. iv. p. 154, D. This is a citation from S. Ignatius, (except that our text of Ignatius has προσευχῆς ἀπέχονται,) who was speaking of heretics that denied that our Lord had really suffered.—Epist. ad Smyrn. c. 7. p. 36.]

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ment, because they would not make it too common; others said, which was the most likely, for love of themselves, because they might have a little more liberty of life, than the often receiving of Christ's Body would suffer them to have.

In the Eastern Churches they grew to a worse neglect betimes; which in after-ages began to come into the Latin Church too. They fell there from every day to Sundays and holydays only. And from thence, *semel in anno*, once a year, and no oftener, like the high-priest into the *sanctum sanctorum*. The fashion that men have gotten now-a-days. S. Ambros.: *Si quotidianus est panis, cur post annum illum sumis, quemadmodum Græci in Oriente facere consueverunt?*

Athanas., tom. i. Apol. 2.[g] S. Ambr. de Sacr., lib. iv. cap. 4.[h]

In which regard, the bishops of Rome, and the councils which were afterwards assembled, were fain to take order for this general neglect of the holy Sacrament, and make canons, that If men would be got to receive it no oftener, yet at least they should be forced to receive it thrice in the year, that is to say, at Christmas, Easter, and Pentecost; but howsoever at Easter, or in *Cœna Domini*, unless while they lived they would be thrust from the communion of the Church, and when they were dead, be kept from Christian burial.

Conc. Lateran., cap. 21[i]; Turon. iii. cap. 50[k]; Agathen., cap. 63[l]; Corpus Can. Distinct. ii. cap. 16. Ep. Fabian, Papæ[m]; Ivo., part. ii.[n]; Cap. Car. Mag., lib. ii. cap. 45[o]; Burchardus, lib. iv. cap. 18[p]; Sententiarii, lib. iv. Dist. 12[q]; Concil. Eliberitan., cap. 3[r]; Synod. Sext. Trull., et Antioch. ut Author est Zon. ad Can. 9. Apost.[s]

[g] [καὶ γὰρ ὁ τόπος ἐκεῖνος ἐν ᾧ κεκλᾶσθαι τὸ ποτήριόν φησιν οὐκ ἦν ἐκκλησία, πρεσβύτερος οὐκ ἦν ὁ τὸν τόπον παροικῶν, ἡμέρα καθ' ἣν Μακάριον τοῦτο πεποιηκέναι φασὶν οὐκ ἦν κυριακή· μήτε τοίνυν ἐκκλησίας οὔσης ἐκεῖ, μήτε τοῦ ἱερουργοῦντος, μήτε τῆς ἡμέρας ἀπαιτούσης, ποῖον ἢ πότε ἢ ποῦ τὸ ποτήριον κέκλασται μυστικόν.—S. Athanas. Apol. Cont. Arianos (al. Apol. 2.) Op. tom. i. p. 133, E.]

[h] [See above, note b.]

[i] [Omnis utriusque sexus fidelis ... suscipiens reverenter ad manus in Pascha Eucharistiæ Sacramentum.—Conc. Lateran. IV. A.D. 1215, cap. 21. Concilia, tom. xiii. col. 958, A.]

[k] [Ut si non frequentius, vel ter laici homines in anno communicent; nisi forte quis majoribus quibuslibet criminibus impediatur.—Conc. Turon. III. A.D. 813, c. 50; ibid., tom. ix. col. 357, A.]

[l] [Ut cives, qui superiorum solennitatum, id est paschæ, ac natalis Domini, vel Pentecostes festivitatibus cum episcopis interesse neglexerint ... triennio a communione priventur ecclesiæ.—Conc. Agathense, A.D. 506; c. 63. ibid., tom. v. col. 531, E.]

[m] [Item Fabianus papa ait; etsi non frequentius, saltem in anno ter laici homines communicent, (nisi forte quis majoribus quibuslibet criminibus impediatur) in Pascha videlicet et Pentecoste et Natali Domini.—Decret., pars iii. De Consecratione dist. ii. c. 16. ap. Corp. Jur. Can., tom. i. See Concilia, tom. i. col. 668, B. The passage does not occur in any of the so-called decretal epistles of Fabian.]

[n] [Ivo. Decret. pars ii. cap. 27. Op. par. i. pag. 57. Ed. Par. 1647. The same as in Gratian.]

[o] [Capitularium Karoli Magni et Ludovici Pii. libb. vii. Collecti ab Angesiso Abbate, &c. lib. ii. c. 45, (tom. i. col. 750. ap. Capitularia Regum

ADMINISTRATION OF BAPTISM TO BE USED IN THE CHURCH. FIRST SERIES.

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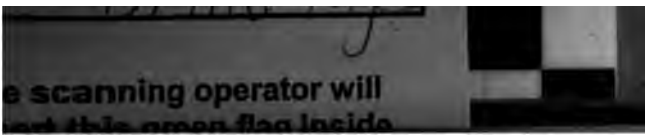
ipso exordio nascentis ibi Ecclesiæ, poterant ædificari. Ecc
Hist., lib. ii. cap. 14[x].

"The days we now live in have no other remainder of thi
manner of baptizing, than the very name; for hence it i
that we call our vessels, which contain water for baptism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meant the elementary, and not the heavenly and spi
fire rather. Besides these, water hath been refused in
tism by the Pauliciani, men that would admit no ma
thing in the administration of sacraments, but perfect
with pronouncing the words only, and not the words o
Church neither, but *Ego sum aqua viva*, and there an
Euthym. Panopl., par. ii. tit. 22, Voss.[f]

Why the Sacrament of Baptism was instituted in water.

For the analogy betwixt water purging our bodies, an
Blood or Spirit of Christ purging our souls, was this S
ment instituted in that element. S. Ambr., lib. i. *et*
Sacr.[g] S. Hieron., *Ep. ad Oceanum*[h]. *Nec temere est,*
sapientissimus Deus hunc potissimum liquorem elegit, q
ut nihil eo est utilius ad vitam (*ἄριστον μὲν ὕδωρ*, saith
darus) *ita nec communius aut vulgatius est quicquam.*
therefore that should luxuriously use wine, to christen
instead of water, would sin no less, than he that should,
pretext of abstinence, (as St. Aug. saith the Aquarii
Hær. 64[i],) use water instead of wine for the admin
tion of the Eucharist. There is a frivolous question
whether it were not lawful to baptize a man ready to
some other liquor, if water be not so readily at hand;
water were not as readily to be had as any other liquor
soever. Howsoever, if this case should chance at any
to happen, it is the opinion of most divines that the S
ment were better to be omitted, God accepting the wi
the deed where it cannot possibly be done. Only T

Beza's novelty.

Beza thinks otherwise, and is so bold as to write and
bold with Christ's own institution in both Sacraments.
ad Th. filium[k]. *Non errat, qui pro pane et vino subs*

illius Johannis quod de Christo dicebat: Ipse vos baptizabit in Spiritu Sancto et igne; exponentes hoc solum ad literam.—Bernardus Lutzenburgus, Catalogus Hæreticorum, lib. ii. ed. Colon., 1529.]

[f] [The words of Euthymius are; Quinetiam cum baptismum aspernentur, illud tamen se fingunt suscipere, nam evangelii verba baptismum existimant, quoniam Dominus, Ego sum, inquit, aqua viva.—Euthymii Zigabeni Orthodoxæ Fidei Dogmatica Panoplia, pars ii. tit. 21. (tit. 22 is against the Massalians) fol. 47.]

[g] [S. Ambros. Op. t. ii. col. 349 sqq.]

[h] [S. Hieron. Epist. lxix. ad Oceanum, § 6. Op. tom. i. col. 416 sqq. passage and that of S. Ambr referred to generally. The Lati follows is not an extract from of them.]

[i] [Aquarii ex hoc appella quod aquam offerunt in poculo menti, non illud quod omnis E —S. Aug. Lib. de Hæres. cap. tom. viii. col. 21, A.]

[k] [Epistolarum Theologicarur dori Bezæ Vezelii, Epist. 2. ac dorum filium, p. 27. Ed. 2. auctore recognita, Genevæ, 157 first words are; Itaque a Chri tentia nihil aberrat qui nullo novandi studio pro pane et vi

æ etsi non panem, similem tamen alimoniæ analogiam nt. Desit etiam aqua, ego certe quovis alio liquore non rite quam aqua baptizarim, cum baptismus alicujus ri amplius cum ædificatione non possit, nec debeat. And ys there are some superstitious schoolmen of his mind, hem well together: let the person be baptized in water, r book says, or not at all.

THE COLLECT.

d Sea, figuring thereby, &c.] *De quo Apostolus,* 1 Cor. *Omnes baptizati sunt nube et mari. Ac mare quidem uod Israelitæ transierunt aquæ baptismatis; columna quæ noctu perlucebat, Spiritus Sancti fuit antitypon.* prianus, lib. iv. *Ep.* 6. *ad Magnum*[l]. S. Ambr., *de iis qui ntur mysteriis,* cap. 3[m], S. Chrys. *in illud,* 1 Cor. x. *vos, &c.*[n], S. Aug. *Tract.* 11. *in Joh.*[o]

merciful God, grant that the old Adam.] Instead of ism anciently in use, are these prayers placed: Yet had retained the old custom of exorcism itself, we had no more, than the Churches of Lunenburg, Brunswick, ıy, and the best doctors among them, Justus Jonas, gius Spalatinus, Casper Cruciger, Fred. Miconius, Justus as, and others have approved, who teach most plainly, infants, &c. are to be exorcised. *Agend. Saxon. edit.*

Of exorcism in the administration of Baptism.

quæ, &c.; and the last, Desit ıqua, et tamen baptismus alicu- debeat, ego certe ... baptiza-

ıod exemplum cernimus in rege me, qui diu reluctatus, et in sua ı demoratus, tamdiu resistere et prævalere, donec ad aquam : quo cum venisset, et victus est, ıctus. Mare autem illud sacra- n baptismi fuisse declarat beatus lus Paulus dicens: Nolo vos e fratres, &c.—S. Cypr. Ep. 69. ınum. (ed. Erasm. lib. iv. Ep. 7.)]

Τοὺς τοῦ βαπτίσματος καὶ τοὺς τηρίων παράγει τύπους, κ. τ. λ.— sost. in 1 Cor. Hom. xxiii. § 3. n. x. p. 203, A.]

ıdvertis quod in illo Hebræorum a jam tunc sacri bapt smatis figura præcesserit, in quo Ægyptinæ interiit, et Hebræus evasit, &c.—S. Ambros. de Mysteriis (de iis qui Mysteriis initiantur, ed. Erasm.) c. 3. § 12. Op. tom. ii. col. 328, B, C.]

[Significabat mare illud rubrum baptismum Christi. Unde rubet baptismus Christi nisi Christi sanguine consecratus? Quo ergo perducit credentes et baptizatos? ad manna. Ecce dico manna: notum est quid acceperint Judæi, populus iste Israel, notum est quod illis pluisset Deus de cœlo: et nesciunt catechumeni quid accipiant Christiani. Erubescant ergo quia nesciunt; transeant per mare rubrum, manducent manna: ut quomodo crediderunt in nomine Jesu, sic de ipsis credat Jesus.—S. Aug. in Johan. cap. 3. Tract. 11. § 4. Op. tom. iii. par. 2. col. 377, B, C.]

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Anno 1536, *et renovat. Lips.* 1564. *Adjuro te, imm Spiritus, in nomine ✠ Patris, et ✠ Filii, et ✠ Spiritus Sa Eisdem verbis, sed omissis S. crucis signaculis, utitur Ordi Ecclesiæ Lunenburg., Anno* 1564. *Wittenb. impress.* Foli 11. *Sic et Agenda Ducis Julii, Anno* 1569, *emissa*[p].

The minister shall command that the children be brougi the bishop to be confirmed by him.]

S. Hieronymus, contra Luciferianos[q]. *An nescis (in etiam Ecclesiarum hunc esse morem, ut baptizatis postea m imponantur, et ita invocetur Spiritus Sanctus?*

The dependence that Confirmation has upon Baptism.

Extat illustre apud S. Cyprianum hac de doctrina Afri Ecclesiæ testimonium, ubi Cyprianus una cum Episcop synodo suam fidem luculenter exponunt. 'Eos qui foris Ecclesiam tincti sunt' . . . (inquiunt Epist. 1. lib. ii.[r]) . . . ' *tizari oportere, eo quod parum sit eis manum imponer accipiendum Sp. Sanctum nisi et Ecclesiæ accipiant Baptis tunc enim demum plane sanctificari, et esse filii Dei possu Sacramento utroque nascantur.*' Item, lib. i. Ep. 12.[s] ' *quoque necesse est eum qui baptizatus est.*'

Whereby we perceive, that in his time Confirmation to follow Baptism. *Eandem fuisse illa ætate et Rom. Ecc fidem, B. Cornelius Martyr Epist. ad Fabium Antioch docet, quæ apud Eusebium extat,* lib. vi. cap. 43[t], *oste Novatum Hæresiarcham non fuisse Spir. Sanctum consecu quod juxta Ecclesiæ Canonem reliqua post baptismum no isset consecutus, quæ debuisset,* i.e. *consignationem ab Epis factam.* The Novatians were the old puritans of the pr tive Church, and made no more account of Confirmation our new ones do. *Qui plura testimonia desiderat, con*

[p] [The editor has not seen the rituals here referred to.]

[q] [S. Hieron. Dial. adv. Luciferianos, cap. 8. Op. tom. ii. col. 180, D.]

[r] [S. Cypr., Epist. 72, ad Stephanum, (lib. ii. Ep. 1. ed. Erasm.) p. 196.]

[s] [Id., Epist. 70, ad Episcopos Numidas, (lib. i. Ep. 12. ed. Erasm.) ibid., p. 190.]

[t] [οὐ μὴν οὐδὲ τῶν λοιπῶν διαφυγὼν τὴν νόσον, ὃν χρὴ μετ βάνειν κατὰ τὸν τῆς ἐκκλησίας κ τοῦ τε σφραγισθῆναι ὑπὸ τοῦ ἐπισ Τούτου δὲ μὴ τυχὼν, πῶς ἂν τοῦ Πνεύματος ἔτυχε.—Epist. Corne Euseb. Hist. Eccl., lib. vi. ca p. 313.]

m Lindani[u], *ubi ex Tertulliano, Augustino, aliisque æ Consignationi suus Sacramenti locus vindicatur.*

[OFFICE OF PRIVATE BAPTISM.]

minister of the parish, or any other lawful minister.]
hujus Sacramenti est solus sacerdos 23 *dist.* cap. *stica*[x]. *In necessitate autem quilibet potest baptizare, intendat facere, quod intendit Ecclesia, dist.* 82. §. § *verum*[y] 24. q. 1. cap. *Subdiaconus*[z]. *Nec debet , dummodo baptizans servat formam supradictam. usum vero necessitatis nulli licet baptizare, nisi sacerchiano, alias efficientur irregulares. De Cle. non Ord.* i.[a] *Imo sacerdos non debet aliquem baptizare, si non parochianus,* 16. q. 1. cap. *Interdicimus*[b]. *S. Thom.* . 67. a. 4. ad 2m.[c] *Diaconus tum potest solenniter e in extrema necessitate, in absentia presbyteri, vel bytero ei jussum fuerit propter multitudinem baptizan-* . 5.

ay the Lord's Prayer, if time will suffer.]
ans graviter infirmatur, ita quod de ejus morte dubin fiat totus ordo prædictus, sed [. . .] *solum a saceratur forma baptismi, viz. Ego te baptizo in nomine t Filii, et Spiritus Sancti. Amen; faciendo signum*

indanus, Dordrachenus, Pangelica, lib. iv. cap. 26. pp. ol. Agrip. 1575.]
is nothing on the subject n here referred to.]
ffirmantes baptisma, sive ab ive schismatico, ecclesiastico ratum ratum esse, et merito: baptismo, et alia in reliquis s consideratio est, quippe ine prior, et necessarior sit, et. pars i. Dist. xxxii. c. 6. ud Corp. Jur. Can., tom. i.] sma, sive ab hæretico, sive a stratum fuerit, dummodo in holicæ fidei accipiatur non ctu.—Decret. pars ii. caus. 2. c. 39. addit. ap. Corp. tom. i. et gloss. in casu nec a laico nec ab hæretico est refutandus.]
is baptizaverit, aut aliquod ficium exercuerit, non ordipter temeritatem abjiciatur de ecclesia, et nunquam ordinetur.—Decretal., lib. v. tit. xxviii. de clerico non ordinato ministrante, cap. 1. ap. Corp. Jur. Can., tom. ii.]

[b] Interdicimus etiam abbatibus, et monachis publicas pœnitentias dare, infirmos visitare, et unctiones facere, missas publicas cantare. Chrisma et oleum (gloss. infirmorum vel catechumenorum), &c. ab episcopis accipiant in quorum parochiis manent.—Decret. pars ii. caus. 16. quæst. 1. c. 10. ap. Corp. Jur. Can., tom. i.]

[c] [Quando baptismus solenniter et ordinate celebratur, debet aliquis sacramentum baptismi suscipere a presbytero curam animarum habente, vel ab aliquo vice ejus. Hoc tamen non requiritur in articulo necessitatis, in quo potest mulier baptizare.—S. Thom. Aquin. Summa Theol. pars iii. quæst. lxviii. de ministris baptismi, art. 4. ad secundum.]

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crucis et effundendo aquam super caput ejus. Sacerd. Ro Baptis., c. ult.[d]

But yet nevertheless, if the child, which is after thi baptized, do afterward live, &c.]

Si autem infans convaluerit; debent omnia suppleri omissa fuerant, scilicet, omnia quæ baptismum præcedu sequuntur, et dicta non fuerint. Sacerd. Rom. ibidem.[e]

1. *With what matter was the child baptized?*

2. *With what words was the child baptized?*

3. *Whether think you the child was lawfully and per baptized*[f]*?*

1, 2, 3. As the two first questions refer to the subs of baptism, so the third and the last refer to the due cir stances and ceremonies that are to be used therein, and supplied in the church, if through haste they were om at home.

OF CONFIRMATION, OR LAYING ON OF HANDS.

The divers denominations.

The nature of this holy Sacrament (for so we need no to call it in a right sense) will be the more easily under by the several names it had of old, whereof two are Confirmation, or Laying on of Hands. *Impositio man*

[d] [Sacerdotale ad consuetudinem Romanæ Ecclesiæ de Sacramento Baptismi, c. 12. Forma baptizandi puerum vel puellam, de cujus morte dubitatur ad succurrendum, fol. 25, a. After the word 'sed' comes a service to be performed of some length, and afterwards the following note: Si vero adeo propinquus morti fuerit, quod credatur ipsum immediate obiturum solum dicat formam baptismi, &c.... et dicendo verba prædicta, effundat, &c., fol. 26, b. After this he performs other rites.]

[e] [This rubric immediately precedes that cited in the last uote, Si v ero; the words 'vel sequuntur' are not in the Sacerdotale, fol. 26, b.]

[f] [These questions were altered at the last Review.]

[g] [This passage is taken from Maldonatus; his words are: Impositio manuum apud Latinos fuit semper commune vocabulum, non item inter Græcos. A Græcis autem vocata est τελείωσις, id est, perfectio, ut ab Areopag. in cap. de Baptismo, (see note h), et a Latinis perfectio, ut ab Ambrosio 2do de Sacramentis, cap. 2. (see n Vocarunt etiam Græci σφραγῖδα obsignationem, et Latini signacul est sæpe apud Cyprianum, (see n aliquando apud Augustinum, (s l.)

Præterea chrisma, aut Sacrau chrismatis, ut apud eundem Au lib. ii. contra Petilianum cap. 10. (s m). Denique ab Ambrosio, quod primum vocata est confirmatio, iis, qui mysteriis initiantur, cap. note n). Quod postea apud L et Gregor. cœpit esse frequen notes o, p). Calvinus cum non negare semper fuisse confirma in Ecclesia, ejus usum falso decl dicens nihil aliud fuisse, quam sionem quandam publicam fide fiebat coram Episcopo. Nam qu tizati, inquit, fuerant infantes, qu potuerant proprio ore fidem profi baptismo, cum adolevissent, a bantur ad Episcopum, ut cora fidem profiterentur. At ne vide frigide discedere, cœperunt, i Episcopi illis manus imponere e

was the common denomination of it among the Latins. The Greeks were wont to call it τελείωσις, i. e. *perfectio*, as Di. Areop., cap. *de Baptismo*[h]; and so the Latins sometimes called it, S. Ambr. 2 *de Sacram.*, c. 2[i]. The Greeks were wont also to call it σφραγῖδα, i. e. *obsignationem*[k]; and the Latins *signaculum*, as often St. Cyprian doth, and St. Austin[l]. Besides these names, it was called *chrisma*, Aug. 2. *contr. Petil.*, cap. 104[m]. And last of all by St. Ambrose, *Lib. de iis qui mysteriis initiantur*, cap. 8, it was called *confirmatio*[n]. He was the first who was observed to give it that name, which afterwards in St. Leo and St. Greg. came to be common[o]. So that there is more in it than Calvin would have, who tells us it is nothing else but a certain public confession of faith made before the bishop, which children could not do before in baptism but by sureties[p]; and that the imposition of hands was used for nothing else, but *ne viderentur frigide discedere ab episcopo*[q].

benedictionem.—Maldonatus de Sacramentis, De Confirmatione, quæst. i. col. 73, A, B, C.]

[h] [Ἡ δὲ τοῦ μύρου τελειωτικὴ χρίσις οὐδὲν ποιεῖ τὸν τετελεσμένον· ἡ γὰρ ἱερὰ τῆς θεογενεσίας τελείωσις ἐνοῖ τὰ τελεσθέντα τῷ θεαρχικῷ Πνεύματι.—S. Dionys. Areop. de Eccles. Hierarchia, cap. 2. § 8. Op. tom. i. p. 173, C.]

[i] [Sequitur spiritale signaculum, quod audistis hodie legi, quia post fontem superest ut perfectio fiat; quando ad invocationem sacerdotis Spiritus Sanctus infunditur.—S. Ambros. de Sacr., lib. iii. cap. 2. § 8. Op. tom. ii. col. 363, E.]

[k] [Quod nunc quoque apud nos geritur, ut qui in ecclesia baptizantur, præpositis ecclesiæ offerentur, et per nostram orationem ac manus impositionem Spiritum Sanctum consequentur et signaculo dominico consummentur.—S. Cypr. Epist. lxxiii. ad Jubaianum de hæreticis baptizandis, p. 132; and a little before, Non est ei venienti manum imponi ut Spiritum Sanctum consequatur et signetur.]

[l] [See the passage in the next note. The word 'signaculum' does not appear to be elsewhere used by S. Augustine of Confirmation. It is very often so used by S. Ambrose.—De Sacr., lib. iii. c. 2. § 8. col. 363, E.; vi. c. 2. § 6. col. 381, C., § 8. ibid. E.; de Sp. S., lib. i. c. 6. § 78, 80. col. 616, E, F.]

[m] [Et in hoc unguento Sacramentum Chrismatis vultis interpretari; quod quidem in genere visibilium signaculorum sacrosanctum est, sicut ipse Baptismus.—S. Aug. cont. literas Petil., lib. ii. cap. 104. § 239. Op. tom. ix. col. 293, B.]

[n] [Accepisti signaculum spiritale . . . signavit te Deus Pater, confirmavit te Christus Dominus, et dedit pignus Spiritus in cordibus tuis, sicut apostolica lectione didicisti.—S. Ambros. de Myst. (aliter de iis qui Myster. initiantur) cap. 7. § 42. Op. tom. ii. col. 336, A, B.]

[o] [Qui baptismum ab hæreticis acceperunt, cum antea baptizati non fuissent, sola invocatione Spiritus Sancti per impositionem manuum confirmandi sunt.—S. Leo. Epist. clix. ad Nicetam. Op. tom. i. col. 1334, 1335. But see the note (ed. Ballerini) in which it is argued that Confirmation is not meant here. S. Leo speaks of the rite as, Chrisma salutis, et signaculum vitæ æternæ. Serm. xxiv. in Nativ. Domini, iv. ibid. col. 81.]

[p] [e. g. quoties tam de baptismo aliquorum vel confirmatione . . . dubitatis habetur, et nec scriptis nec testibus ratio certa habetur utrum baptizati vel confirmati . . . ut baptizentur tales ac confirmentur.—S. Greg. M., lib. xiv. Ind. vii. Epist. 17. Op. tom. ii. col. 1279, C, D.]

[q] [The words in the text are in Maldonatus, see note g. The editor has

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The Church hath thought good to order that None hereafter shall be confirmed but such as, &c.[r]]

The time of giving Confirmation.

They were wont of old time to give Confirmation and the Eucharist presently after Baptism even to children themselves. Since, it has been thought more expedient by the Church, that children should be first able to give an account of their faith, *Atque in ea re laudabilior est consuetudo Ecclesiæ hodiernæ, quam veteris,* saith Maldonat. *de Sacr.* p. 115[s]. And therefore it is a fault, both among their bishops and ours, that children are confirmed (all that come) without discretion, before they come to the years of discretion. True it is, that of old Confirmation was administered to children as soon as ever they were baptized; but as the giving of the Eucharist, so likewise the giving of Confirmation unto them is now taken away by the consent of the whole Western Church; and the rather because fathers and god-fathers, and curates, and others that have care of young children, might hereby take occasion to instruct them in that profession of faith and religion, which they had made for them in their baptism.

That by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and the assaults of the world, &c.[t]]

Maldonatus, *de Sacram.*, p. 107[u], requires no more for the use of this holy ceremony, *Quam ut qui baptizati erant, perficerentur, ut Græci loquuntur,* i. e. *fierent integri quodammodo Christiani, et ut acciperent robur Sp. S. ad perfungenda*

not found them in Calvin; but the view is expressed in the Institutes, lib. iv. c. 19. § 4, (Op. tom. ix. p. 389,) that those who had been baptized in infancy were brought to the bishop and examined by him, according to a catechism which he imagined existed. He then says: Quo autem hæc actio, quæ alioqui gravis sanctaque merito esse debebat, plus reverentiæ haberet et dignitatis, ceremonia quoque adhibebatur manuum impositionis. Ita puer ille, fide sua approbata, cum solenni benedictione dimittebatur.]

[r] [The first words of the preface now read by the bishop was in the old Prayer-books a rubric.]

[s] [This is also from Maldonatus: Quando autem confirmari debeant baptizati, ea in re laudabilior consuetudo est Ecclesiæ hodiernæ, quam veteris. Nam in Ecclesia veteri statim post baptismum confirmatio et Eucharistia dabantur etiam infantibus; nunc autem merito expectatur illud tempus, quo tempore possint baptizati confiteri fidem suam.—Maldonatus, ubi supra, quæst. 2. op. var. col. 78, E.]

[t] [This was a part of the old rubric, setting forth the design of Confirmation.]

[u] [Maldonatus, in opposition to the words of Calvin, as above, says; Hoc ubi Calvinus potuerit legere, non video. Scio autem certo confirmationis usum semper in Ecclesia fuisse, ut qui baptizati erant, &c. as in text, ubi supra, fol. 73, C.]

omnia munera hominis Christiani. This is here said in words as full as his. The controversy then, which the Church of Rome makes, is not to be made with our Church, but with them of the new stamp of Geneva, with whom we have as little to do as with the papists themselves, where either these or those depart from the tenet of antiquity.

Eusebius Emissenus sets forth the virtue of this laying on of hands to the full. *Homil. in Die Pentecostes*[x]. *Quod nunc in confirmandis neophytis manus impositio tribuit singulis, hoc tunc Spiritus S. descensio in credentium populo donavit universis.* [. . . .] *Spiritus Sanctus in fonte plenitudinem tribuit ad innocentiam, in Confirmatione augmentum præstat ad gratiam, quia in hoc mundo tota ætate victuris inter invisibiles hostes et pericula gradiendum est. In Baptismo regeneramur ad vitam, post Baptismum confirmamur ad pugnam. In Baptismo alimur, post Baptismum roboramur.*

Not that men have no such strength given in Baptism, but that they have more, and a new strength given them in Confirmation; and indeed, the proper effect of Baptism is to make a man a Christian, but the proper effect of Confirmation is to give him the Holy Ghost[y].

From whence the ceremony arose which is now used in the Church of Rome[z], *Ut qui confirmatur cædatur alapa modesta. Cæremonia ista* (saith Maldonate) *non est, ut opinor, antiquissima; sed habet tamen accommodatam significationem. Incipit enim tunc qui confirmatur excipere ictus adversariorum spiritualium. De Sacram.*, p. 117[a].

For that it is agreeable with the usage of the Church in times past, whereby it was ordained that Confirmation should be ministered to them that were of perfect age[b], *&c.*]

Not the ancient but later times; for of old they were

[x] [The Homily is on the text of Joel. "In those days, saith the Lord, I will pour out My Spirit upon all flesh;" and after these words begins: Advertamus summæ divitias bonitatis; quod nunc, &c., as in the text. Eusebii (Episcopi Gallicani) Hom. in die Pentecostes, ap. Bibl. Patr. Max., tom. vi. p. 649, B, C, D. These Homilies are probably writings of a bishop of Lyons of the fifth century.]

[y] [This is added as a note on the word *roboramur* in the preceding extract.]

[z] [This is a note on the word 'assaults' in the prayer.]

[a] [Maldonatus, ubi supr. col. 79, D, E, the word *spiritualium* is not in this edition of Maldonatus.]

[b] [This was the third portion of the introductory rubric.]

wont to give both Confirmation and the Eucharist unto children newly baptized. We are beholden to the Church of Rome then for this ordinance.

Of the necessity of Confirmation.

And that no man shall think that any detriment shall come to children by deferring of their Confirmation, he shall know for truth, that it is certain by God's word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved[c].]

Howsoever Confirmation hath been always had in high esteem in the Church, and hath many excellent and heavenly effects flowing from it, which might make Christians the more desirous for themselves and their children, to be made partakers of it, and the more fearful lest they wanted somewhat for their salvation, if they had it not; yet the truth is, that the Church of God in all ages never held it so absolutely necessary, as if without it salvation might not be obtained. The papists are accused to hold this opinion, but for my part, I suppose they have some wrong done unto them. That which is alleged out of Gratian, c. *fideles et* c. *omnibus*[d], is not to be understood of all things necessary to salvation, as if they were not perfect without it; or of the perfection and substance and being of a Christian, as if men were not so to be taken until they were confirmed; but of a man's plenary and full perfection in the graces of the Holy Ghost, which without Confirmation he cannot ordinarily obtain, for his better being, and his more powerful strength to resist the world, the flesh, and the devil. When learned men therefore seem to tell us, and to say, that there is a necessity of Confirmation, it is not simply and absolutely to be taken thus, but *ex hypothesi*, and upon supposition only; if men desire to be more perfect than others are, or to be more strongly armed against their spiritual enemies. So

[c] [This was the last rubric at the end of the Confirmation Service before 1662.]

[d] Omnes fideles per manus impositionem episcoporum, Spiritum Sanctum post baptismum accipere debent, ut pleni Christiani inveniantur: quia cum Spiritus Sanctus infunditur, cor fidele ad prudentiam et constantiam dilatatur.—Decret., pars iii. de consecrat. dist. v. c. 1. The reference in the text should be c. omnes fideles.]

Euseb. Emiss. *Hom. de Pentecoste*[e]. *Ac si continuo transituris sufficiunt regenerationis beneficia; victuris tamen necessaria sunt Confirmationis auxilia.* They that die presently after Baptism have all things needful to salvation; they need not fear it; but they that are to live and maintain a spiritual combat against sin and Satan, they have need of God's further graces, which are communicated unto them by imposition of hands. So Baptism saves a man that lives not long after, but Confirmation must help them that are to go on in the hard and strait ways of Christianity, or else he may hap to perish as he goes. Therefore it is not here said that men of ripe years, but that children, being baptized, and so dying while they are children, have all things necessary to their salvation; for afterwards, there are many things needful, and among the rest this a chief one, to be confirmed, and to receive a more perfect power of the Holy Ghost for the resisting of the temptations of Satan. So Euseb., *ubi supra*[f], *Regeneratio per se salvat mox in pace sæculi recipiendos, Confirmatio armat et instruit ad agones hujus mundi et prælia reservandos.* When we read in the Acts of the Apostles, that those Samaritans which Philip baptized had not yet received the Holy Ghost, it is not simply to be understood this, as if by Baptism they had received no fruits of the Spirit at all; but that they had not received that fulness and perfection of the Spirit, which is given by Confirmation. The apostles received the Holy Ghost both when they were baptized, and when they were ordained by Christ, yet we read, that after both these, the Holy Spirit was not yet given, because they were not then endued with that fulness of ghostly strength, which they had poured upon them at the feast of Pentecost. Before, they were all fearful, that they fled and ran away. After, they were so full of courage, that no death and martyrdom could amaze them. And this is the fruit of Confirmation. Euseb., *ubi supra, In Baptismo per Christum redimimur*[g], *In Confirmatione vero per Spiritum Sanctum dono sapientiæ, &c. illuminamur, ædificamur, erudimur, instruimur, consummamur.*

[e] [This is the continuation of the passage cited above, ubi supra, p. 649, D.]

[f] [Ibid. These are the next words to those cited last.]

[g] [Ibid.]

FIRST SERIES.

Collect. . . . . Daily increase in them Thy manifold gi grace.] 1. The spirit of wisdom. 2. Understanding. 3. spirit of counsel. 4. Of ghostly strength. 5. The spi knowledge. 6. True godliness. 7. Of holy fear.

Septem dona Spiritus Sancti[h]. 1. *Sapientia.* 2. *Intell* 3. *Consilium.* 4. *Fortitudo.* 5. *Scientia.* 6. *Pietas.* 7. *T Dei.*

Then the bishop shall lay his hand upon every child rally, saying.]

The ceremonies used in Confirmation.

Quatuor causæ sunt necessariæ ad integritatem hujus Sa menti (saith Maldonat.) and here they be all. *Prim materia, quam inter apostolos non aliam* [*usitatam*] *f legimus, quam externam impositionem manuum, quæ ipsa e hodie appellanda est, &c.* Maldon., *de Sacram.*, p. 113[i].

Secunda causa est forma verborum[k]. *Tertia est minis* which is the bishop only. So Philip baptized, but apostles confirmed. And the seventh canon of the se Council of Sevil[m] prohibited any priest to meddle wit no less than with ordination, &c.; and S. Greg., lib. iii. ep *Quarta est suscipiens*[o]; *baptizati autem omnes sunt ca Confirmationis.*

There were divers ceremonies[p] used in the confirmatic

[h] [This is a note on the words in the Collect which are numbered correspondently [illegible].]

[i] [Maldonatus, ubi supra, quæst. ii. col. 76. E. 77. A.]

[k] [Ibid., col. 77. B. The form of words in Maldonatus is, Consigno te signo crucis, &c.]

[l] [Ibid. Maldonatus gives several opinions and arguments.]

[m] Nam quamvis cum episcopis plurima illis ministeriorum communis sit [illegible] [illegible] [illegible] presbyterorum, et diaconorum, [illegible] [illegible] [illegible] Spiritum [illegible] [illegible]. Conc. Hispal. II. can. 7. tom. vi. cols. 1105, 1106.]

[n] [illegible] ungere debeant in fronte.—S. Gre lib. iv. Ind. xii. Epist. 9. Op. t col. 689, A. ed. Bened. In a letter written shortly after to the bishop, he says, referring to this: venit quoque ad nos quosdam sc lizatos fuisse, quod Presbyteros mate tangere eos qui baptizandi prohibuimus. Et nos quidem s dum usum veterem Ecclesiæ n fecimus: sed si omnino hac aliqui contristati sunt, ubi Ep desunt, ut Presbyteri etiam in f bus baptizandos chrismate tanger beant, concedimus.—Ibid. Epist col. 705, A. In the Canon Lav words are baptizati and baptiz See the note in the Benedictine ed which shews that, according to th reading, the unction conceded t Presbyters was part of the an before baptism, which if a bishop been present he would have perfo not the unction of Confirmation.]

[o] [Ibid., col. 78, D.]

rament: two very ancient, chrism, and the cross; er two more late, gossips, and the blow upon the Three of these we omit, as not being necessary; yet) significant, it were better we had them: neither any fault, for aught I see, if any man should use our Church, more than it is to use the fourth, of godfathers or godmothers at the time of Confirma- hat we allow and approve, why not the rest as well? the *susceptores*, it being a custom of old to confirm y after Baptism, that so the *susceptores* of one, were *eptores* of the other also; therefore the custom still with us, that such as are confirmed should have s and undertakers for them, as well as those which ized among us.

[ON THE CATECHISM.]

was conceived by the Holy Ghost.] *Vide hæresin Manichei, qui dementissime affirmavit terram ex viritus Sancti concipientem genuisse patibilem Jesum, &c.*, *contra Faustum Man.*, lib. xx. cap. 11. in tomo et lib. xxiii. cap. 1—4, &c. Ibid.[s]

mber thou keep holy the Sabbath day.] See the Surhe Puritans, p. 65[t].

only, &c.] S. Aug., ep. 118[u]. *Tenere te volo, &c.* Of the number of the Sacraments.

luæ fuerunt semper usitatæ; . . Altera fuit impressio sigcis in frontem. . . . Secundo, n confirmatio dabatur post s, illi ipsi qui erant susceptismi erant susceptores con-. Unde mansit consuetudo, confirmatio statim non daren non daretur sine susceptoi verò cæremonia, ut cædatur esta, qui confirmatur, ut opit antiquissima.—Maldonatus entis, De Confirm. quæst. iv. a, col. 79, D, E.]

he Prayer-book before 1662, lered that the child should ht to the bishop by one that is godfather or godmother, child may have a witness of ation."]

autem hinc dicam, quod ait "ex viribus Sancti Spiritus ac spiritali profusione terram quoque concipientem, gignere patibilem Jesum, qui est vita et salus hominum, omni suspensus ex ligno."—S. Aug., cont. Faustum, lib. xx. cap. 11. Op. tom. viii. col. 389, G.]

[s] [Id. ibid., col. 423, 424.]

[t] ["Sunday, though not the very day which the Jews sanctified for the seventh day, is yet a seventh day, and being the day whereon Christ mightily declared Himself to be the Son of God by His resurrection, is called the Lord's day, because on that day the Father is glorified in the Son."—Survey of the Book of Common Prayer; quære, whether the curate may bid holydays and fasting days without warrant of God's word, p. 65.]

[u] [S. Aug., ep. 54, ad Januarium (aliter ep. 118.) cap. 1. § 1. Op. tom. ii.

words[z], *Accedit verbum ad elementum, et fit Sacramentum.* And hence they gather that there can be but two Sacraments, because but two of them that are commonly called Sacraments have the outward elements ordained by Christ. All the matter then depending upon St. Austin's words, it would be thought on, whether Maldonate gives not a sufficient interpretation of them or no, *Lib. de pœn.*, p. 23[a], after this manner: *Errat hic Calvinus putans Sacramentum debere esse signum visibile, id est, quod visu percipiatur, quia Aug. ita definit. Item fallitur, dum putat debere esse elementum, quale est aqua. Nam cum Aug. vocat Sacramentum visibile signum, visibile appellat generaliter quod sensibus percipitur. Non enim visus est, qui facit Sacramentum. Et cum dicit accedit verbum ad elementum, &c., primum, non loquitur nisi de baptismo, ubi est elementum aquæ; deinde si loqueretur de omnibus sacramentis, non vocaret tamen elementum, more philosophorum, unum e quatuor, sed quicquid est quasi materia.*

For the continual remembrance of the sacrifice, &c.] Vide S. Aug., tom. vi. *contra Faust. Manich.*, lib. xx. cap. 18[b]. *Dicit apostolus, Quæ immolant gentes, dæmoniis immolant, et non Deo; non quod offerebatur culpans, sed quia illis offerebatur. Hebræi autem in victimis pecorum quas offerebant Deo, multis et variis modis, sicut re tanta dignum erat, prophetiam celebrabant futuræ victimæ, quam Christus obtulit. Unde jam Christiani peracti ejusdem sacrificii memoriam sacrosancta oblatione et participatione Corporis et Sanguinis Christi celebrant.*

Bread and wine which the Lord hath commanded, &c.] (*Lege S. Augustinum*, tom. vi. *contra Faustum Manich.*, lib. xx. cap. 13[c].) This is the material part of the Sacrament[d], not *sanguis humanus*, as Marcus the heretic in Irenæus, lib. i. cap. 9[e], and as the Montanists, Cataphryges, and Pepuzians, in

The materials of the Eucharist, bread and wine.

[z] [S. Aug. in Johann., cap. 15. Tract. 80. § 3. Op. tom. iii. p. 2. col. 703, C.]

[a] [Maldonatus de Sacramentis, de Pœnitentia, pars 3ia. quæst. 3. Thesis septima, fol. 259, E.]

[b] [S. Aug., cont. Faustum, lib. xx. cap. 18. Op. tom. viii. col. 345, E, F.]

[c] [Noster panis et calix, non quilibet . . . sed certa consecratione mysticus fit nobis, non nascitur. Proinde quod non ita fit, quamvis sit panis et calix, alimentum est refectionis, non sacramentum religionis, &c.—Id. ibid., col. 342, B.]

[d] [The substance of this note is derived from Maldonatus, De Sacramentis, de Eucharistia, quæst. sexta, de Materia, col. 86, A, sqq.]

[e] [Ποτήρια οἴνῳ κεκραμένα προσποιούμενος εὐχαριστεῖν, καὶ ἐπὶ πλέον ἐκτείνων τὸν λόγον τῆς ἐπικλήσεως πορφύρεα καὶ ἐρυθρὰ ἀναφαίνεσθαι ποιεῖ ὡς δοκεῖν

S. Aug., *de Hæres.*, cap. 27 et 28[f], *et in Epiph. Hæres.* 49[g], nor beans and cheese as some of old[h], either for poverty or curiosity, were wont to bring unto the priest to be consecrated. Therefore in the third canon of the apostles, thus it was ordained; *Ne quis præter panem et vinum quicquam offerret*[i]: and so *Conc. Afric.*, cap. 4[j]; *Bracarens.* III. cap. 1[k]; *Sexta Synod. generali*, cap. 28[l], it was decreed, that if any other thing but bread and wine were brought for offerings by the people, it should not be consecrated for the Sacrament, but blessed only and given to the people to carry away. That for bread, which is one part of the matter of this Sacrament.

Now for wine, which is the other part, the matter is somewhat more difficult. For cheapness, of old some would have

τὴν ἀπὸ τῶν ὀπὸρ τὰ βλα χάριν τὸ αἷμα τὸ ἀωτῆς σπάζειν ἐν τῷ ἐκείνῳ ποτηρίῳ διὰ τῆς ἐπικλήσεως αὐτοῦ.—S. Irenæus cont. Hæres., lib. i. cap. 13. (al. cap. 9.) Gp. p. 60.]

[f] [Sacramenta perhibentur (Cataphryges vel Montanistæ) habere funesta, nam de infantis anniculi sanguine, quem de toto ejus corpore minutis punctionum vulneribus extorquent, quasi eucharistiam suam conficere perhibentus, miscentes eum farinæ, panemque inde facientes.—S. Aug. Liber de Hæres., cap. 26. Op. tom. viii. col. 10, B.

Faciunt et ipsi (Pepuziani) de sanguine infantis quod Cataphryges facere supra diximus: nam et ab iis perhibentur exorti.—Id. ibid., cap. 27.]

[g] [αὕτη γὰρ καὶ ἡ τῶν Κυϊντιλλιανῶν αἵρεσις τοῦτο ἐπιτελεῖ. ἀφθόρου γὰρ παιδὸς κατακεντῷ τὸ σῶμα, καὶ τὸ αἷμα δῆθεν εἰς μετάληψιν ἀποφέρεται εἰς μυστάγωγίαν ὀνόματος Χριστοῦ, τοὺς ἡπατημένους πλανῶσα.—S. Epiphan. adv. Hær., lib. ii. tom. i. Hær. xlviii. cap. ult. p. 417. Cosin follows Maldonatus in putting Hær. xlix.]

[h] [Artotyritæ sunt quibus oblatio eorum hoc nomen dedit; offerunt enim et panem et caseum, dicentes a primis hominibus oblationes de fructibus terræ et ovium fuisse celebratas.—S. Aug. ubi supra, cap. 28.

Ἀρτοτυρίτας δὲ αὐτοὺς (Πεπουζιανοὺς) καλοῦσιν, ἀπὸ τοῦ ἐν τοῖς αὐτῶν μυστηρίοις ἐπιτιθέντας ἄρτον καὶ τυρὸν, καὶ οὕτως ποιεῖν τὰ αὐτῶν μυστήρια.—S. Epiphan. ubi supra, Hæres. xlix. cap. 2. p. 418, D.]

[i] [εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος παρὰ τὴν τοῦ κυρίου διάταξιν τὴν ἐπὶ τῇ θυσίᾳ, προσενέγκῃ ἕτερά τινα ἐπὶ τὸ θυσιαστήριον, ἢ μέλι, ἢ γάλα, ἢ ἀντὶ οἴνου σίκερα, ἢ ἐπιτηδευτὰ, ἢ ὄρνεις, ἢ ζῶά τινα, ἢ ὄσπρια, ὡς παρὰ τὴν διάταξιν κυρίου ποιῶν, καθαιρείσθω, κ. τ. λ.—Canon. Apost. iii. Concilia, tom. i. col. 25, B.]

[j] [Ut in sacramentis Corporis et Sanguinis Domini nihil amplius offeratur, quam quod ipse Dominus tradidit, hoc est, panis et vinum aqua mixtum. Primitiæ vero, ceu mel et lac, quod uno die solemnissimo in infantium mysterio solet offerri, quamvis in altari offerantur, suam tamen habeant propriam benedictionem, ut a sacramento Dominici Corporis et Sanguinis distinguantur. —Concil. vulg. dict. Africanum, (seu Collectio variorum Canonum, sæc. 4. ineunt.) cap. 4. Concilia, tom. iii. col. 503, E. 504, A.]

[k] [Quidam in sacrificiis Domini relati sunt lac pro vino, pro vino botrum offerre: eucharistiam quoque vino madidam pro complemento communionis credunt populis porrigendam, &c.—Conc. Bracarac. iv. (cited as the 3rd in the Decret. pars iii. de Conscr. dist. 11. c. 7.) A.D. 675. c. 1. Concilia, tom. vii. col. 579, A, B.]

[l] [ἐπειδὴ ἐν διαφόροις ἐκκλησίαις μετεθήκαμεν σταφυλῆς ἐν τῷ θυσιαστηρίῳ προσφερομένης κατά τι κρατῆσαν ἔθος, τοὺς λειτουργοὺς ταύτην τῇ ἀναιμάκτῳ τῆς προσφορᾶς θυσίᾳ συνάπτοντας, οὕτως ἅμα τῷ λαῷ διανέμειν ἀμφότερα· συνείδομεν, ὡς μηκέτι τοῦτό τινα τῶν ἱερωμένων ποιεῖν, κ.τ.λ.—Conc. Quinisexti, (sive Trullani,) A.D. 692, can. 28. Concilia, tom. vii. col. 1360, C, D.]

milk, &c., which was condemned by ancient councils, and some only water, which Epiphanius saith was the heresy of the Ebionites, that began in Africa about St. Cyprian's time; Ep. iii. lib. ii.[n] is written wholly against them; and St. Chrys., *Hom.* liii. *in S. Matth.*[o], refels the heresy from Christ's own institution, *Christus non bibebat aquam, sed vinum.* This were enough to free our Church from any heinous offence, though it uses not commonly to mix water with wine, as the Church of Rome doth. And yet, we must confess the custom is very ancient, consonant to the figures of the Old Testament, which St. Cyprian, Ep. iii. lib. ii., reckons up, and of the New, where water and blood issued out of Christ's side; and agreeable (as there is great probability) to Christ's own practice, when He did first institute this holy Sacrament; for it is not so likely, that He used wine alone in His sacred supper, both because it was the custom of the Jews, *diluere vinum*, as Prov. ix., *Bibite vinum quod miscui vobis*, and because all the evangelists use the name of *calix, quod nomen* (saith Maldonate[p]) *significat vinum conjunctum cum aqua, juxta ritum.* The ancient liturgies are all for *vinum cum aqua mixtum.* So Justin Martyr, *Apol.* 2[q]; Iren., lib. iv. cap. 57[r]; and lib. v. *initio*[s]; Cypr., *Ep.* iii. lib. ii.[t]; Ambr., lib. v. *de Sacram.*, cap. 1[u]; Gennad., *de*

Hæres. xlii.[m]

Wine mixed with water.

[m] [μυστήρια δὲ δῆθεν τελοῦσι κατὰ μίμησιν τῶν ἁγίων ἐν τῇ ἐκκλησίᾳ ἀπὸ ἑαυτοῦ εἰς ἑαυτὸν διὰ ἀζύμων καὶ τὸ ἕλλο μέρος τοῦ μυστηρίου δι' ὕδατος μόνου.—S. Epiphan. adv. Hæres., lib. i. tom. ii. Hæres. 30. cap. 16. p. 140, A.]

[n] [S. Cypr., Ep. 63. ad Cæcilium, (ed. Erasm., lib. ii. Ep. 3.) Op. pp. 148—157.]

[o] [καὶ τίνος ἕνεκεν οὐχ ὕδωρ ἔπιεν ἀναστὰς, ἀλλ' οἶνον; ἄλλην αἵρεσιν πονηρὰν πρόῤῥιζον ἀναστῶν, ἐπειδὴ γάρ τινες εἰσὶν ἐν τοῖς μυστηρίοις ὕδατι κεχρημένοι, δεικνὺς ὅτι ἡνίκα τὰ μυστήρια παρέδωκεν οἶνον παρέδωκε. καὶ ἡνίκα ἀναστὰς χωρὶς μυστηρίων ψιλὴν τράπεζαν παρετίθετο [οἴνῳ ἐκέχρητο.—S. Chrysost., Hom. in Matt. 26. Hom. 82, (al. 83.) Op. tom. vii. p. 784, B.]

[p] [See Maldonatus, as above.]

[q] [ἔπειτα προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος, καὶ ποτήριον ὕδατος καὶ κράματος.—S. Justin. Mart., Apol. 1. (al. Apol. 2.) § 65. Op. p. 82, D.]

[r] [Quomodo autem juste Dominus, si alterius patris existit, hujus conditionis quæ est secundum nos accipiens panem, suum corpus esse confitebatur, et temperamentum calicis suum sanguinem confirmavit.—S. Irenæus, cont. Hæres., lib. iv. cap. 33. (al. cap. 57.) Op. p. 170-2.]

[s] [ὅποτε οὖν καὶ τὸ κεκραμένον ποτήριον, καὶ ὁ γεγονὼς ἄρτος ἐπιδέχεται τὸν λόγον τοῦ Θεοῦ, καὶ γίγνεται ἡ εὐχαριστία σῶμα Χριστοῦ.—Id. ibid., lib. v. cap. 2. Op. p. 294.]

[t] [Vinum mixtum declarat, id est calicem Domini aqua et vino mixtum prophetica voce prænunciat.—S. Cypr., Ep. 63. ad Cæcilium, (alit. lib. ii. Ep. 3.) Op. p. 150.

Sic autem in sanctificando calice Domini, offerri aqua sola non potest, quomodo nec vinum solum potest; nam si vinum tantum quis offerat Sanguis Christi incipit esse sine nobis: si vero aqua sit sola, plebs incipit esse sine Christo: quando autem utrumque miscetur, et adunatione confusa sibi invicem copulatur, tunc sacramentum spiritale et cœleste perficitur.

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Eccl. dogm., cap. 75[x]; *Patres Concil. Trullani*[y], and others. *Vide notas in Gennadium*[z]. Our Church forb not, for aught I know, and they that think fit may use some most eminent among us do at this day[a]; yet f approbation of our most common practice, which is to secrate wine alone without water, we have all this o side; the Greeks did it, Niceph. Callist., lib. xviii. cap. Innocent III., *de myst. Miss.*, lib. iv. cap. 82[c]; Durand iv. *d.* 12. *q.* 5[d]; Lomb., lib. iv. *d.* 11[e]; Bonav., ibid.[f]; *est de necessitate Sacramenti*, saith Aquinas, p. 3. *q.* 74, a

Sic vero calix Domini non est aqua sola, aut vinum solum, nisi utrumque sibi misceatur.—Ibid., p. 154.]

[x] [Diximus ergo quod in altari constituatur calix et panis. In calicem quid mittitur? Vinum. Et quid aliud? Aqua.—S. Ambros. de Sacr., lib. v. cap. 1. § 2. Op. tom. ii. col. 373, C.]

[x] [In eucharistia non debet pura aqua offerri, ut quidam sobrietatis falluntur imagine, sed vinum cum aqua mixtum; quia et vinum fuit in redemptionis nostræ mysterio, cum dixit: non bibam amodo de hoc genimine vitis: et aqua mixtum, non quod post cœnam dabatur, sed quod de latere ejus lancea perfosso aqua cum sanguine egressa, vinum de vera ejus carnis vite cum aqua expressum ostenditur.—Gennadii Massiliensis de Eccles. Dogmatibus, c. 75: ed. G. Elmenhorstius. Hamburg, 1614. Maldonatus cites this as Augustine's, to whom this tract was (wrongly) attributed. See S. Aug. Op. tom. viii. Append. col. 75, sqq.]

[y] [ἐπειδὴ εἰς γνῶσιν ἡμετέραν ἦλθεν, ὡς ἐν τῇ Ἀρμενίων χώρᾳ οἶνον μόνον ἐν τῇ ἱερᾷ τραπέζῃ προσάγουσιν, ὕδωρ αὐτῷ μὴ μιγνύντες . . . . εἴ τις οὖν ἐπίσκοπος ἢ πρεσβύτερος μὴ κατὰ τὴν παραδοθεῖσαν ὑπὸ τῶν ἀποστόλων τάξιν ποιεῖ, καὶ ὕδωρ οἴνῳ μιγνὺς, οὕτω τὴν ἄχραντον προσάγει θυσίαν, καθαιρείσθω.—Conc. Quinisext. [seu Trullani, cap. xxxii. Concilia, tom. vii. col. 1361, B, 1363, A.]

[z] [The notes referred to are those of Elmenhorstius, Hamburg, 1614, p. 174, where many passages illustrating this point are brought together.]

[a] [See the note of Bp. Andrewes above, p. 105; and the account of the furniture of his chapel, Minor English Works, Angl. Cath. ed.]

[b] [οἱ δὲ αὐτοὶ καὶ ἄζυμον οὐκ ἄρτον ἐν ταῖς ἱεραῖς ἀγιστείαις προσφέρουσι, καὶ οἶνον ἀκέραστον ὕδατι, μίαν διὰ τοῦτο φύσιν ἐν τῷ Χριστῷ καταγγέλ καὶ οὐχ ὡς ἡμεῖς κιρνῶσι τὴν ἕνα φυσέων.—Nicephor. Callist., H clea., lib. xviii. cap. 53. Op. tor 883, C.]

[c] [Quæritur an irritum sit q ritur si forte prætermittitur aqu concedunt, quod si quisquam tendens hæresim introducere, ol vel ignorantia prætermiserit aqu quidem vehementer est corripie graviter, non tamen sit irritum mentum. Quod ergo prædict hoc est, verum vinum solum offi posse, determinari debet; quia exceptionem, hoc modo, non pot fiat simpliciter vel ignoranter; potest, id est, non debet.—Inn de sacro altaris Mysterio, lib. i fol. 197.]

[d] [Appositio vini non est de sitate sacramenti, unde de vi aqua potest confici, peccaret tar scienter non apponeret aquam. etiam quod Græci aquam nor nunt, et tamen vere conficiunt randi de S. Portiano sup. Sen lib. iv. dist. 11. Quæst. 5. § statement about the Greeks true. The Nestorians only omi water.]

[e] [Si quis tamen, &c., (as ir cent, who cites Lombard's word Lombard., Sentent., lib. iv. d § 8.]

[f] [Aqua non est de integrit cramenti Eucharistiæ, sed e annexum materiæ, et de congru S. Bonaventuræ Expos. in S lib. iv. dist. xi. pars ii. art. 1. 3. conclusio, p. 347. Op. Romæ, 1596.]

[g] [Utrum permixtio aquæ necessitate hujus sacramenti; decided in the negative.—S. Aquin., Summa Theol., part iii 74. art. 7.]

aschasius *de Sacram. Euch.*, cap. 11[h]; Bernard., Ep. 69[i]; ab. Maurus, *de Euch.*, cap. 11[k], *et alii.*

What is the inward part or thing signified?

The Body and Blood of Christ which are verily and indeed aken, &c.] Neither need there any fault be found with our hurch for thus distinguishing the outward sign from the ing signified, the bread from the Body of Christ; for Malonate affirms that the Church of Rome never said otherise, *de Sacram.*, p. 125[l]: *Respondendum est, nos nunquam icere, idem esse Sacramentum et rem significatam; nam Sacramentum vocamus signum quod videtur, rem significatam, Corpus Christi quod non videtur;* which approves of our doctrine, and condemns that gross conceit of the ignorant apists, that think they see, and taste, and chew the very ody of Christ, corporally, which every man abhors to conceive, even the best learned among the papists as well as we. cannot see where any real difference is betwixt us about his real presence, if we would give over the study of contraiction, and understand one another aright. Maldonate, *de acr.*, p. 143[m], after a long examination of the matter, conludes thus at last with us all, so the words be not taken *exlusivè*, as the puritans will take them, *Corpus Christi sumiur a nobis sacramentaliter, spiritualiter, et realiter, sed non orporaliter;* and so have I heard my Lord Overall preach it n hundred times.

[h] [Ut quid aqua cum vino miscetur um in cœna Domini factum non leitur, is the title of the chapter referred , and expresses its substance. Paschasius does not go into the question of e validity of consecrating wine only; ut says, Plane aqua in Sanguine quare isceatur, dum in natali calicis factum isse a Christo non legitur.—Paschaius Radbertus de Corpore et Sanguine Domini, c. xi. Bibl. Patr. Max., tom. iv. col. 740, A.]

[i] [The title of the Epistle is, ad Guidonem, qui incuria ministrantium in consecratione calicis erraerat ob defectum vini. Guido had aid the words of consecration without he wine being in the chalice. S. Bernard incidentally speaks of the water o be mixed with the wine, but does not iscuss this particular question. Epist. xix. Op. tom. i. pp. 70, 71.]

[k] [See Rabanus Maurus de Institutione Clericorum, lib. i. c. 31; de Eucharistia, Op. tom. vi. p. 12, E. He also gives the reasons for mixing water with the wine, but does not treat the question of the validity of consecration with it.]

[l] [Maldonatus, de Eucharistia, quarta quæstio, col. 85, c.]

[m] [Maldonatus, de Eucharistia, pars secunda, col. 97, E. says: Hæ omnes propositiones secundum nos sunt falsæ; Christus est corporaliter in hoc sacramento. And again, col. 98, A., Sequitur has tres propositiones simul esse veras: Corpus Christi sumitur a nobis sacramentaliter: Corpus Christi sumitur a nobis spiritaliter: Corpus Christi sumitur a nobis realiter. Non enim sunt contrariæ, si non accipiantur exclusive illa adverbia.]

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As our bodies are by the bread and wine.] So Maldonate *de Sacram.*, p. 126[n]: *Analogia autem est, quod sicut panis est præcipuum nutrimentum corporum, ita caro Christi est præcipuus cibus animæ.*

And there shall be none admitted to the holy Communion till such time as he can say the catechism and be confirmed.]

So Dionys. Areop.[o]: *Pontifex perficit eum chrismate qui baptizatus est, et reddit eum participem et capacem Eucharistiæ.*

In Const. Johannis Pecham, Archiepiscopi Cant., cap. de Sacr. Confirm.[p]*, sic legitur, Statuimus, ut nullus ad sacramentum Corp. et Sang. Dominici admittatur extra mortis articulum, nisi fuerit confirmatus, vel nisi a receptione confirmationis fuerit rationabiliter impeditus. quod m.* 6.

THE SOLEMNIZING OF HOLY MATRIMONY.

That which St. Paul saith, 1 Cor. vii., *cui vult nubat, tantum in Domino*, the same is here constituted and appointed by the Church for married persons to perform. *In Domino enim nubere*, is to marry, not as brute beasts go together, or as heathen and natural men make marriages, but to marry according to the laws and ceremonies appointed us by Christ and His Church. *Ritus autem ab apostolis instituti, ab universa Ecclesia recepti, hi sunt potissimi: primus, ut contrahatur in præsentia sacerdotis.* 2. *Ut per sacerdotes in Ecclesiis proclametur.* 3. *Ut in confœderatione matrimonii sacrificium missæ (sive Eucharistia) offeratur.* 4. *Ut a paranymphis ad Ecclesiam ducantur.* 5. *Ut contrahentes matrimonium Eucharistiam percipiant, eorundemque manus interventu osculi et velationis conjungantur, de quibus Evaristus*[q] *in Epistola sua. Caranza in* 13 *can.* 4. *Conc. Carthaginensis*[r].

[n] [Id. ibid., sexta quæstio, col. 86, A.]

[o] [ἐπὶ τὸν ἱεράρχην αὖθις ἀπάγουσιν. Ὁ δὲ τῷ θεουργικωτάτῳ μύρῳ τὸν ἄδρα σφραγισαμενος, μέτοχον ἀποφαίνει λοιπὸν τῆς ἱεροτελεσικωτάτης εὐχαριστίας. —S. Dionys. Areop. de Eccles. Hierarchia, cap. 2. Op. tom. i. p. 169, D.]

[p] [Lyndwood, Provinciale, Append., p. 27. See Johnson's Canons, A.D. 1281, c. 4. vol. ii. p. 278. Ang.-Cath. ed.]

[q] [Epistola 1. Evaristi papæ (A.D. 110) ad omnes Africæ episcopos, Opus Spurium, § 2. Concilia, tom. i. col. 536, B. The words are cited in the next note but one.]

[r] [The canon is: Sponsus et sponsa cum benedicendi sunt a sacerdote, a parentibus suis vel paranymphis offe-

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Matrimonium legitimum

Clandestinum.

Banna.

Forma denunciandi banna matrimonia

Matrimonium aliud est legitimum, quod est, quando publice et enniter contrahitur in facie ecclesiæ, cum debitis conditionibus uisitis, scilicet cum uxor a parentibus petitur, desponsatur, do-ur, et a sacerdote [l. sacerdotibus] benedicitur. 33. q. 5. c. *aliter*[s]. *ud est clandestinum, quod fit sine prædictis solennitatibus,* 30. 5[t], *per totum. Cui clandestino matrimonio sacerdos consentiens suspendendus, de cland. despons. ca. cum inhibitio*[u], *quia ex sequuntur frequentius multa mala, et scandala quamplurima untur, ideo ab Ecclesia est inhibitum: et maxime Conc. Trid.,* . 1. *sess.* 24, *de Reform. Matrimonii. Quod quidem clandes-um matrimonium publice erat ratificandum, de cland. desp.* 2, *d nobis*[v]. *Unde secundum generalis concilii constitutionem, de nd. desp., cap. cum inhibitio*[x], *facienda sunt banna in Eccle-per parochum sacerdotem antequam matrimonium contrahatur; indicendum est per tres dies festivos continuos in missarum so-niis, ut si quis sciat inter tales personas, quæ inter se contrahere ient, esse aliquod impedimentum, infra competentem terminum ignandum debeat ipsum producere et manifestare; in hæc vel ilia verba, viz. "Hæ duæ personæ N. et N. volunt contrahere trimonium. Si quis est qui noverit aliquod impedimentum esse er has personas, quod matrimonium inter eos impediat, illud unciet. Et de hoc admonemus omnes primo, secundo, tertio, et emptorie infra talem terminum N." Et alicubi qui sine istis nis contrahunt, sunt excommunicati. Et si apparuerit aliqua*

tur. Qui cum benedictionem acce-int, eadem nocte pro reverentia ip-benedictionis, in virginitate per-neant. — Conc. Carthag. dict. iv. . 13. Concilia, tom. ii. col. 1438, D. e passage cited is not a note of Ca-za, but of de la Bigne, ibid. col. 7, C; as also Concilia, ed. Binius, . i. pp. 555, 556. col. Agr. 6.]

[Aliter legitimum non fit conju-m, nisi ab his qui super ipsam fœmi-dominationem habere videntur, et ibus custoditur, uxor petatur, et a entibus, et propinquioribus sponse-et legibus dotetur, et suo tempore erdotaliter, ut mos est, cum precibus blationibus a sacerdote benedicatur, paranymphis, ut consuetudo docet, todita et sociata, a proximis congruo pore petita legibus detur ac solen-r accipiatur, &c.—Decret. pars ii. sa 30. quæst. 5. can. 1. ap. Corp. . Can., tom. ii., citing the spurious Epistle of Evaristus already referred to.]

[t] [The whole quæstio is on this subject; the last note contains the beginning of the passage.]

[u] [Statuimus, ut cum matrimonia fuerint contrahenda, in ecclesiis per presbyteros publice proponantur, competenti termino præfinito, ut infra illum qui voluerit et valuerit, legitimum impedimentum opponat: et ipsi presbyteri nihilominus investigent, utrum aliquod impedimentum obsistat, &c.—Decretalium, lib. iv. tit. iii. de clandestina desponsatione, cap. 3. ap. Corp. Jur. Can., tom. ii.]

[v] [Si matrimonia ita occulte contrahuntur, quod exinde legitima probatio non apparet: ii qui ea contrahunt, ab ecclesia non sunt aliquatenus recipiendi. —Ibid., cap. 2.]

[x] [See the last note but one.]

[y] [Our present form of publishing banns was suggested by Cosin.]

conjectura impedimenti alicujus, interdicendum est illis ne contrahant, donec veritas declaretur, et oppositum constet. Qui autem contraxerint post prohibitionem sibi factam, et impedimentum exiterit, illegitimos filios procreabunt. Et sacerdos qui tales inhibitiones facere contempserit, vel regularis qui interfuerit, suspendi debent ab officio per tres annos. Et si quis malitiose falsum impedimentum objecerit, canonicam ultionem non evadet, ut patet ubi supra. Sacerd. Rom., cap. 3. de Matrimonio[z].

The causes for which matrimony was ordained.]

Tria autem sunt bona matrimonii, proles, fides, [et] sacramentum.

1. *Proles, ut charitative recipiant filios, et religiose educant.*

2. *Fides, ut cum alia persona non coeant.*

3. *Sacramentum, ut nunquam nisi per mortem separentur.*

Sacerd. Rom. de Matr., c. 2[a]. *ex Conc. Florent. sub Eugenio papa* IV.[b]

And also speaking unto the persons that shall be married, he shall say, I require and charge you, &c.] [. . .] *Sacerdos* [. . .] *interroget utrumque in hunc modum; ego ex parte Dei* [. . .] *mando vobis, quatenus mihi dicatis, si habetis aliquod impedimentum canonicum, quod possit impedire vos ab hoc matrimonio legitime contrahendo; viz. si estis consanguinei, vel affines usque quartum gradum inclusive, et si aliquis vestrum cum aliqua persona contraxerit per verba de presenti. Si habetis* [. . .] *alia impedimenta canonica; ut infra* (pag. prec.) *Sacerd. Rom. de Matr.*, cap. 1[c].

De impedimentis Matrimonii[d].

Whether of you know any impediment.]

Impedimenta matrimonii, quæ matrimonium impediunt contrahendum et dirimunt jam contractum, sunt 12, *et in his versibus continentur.*

[z] (Sacerd. Rom., fol. 27.) [a] [illegible] tum matrimonii, &c. Concilia, tom.

1. *Error.* 2. *Conditio.* 3. *Votum.* 4. *Cognatio.* 5. *Crimen.* 6. *Cultus disparitas.* 7. *Vis.* 8. *Ordo.* 9. *Ligamen.* 10. *Honestas.*

11. *Si sis affinis.* 12. *Si forte coire nequibis.*

Primum impedimentum est error, . . . ut si credatur contrahi cum Martino, et contrahitur cum Petro. . . . (Tenetur.)

2m. *Est conditio, ut quando qui liber est contrahit ignoranter cum serva. . . .*

3m. *Est votum; quod cum simplex est "impedit matrimonium contrahendum sed non dirimit contractum." Cum solenne, impedit etiam et dirimit contractum. Non tenetur.*

4m. *Non tenetur nisi in cognatione carnali ad quartum gradum.*

5m. *Est crimen, primo, ut adulterans cum conjugata, et machinans in mortem viri vel e contra in mortem uxoris effectu secuto. 2o. si promittit adulteræ, vivente ejus viro, ducere eam in uxorem. 3o. si vivente legitima uxore scienter adulteram superinducit in conjugium.*

6m. *Ut fidelis non potest contrahere cum Judæa aut pagana, nisi promittit converti ad fidem.*

7m. *Excludit consensum, sicut metus mortis, &c.*

8m. *Non tenetur.*

9m. *Ut nullus qui legitime nupserit potest vivente prima uxore, aliam ducere; et si inter eas fuerunt sponsalia de futuro non potest cum alia de futuro spons. contrahere, potest autem per verba de præsenti.*

10m. *Non tenetur sicut nec* 11m.

12. *Est impotentia coeundi.*

Impedimenta vero quæ impediunt matrimonium contrahendum, sed non dirimunt contractum, sunt tempus feriarum ab Adventu ad Epiph. et a feria 4a *Cinerum ad* 8m *Paschæ, &c. Nam in aliis temporibus nuptias celebrare permittit Ecclesia. Quibus olim temporibus licet matrimonium per verba de præsenti contrahi potuerit, non licebat tamen traducere uxorem, vel solemnizare nuptias, vel eam carnaliter cognoscere. Aliud impedimentum est interdictum Ecclesiæ secundum versus:*

Ecclesiæ vetitum, necnon tempus feriarum,
Impediunt fieri, permittunt facta teneri.

Qui hæc fusius videre et intelligere voluerit, legat Summam

FIRST SERIES.

Angelicam[e], *Sylvestrinam*[f], *aliasque. Sacerd. Rom. de Matrim* c. 3.

iving of ıe woman the man.

Who giveth this woman to be married?] *Non fit legitimu conjugium, ut a parentibus accepimus, et a sanctis apostolis, eoru que successoribus traditum invenimus, nisi ab iis qui in ipsam f minam videntur dominationem habere, et a quibus custoditur ux petatur, &c.* Evarist., ep. 1[g]. And therefore was this cer mony of giving the woman to the man used, to shew th she had the consent of her parents or governors to w

, Serm. 243[m], *Benedictionem cum sponsa sua non mere-* FIRST SERIES.
:ipere qui, &c.

t was the custom of the ancient Church never to add Yet not in second marriages.
:ssing to persons that married the second time, nor
: priest suffered to be present at the marriage feast.
Neocæsarien., can. 7[n]; S. Amb., *in* 1 *Corinth.* vii.[o]; *et*
m. ii.[p]: *Concil. Lateran. Tit. de Nupt.*[q] Whether it
deter men from second marriages, (as being too in-
:nt, as whosoever did marry the second time was of
oined a short penance for it. *Conc. Neocæsar.*, can. 3[r];
, can. 1[s],) or because they could not iterate the bene- [Mald. de Matr., p. 291[t].]

minister or clerks going to the Lord's table.]
e sufficiam ad enarrandam felicitatem ejus matrimonii, sci-
'hristiani, quod Ecclesia conciliat, et confirmat oblatio, et
tum angeli renuntiant, Pater ratum habet? Tertull. ad
ı, lib. ii.[u]
man and the woman kneeling afore the Lord's table, &c.]
priest be to stand at the table, and to turn his face

rm. 289. de Div. § 5, opus spu-
er Op. S. Aug., tom. v. in ap-
l. 482, F. (aliter Serm. 243. de
|
εσβύτερον εἰς γάμους διγαμούν-
ἐστιᾶσθαι.—Concil. Neocæsar.
rc. 314.) can. 7. Concilia, tom.
512, C.]
:nique primæ nuptiæ sub bene-
Dei celebrantur sublimiter:
autem etiam in præsenti ca-
ria.—Comment. in 1 Cor. cap.
39, opus spurium inter Op. S.
., tom. ii. in append. col. 138,

›mini enim unam uxorem de-
eus cum qua benedicatur; nemo
m secunda benedicitur.—Com-
1 Tim. cap. iii. ver. 12, opus spu-
ter Op. S. Ambros., tom. ii. in
col. 295, D.]
r autem vel mulier ad biga-
ansiens, non debet a presbytero
: quia, cum alia vice benedicti
um benedictio non debet iterari.
Lateran. III. (A.D. 1179.)
Nuptiis secundis, cap. 1. Con-
m. xiii. col. 505, C.]
ρὶ τῶν πλείστοις γάμοις περι-
ων ὁ μὲν χρόνος σαφὴς ὁ
ος. ἡ δὲ ἀναστροφὴ καὶ ἡ πί-
τῶν συντέμνει τὸν χρόνον.—
Concil. Neocæsar., can. iii. ubi supra, A.]

[s] [*περὶ τοῦ δεῖν κατὰ τὸν ἐκκλησιαστικὸν κανόνα τοὺς ἐλευθέρως καὶ νομίμως συναρθέντας δευτέροις γάμοις, μὴ λαθρογαμίαν ποιήσαντας, ὀλίγου χρόνου παρελθόντος, καὶ σχολασάντων ταῖς προσευχαῖς καὶ νηστείαις κατὰ συγγνώμην ἀποδίδοσθαι αὐτοῖς τὴν κοινωνίαν ὡρισαμένην.*—Concil. Laodicen. (A.D. cir. 364.) can. 1. Concilia, tom. i. col. 1532, A.]

[t] [Mos fuit semper Ecclesiæ, ut cum primæ nuptiæ benedicerentur, secunda carerent benedictione, ut constat ex concilio Neocæsariensi, cap. 7, &c. . . . in secundis nuptiis quamvis essent sacramenta, duabus de causis benedictio non dabatur. Una erat quod Christiani illi antiqui severiores . . . sicut injungebant pœnitentiam illis qui contrahebant secunda matrimonia, ut illos deterrerent, aut indicarent esse signum incontinentiæ; ita etiam privabant eos benedictione. Altera causa est, . . . quod illi, qui contrahebant secundas nuptias, jam accepissent aliam benedictionem in primis nuptiis.—Maldonatus, ibid., col. 440, D. 441, B, C.]

[u] [Tertullian. ad Uxorem, lib. ii, cap. 8. Op. p. 171, C.]

towards them that kneel before it, then is he not to stand at the north side, (for there he should need no turning,) but just before it, between the altar and them that are kneeling at the steps thereof.

Sacerdos vertit se ad sponsum et sponsam coram altari genuflexos, ita quod sponsa sit a sinistris sponsi. Sacerd. Rom. de Matr., c. 4x.

De exhortatione et admonitione facienda sponso et sponsæ per sacerdotem.

The new married persons, the same day of their marriage, must receive the holy Communion.]

If the persons to be married were to receive the Communion, and to prepare themselves the better before the marriage-day, they were thus exhorted and admonished by the priest at ghostly confession.

Hortandi sunt sponsus et sponsa ad sacramentalem confessionem, et in ea sunt instruendi qualiter in matrimonio vivere debent; et quod cum omni honestate actum conjugii exerceant; considerantes quod inter eos est Sacramentum Sæ. matris Ecclesiæ, quod est honeste exercendum, juxta dictum B. Pauli Apostoli, 1mæ. *ad Thessal.*, c. 4, *Unusquisque vestrum sciat vas suum possidere in sanctificatione et honore, non in passione desiderii, sicut gentes quæ ignorant Deum; quoniam Deus non vocavit vos in immunditiam sed in sanctificationem. Hoc autem fiet, si in actu matrimonii procedant, non sicut equus et mulus, sed sicut personæ Deum timentes, et sacramentum matrimonii honorantes, viz. non ex ardore libidinis, sed causa prolis suscipiendæ, debiti reddendi consortii, sicut tenentur, nec tali actu conjugii utantur modo indebito (etiam in casu consueto) et tactibus immundis, ut pluries actum ipsum exercere possint, vel ut habeant majorem delectationem, nec utantur calidis cibariis et potibus, ut plus ad hoc tendentur. Nec vir abutatur uxore extra vas debitum, quia in omnibus his peccarent. Item quod tempore menstrui non conveniant. Item, quod conceditur [illegible] magnas festivitates et pro Dei honore non uti conjugio; et similiter in diebus jejuniorum, et processionum, et per triduum ante, et per triduum post susceptionem S. communionis. Si igitur honeste matrimonium exercuerint, Deus illis bona dabit, et prospe-*

ebuntur; et bonos filios generabunt, et diu vivent cum lætitia inimul, et vitam æternam eis concedet Dominus Deus noster. Itaque sacerdos de talibus eos sapienter et discrete moneat, ut Deum timere discant; et cum pace et fidelitate alter alteri amorem et fidem servet.

Bonum etiam esset si Sacram. Euchar. sumerent ante matrimonium contrahendum, ut muniti tali viatico cum majore gratia contraherent.

Tertull., lib. ii. *ad Uxorem, meminit oblationis qua matrimonium in Ecclesia confirmatur. Additio ex Sacerdotali,* cap. 4[y].

THE ORDER FOR THE VISITATION OF THE SICK.

Then shall the minister, &c. Dearly beloved, know this, The Almighty God is the Lord of life and death.]

Sir Th. More's Treatise of Comfort in Tribulation hath in it many excellent things to this purpose. *Vide librum, nec te pœnitebit*[z].

OF PRIVATE CONFESSION, AND OF THE PRIEST'S POWER TO ABSOLVE.

Here shall the sick person make a special confession.]

The Church of England, howsoever it holdeth not confession and absolution sacramental, that is made unto, and received from a priest, to be so absolutely necessary, as without it there can be no remission of sins; yet by this place it is manifest, what she teacheth concerning the virtue and force of this sacred action. The confession is commanded to be special. The absolution is the same that the ancient Church, and the present Church of Rome useth. What would they more? Maldonate, their greatest divine that I meet with, *de Pœnit.*, p. 19[a], saith thus: *Ego autem sic respondendum puto, non esse necesse, ut semper peccata remittantur per sacramentum pœnitentiæ, sed ut ipsum sacramentum natura sua possit peccata remittere, si inveniat peccata, et non inveniat contrarium impedimentum.* And so much we acknowledge. Our "if he feel his

[y] [Ibid., see Tertull., p. 161, note u.]
[z] [See above, p. 77. note f.]
[a] [Maldonatus, de Sacramentis, de Pœnitentia, col. 256, E, 257, A.]

conscience troubled," is no more than his *si inveniat peccat* for if he be not troubled with sin, what needs either confe sion or absolution? Venial sins, that separate not from t grace of God, need not so much to trouble a man's co science; if he hath committed any mortal sin then, we r quire confession of it to a priest, who may give him, upon h true contrition and repentance, the benefit of absolutio which takes effect according to his disposition that is a solved. And therefore the Church of Rome adds to the for of absolution, *Quantum in me est, et de jure possum, ego absolvo*[b]; not absolutely, lest the doctrine should get hea that some of their ignorant people believe, that be the par confessed never so void of contrition, the very act of absol tion forgives him his sins. The truth is, that in the pries absolution there is the true power and virtue of forgivene which will most certainly take effect, *Nisi ponitur obex*, as baptism.

Who hath left power to His Church to absolve, &c.]

This is that which the puritans of our days, and the fathers the Novatians, old puritans of the primitive Churc deny. *Novatiani dicebant, fieri injuriam Deo, si sacerdotes h berent potestatem peccata remittendi*, Ambr., lib. i. *de Pœn.*, ca 2[c]. They use to scoff at it, What can he forgive me my sins which was the wont of all the old heretics. Mald., *de Sacra* p. 212[d].

[b] [Maldonatus continues after the words just cited: Atque hic est sensus ... The words seem to refer to the reserv cases of excommunication. Ne

De Exequiis et Ritu Funebri.

Psalms sung at funerals by the quires.

" Et jam fama volans tanti prænuncia luctus"
Totius urbis populum ad exequias congregabat. Sonabant Psalmi, et aurata tecta templorum reboans in sublime quatiebat Alleluia.

" Hic juvenum chorus, ille senum, qui carmine laudes
" Fœmineas, et facta ferant."

Non sic Furius de Gallis, non Papirius de Samnitibus, non Scipio de Numantia, non Pompeius de Pontigentibus triumphavit. Audio præcedentium turmas; et catervatim in Ecclesiis ejus multitudinem confluentem. Non plateæ, non porticus, non imminentia desuper tecta capere poterant prospectantes. Tum suos in unum populos Roma conspexit. Favebant sibi omnes in gloria pœnitentis. Nec mirum si de ejus salute homines exultarent, de cujus conversione angeli lætabantur in cœlo. S. Hier., *Ep.* 30. *ad Oceanum, de Fabiola*[t].

The priest meeting the corpse at the church-stile, shall say, or else the priests and clerks shall sing.]

The puritans, in their profanation, use to tell us that this meeting of the corpse, and going along with it to the grave, or to the church, singing or saying the sentences as we go, is rather a hallowing of the air than any edifying of such as follow the body; seeing the nearest are full of mourning, and so not disposed; and the farthest off out of hearing, and so not able to attend, and the less because they are all in passing, untutored, unchristian men; by the same reason King David was much to blame, to carry up the ark into the tabernacle, some going before and some behind, with hymns and songs of glory, and music of all sorts, and all the people following after. If he had consulted with these kind of men, they would have told him though he were never so near to God's own heart, that it was a matter of superstition, and tended to no edification at all. I wonder what flints such men's souls are made on, that are no more affected with this orderly procession and solemn music of

[t] [S. Hieron., Ep. 77, ad Oceanum, (ed. vet. 30,) cap. 11. Op. tom. i. col. 462, C, D.]

the choir in order, which the very angels of heaven are
- love withal. It sufficeth us, that the known benefit ther
to devout and quiet Christians doth countervail millions
such inconveniences as are surmised, though they were
only surmised, but found withal.

S. Aug. lib. ix. *Confess.* cap. 12: *Indicat solitum fuisse cantari psalmum centesimum primum; misericordiam et judicium cantabo tibi Domine*[p]. And in King Edward's first Service-book[q] there be three psalms appointed to be sung, either before or after the burial of the corpse. Among other ceremonies this was ever one, *ut Psalmi cantarentur, et recitarentur orationes pro mortuis,* Clem., lib. vi. *Constit.* cap. 30[r]. And therefore St. Hierome calls it the ancient custom and tradition of Christians so to do, *in Vita P. Eremitæ*[s], *Obvoluto, inquit, et prolato foras corpore, hymnos quoque et psalmos de Christiana traditione decantans contristabatur Antonius.* The like we may read in *Severus Sulpitius de obitu S. Martini*[t], in S. Gr. Nyssen., *Orat. in Fun. Meletii*[u], and in his Epistle to Olympias *de obitu sororis*[x], in Euseb. *de Fun. Constantini,* lib. iv. *ejus vitæ,* cap. 65, 66[y], in S. Chrysost. *Homil.* 4. *in Ep.* 1. *ad Timoth., Hom.* 70[z], *ad pop. Antioch.*[a],

F
Se
Buri
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with
or si
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Epist. 1. (opus spurium) Concilia, tom. i. col. 96, B.]

[a] [S. Dionys. Areop. de Ecclesiastica Hierarchia, cap. vii. 2. Mysterium super his qui sancte obdormiverunt. Op. tom. i. p. 265, B, C, &c.]

[b] [This is a note on the words, . . . "Clerks shall sing; Man that is born of a woman," &c.]

[p] [Cohibito ergo a fletu illo puero, Psalterium arripuit Evodius, et cantare cœpit Psalmum. Cui respondebamus omnis domus: "Misericordiam et judicium cantabo tibi Domine."—S. Aug. Conf., lib. ix. cap. 12. § 31. Op. tom. i. col. 168. C.]

[q] ["These Psalms, (Ps. 116, 139, 146.) with other suffrages following, are to be said in the church, either before or after the burial of the corpse." Rubric in the order for the Burial of the Dead. Book of Common Prayer, 1549.]

[r] [. . . καὶ ἐν ταῖς ἐξόδοις τῶν κεκοιμημένων ψάλλοντες προπέμπετε αὐτούς, ἐὰν ὦσιν πιστοὶ ἐν κυρίῳ.—Const. Apost., lib. vi. c. 29. Concilia, tom. i. col. 412, B.]

vita ad immortalem transierit). Op. p. 509. Lugd. Bat. 1647.]

[u] [τότε ἐπιθαλάμιον νῦν ἐπιτάφιον ᾄδομεν.—S. Gregor. Nyssen. Oratio funeb. in funere Meletii, Op. tom. iii. p. 588, A.]

[x] [τότε καὶ ὁ μέγας Δαβὶδ τὰς ἰδίας ὑμνῳδίας τοῖς θρήνοις ἔχρησεν, καὶ . . . ἐξεκαλεῖτο τοὺς θρήνους τοῖς μέλεσιν.—Id. in funere Pulcheriæ Oratio consolatoria, ibid. p. 517, A.]

[y] [In these two and the following chapters the rites observed after the death and at the funeral of Constantine are mentioned; but nothing appears to be said of Hymns or Psalms.—See Euseb. de Vit. Const., lib. iv. c. 65 sqq. ap. Hist. Eccl. Script., tom. i. pp. 664, sqq.]

[z] [οὐκ ἴσασι θάνατον τῶν θάνατον· μεθ' ὕμνων προπέμπουσι τοὺς ἀπελθόντας. —S. Chrys. Hom. xiv. in I Ep. ad Tim. § 5. Op. tom. xi. col. 630, E.]

[a] [S. Chrys. Hom. lxx. ad pop. Ant. Op. Latine, fol. 206. Par. 1546. This part of the Homily is made up from the 4th Homily on the Epistle to the Hebrews. The words in the original are:

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Theod. lib. v. *Hist.* cap. 36[b]; in S. Aug. *de Civit. Dei*, lib. x cap. 13[c]. And so in the third Council of Toledo, can. 2 it was decreed on this wise[d], [*Religiosorum omnium corpor qui divina vocatione ab hac vita recedunt, cum Psalmis Psallentium vocibus debent ad sepulchrum deferri . . .* (*po* *. . . in spe resurrectionis Christianorum corporibus divinor canticorum impenditur famulatus . . . .* (*post*) *. . . . sic en Christianorum per omnem mundum humari oportet corpo defunctorum.*

hat it is ie priest's fice to attend at the urying of ie dead, as ell as at rayer and reaching c. for the ving.

The earth shall be cast upon the body by some standing by In King Edward's first Service-book it was here ordere that the priest should cast earth upon the corpse[e]. A though it be here altered more for respect of the pries office, which was thought too high a function to take t grave-digger's spade in his hand, yet the custom prevails most places at this day, and still the priest uses to cast t earth upon the corpse, before the clerk or sexton meddl with it. No great fault, were it but to keep out that u christian fancy of the puritans, that would have no minist to bury their dead, but the corpse to be brought to the gra and there put in by the clerk, or some other honest neig bour, and so back again without any more ado. And t rubric, appointing the earth to be cast upon the body some standing by, hath given them occasion to plead for that there is no need of any priest at a burial, that he is n a minister ordained for the dead, but for the living; a that he hath work enough to look to them with praying a preaching, and administering the Sacraments, with readi and studying the Scriptures, &c., as if when a man is on dead, he belonged no more to the communion of saints the mystical Body of Christ. But whatsoever their meani was that altered this rubric, sure it was not as these n

[b] [On the removal of the remains of S. Chrysostom: τὸν εὐαγγέλιον [illegible] τοῖς ἱεροῖς· ἔχει δὲ κοινωνοὺς τῆς ἐκκομιδῆς τὰς ἀδελφάς.—Theodoret. H. E. v. 36. p. 2 6.]

[c] [There is nothing on the subject

cap. 22. Concilia, tom. vi. col. 711. The words are slightly altered by Cos they run thus in the council, c Psalmis tantummodo, psallentium cibus debere ad sepulcra, &c. . . . s [illegible]

uritans' humours would have it; for the priest is appointed ere to do all the solemn offices that belong to burial, and o it was ever the custom of the Church. *Semper adhibiti unt sacerdotes* (saith Maldonate, *de pœnit.* p. 166[f]) *ad sepeiendos mortuos;* and he proves it out of St. Amb., Serm. 90[g], nd out of Damasus in the Life of Marcellinus[h].

Commit his body to the ground.]

Et deposito eo in fossam, desuper humum congregans tumulum ex more composuit, St. Hier., *in vita P. Eremitæ*[i].

In joy and felicity.] It followed here in King Edward's Service-book on this manner[k]: 'Grant unto this Thy servant, that the sins which he committed in this world be not imputed unto him, but that he escaping the gates of hell and pains of eternal darkness, may evermore dwell in the region of light, &c.; and when that dreadful day of the general resurrection shall come, make him to rise also with the just [and righteous], and receive this body again to glory,' &c.

That we with this our brother, and all other[l], *&c.*] The puritans think that here is prayer for the dead allowed and practised by the Church of England, and so think I; but we are not both of one mind in censuring the Church for so doing. They say it is popish and superstitious; I for my part esteem it pious and Christian. The body lies dead in the grave, and but by Christ's power and God's goodness, shall never be raised up again; (and the benefit is so great, that sure it is worth the praying for; because then we may pray for what we ourselves, or our deceased brethren as yet have not[m],) therefore doth the Church pray for a perfect con-

[f] [Maldonatus' words are: Ad hæc adhibiti fuerunt semper sacerdotes ad sepeliendos mortuos, ut pro illis orarent, ut constat ex D. Ambros. Serm. 90, et ex Damaso Papa, in vita Marcellini, &c.—Maldonatus, De Sacramentis. De Pœnitentia, cap. 9. De Purgator. Quæst. 1. col. 356, A.]

[g] [Venientes autem parentes beatæ Agnæ virginis cum sacerdotibus nocte, abstulerunt corpus Emeritianæ, et sepelierunt illud, &c.—S. Ambros. Epist. 1. (opus spurium) ed. vett. Serm. xc. Op. tom. ii. Append. col. 483, B.]

[h] [Marcellus presbyter collegit noctu corpora cum presbyteris, et diaconibus cum hymnis, et sepelivit via Salaria in cœmeterio Priscillæ.—Anastasii Bibliothecarii Historia de Vitis Roman. et Pontificum, Damaso falso ascript. § xxx. S. Marcellinus, tom. i. p. 23. ed. Blanchini, Rom. 1731.]

[i] [S. Hieron. Vit. Pauli Eremitæ, cap. 16. Op. tom. ii. col. 12, A. Vallarsius reads "effossam posuit."]

[k] [After the Lord's Prayer there were suffrages, and then the prayer, part of which is given here.—Book of Common Prayer, 1549, ubi supra.]

[l] [These words were altered in 1662.]

[m] [The words in parentheses were added by Cosin after the rest was written.]

summation of bliss both in soul and body, to be given to our brother departed. We believe the resurrection, and yet may pray for it, as we do for God's kingdom to come, &c. Besides, prayer for the dead cannot be denied but to have been universally used of all Christians, in the ancientest and purest times of the Church, and by the Greek fathers that never admitted any purgatory, no more than we do, and yet pray for the dead notwithstanding. What though their souls be in bliss already? they may have a greater degree of bliss by our prayers; and when their bodies come to be raised and joined to their souls again, they shall be sure of a better state; our prayers for them then will not be in vain, were it but for that alone. And what if their souls, for the ill lives they led here on earth be in torments in hell, *Licet nobis* (saith S. Chrys. *Hom.* 21. *in Act.*[n]) *lenius illis, si voluerimus, supplicium facere, si preces apud Deum pro illis faciamus.*

The Collect.

It would be known why this prayer is named the Collect more than all the rest. The Collect is to go before the Epistle and Gospel, and then the Communion, or the sacrifice of the Church, to follow. Thus it was appointed in King Edward's Service[o], (before Calvin's letter to the sacrilegious duke of Somerset got it yielded[p],) that there should be a celebration of the Sacrament at the burial of the dead. And the name of the Collect standing still with such reference thereunto, I know no reason but that we might take the advantage, and to shew that our Church is not to be ruled

ılvin, use the old custom still, and after the burial of nan, go to the Sacrament. Sure it was the ancient of all Christians so to do, *Concil. Carthag.* iii. can. 29[q]; *in Ench.*, cap. 110[r]. Whether it were to confirm tians the better in hope of our certain resurrection death signified by that Sacrament, or to offer up the ice of the Church unto God, to apply the effect of t's sacrifice unto the party deceased for his resur- ın again at the last day, and receiving his perfect ummation both of soul and body in the kingdom of :n, as in the prayer before; which but for the virtue ırist's death, nor he that is dead, nor he that is alive ıave any hope to enjoy.

ıneral banquets, and the dole then used to be given to the poor.

Funeral banquets.

sides the devout performance of these exequies with olemn recital of psalms and prayers and lessons here ed, there is a custom among men to give some moderate net at home unto those that accompany the corpse to rave. A custom taken from the Jews, as they took it natural reason; it being a comfort of them whose minds ıgh natural affection use to be pensive at such a time. in reference to this spake the prophet, Jer. xvi. 7, God would so grieve and vex the people, as men should ;ive them the cup of consolation for their father or for mother; that it should not be with them as in peace-times with others, who bringing their ancestors unto rave with weeping eyes, have notwithstanding means ewith to comfort themselves with the society of the ;, as Solomon said, Prov. xxxi. 6, "Give wine unto that have grief of heart." And hereupon arose funeral

Jt sacramenta altaris non nisi a hominibus celebrentur, excepto : anniversario, quo Cœna Domini ıtur. Nam, si aliquorum, po- ano tempore defunctorum, sive orum sive clericorum, sive cæ- n, commendatio facienda est, rationibus fiat, si illi qui faciunt ansi inveniantur.—Conc. Carth. A.D. 397.) can. 29. Concilia, tom. ii. col. 1403, D, E.]

[r] [Neque negandum est defunctorum animas pietate suorum viventium relevari, cum pro illis sacrificium mediatoris offertur vel eleemosynæ in ecclesiæ fiunt. Sed eis hæc prosunt, qui, cum viverent, ut hæc sibi postea possent prodesse, meruerunt.—S. Aug. Enchiridion, cap. 110. § 29. Op. tom. vi. col. 238, A.]

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sermons, that not only the living might be instructed, but the pensive, whom it concerned most, might have words of comfort ministered unto them.

Funeral doles to the poor.

There is another custom of giving alms to the poor at the times of funerals whereof Tertullian maketh mention[s], and other ancient authors, calling such feasts of the poor *Agapæ*, Love-feasts. And it is more plain in S. Chrys., *Homil.* 32 *in Matth.*[t]: *Cur post mortem tuorum pauperes convocas?* And so Paulinus, *in Epitaph. ad Pammachium de morte uxoris*[u], commends his devotion for bestowing such large alms upon the poor at that time. And S. Chrysostom again, *Hom.* 21, *in Acta*[x]: *Licet nobis si voluerimus lenius illi (defuncto) supplicium facere, si preces apud Deum pro illo faciamus, si eleemosynam demus.*

[ON THE PSALTER.]

De Psalmis David.

S. Chrysostomus, Homil. 6, *de Pœnitent.*[y], *quærit et admiratur, quare præ cæteris V. Test. Novique scriptis librum Psalmorum David Christiani omnes sic adamarent, atque hunc solum ore versari voluerunt. Ecclesiis, inquit, pernoctantibus primus et medius et novissimus est David, diluculo quæruntur hymnorum modulationes, et primus, et medius, et novissimus est David. Si pompæ in funeralibus defunctorum, primus et medius et novissimus est. In monasteriis sanctis choris angelicarum acierum et primus et medius et novissimus David. In cœnobiis virginum Mariam imitantium et primus et medius et* ***novissimus David est, &c. &c.***

[s] [. . . . pro cujus spiritu postulas, pro qua oblationes annuas reddis. Stabis ergo ante Deum cum tot uxoribus quot in oratione commemoras? et offeres pro duabus? et commendatis illos duas per sacerdotem . . . et ascendet sacrificium tuum libera fronte.—De Exhort. Cast., c. 1. p. 523, D. 524, A; see also De Monog., c. 10. p. 531, and De Corona, c. 3. p. 102, A. Of what was thus offered for the celebration of the Holy Eucharist, the remainder was (probably) eaten by the communicants.]

[t] [μᾶλλον δὲ τί μετὰ ταῦτα πένητας καλεῖς; καὶ παρακαλεῖς ἱερέας εὔξασθαι. —S. Chrys. in Matt. cap. ix. Hom. xxxi. (al. xxxii.) Op. tom. vii. p. 361, E.]

[u] [Paulinus, Epist. 13. ad Pammachium de Morte Uxoris, § 11. Op. col. 72.]

[x] [See above, p. 170, note u.]

[y] [This homily is only found in Latin, and is rejected by the editors of Chrysostom. See the Bened. Præf. Op. S. Chrys., tom. ii. p. 277. The passage is found in the Latin, Op. S. Chrys., tom. v. fol. 55, E, F, G. Paris, 1546.]

S. Hieron. in Epitaph. Paulæ, cap. 10[z]. *Mane, hora tertia sexta, nona, vespere, noctis medio per ordinem Psalterium cantabant, nec licebat cuiquam* [*sororum*] *ignorare Psalmos.*

Ps. xvi. 11. *Thou shalt not leave my soul in hell, neither shalt Thou suffer Thy Holy One to see corruption.*] "From both which Christ returned." Vide *Ep. Wint.*, p. 569[a].

Ps. xxvi. 6. *I will wash my hands in innocency, &c.*] Godw., *in Antiq. Judaicis*, fol. 34[b]; Cluver., *Hist.*, p. 5. l. 67[c]; Mendoz., *in Reg.*, p. 399[d], a. 406, &c.; et p. 447; et tom. ii. p. 426 et 434; *Wint. Con.*, p. 17[e], et p. 22[f], et p. 744[g], *et retro per totam concionem.*

Ps. xlviii. 8. *So that he must let that alone for ever.*] "No *habeas corpus* from death; no *habeas animam* out of hell; you must let that alone for ever." Luc. xvi. 26[h].

Ps. lx. 8. *Over Edom will I cast out my shoe.*] "That is, (after the Hebrew phrase,) set his foot upon it and trod it down[i]."

v. 9. *Who will lead me.*] "Over Edom, strong as it was, yet David cast his shoe . . . and Bozra, as impregnable a hold, as it was holden, yet David wonne it; was led into it, and came thence again." A type of Christ's treading upon death, triumphing over hell. Wint. 569[k].

Ibid. *into the strong citie.*] The whole country of Edom

[z] [S. Hieron., Epist. cviii., ad Eustochium (Epitaphium Paulæ matris), § 19. Op. tom. i. col. 706, B, C. He is speaking of the religious societies established by Paula at Bethlehem.]

[a] [Bp. Andrewes, Serm. xvii. of the Resurrection, (p. 567, ed. fol.) Works, vol. iii. p. 66.]

[b] [Speaking of the brazen laver and the washing in it: Externa illa lotio symbolum erat puritatis et innocentiæ illius quam singulos, quotquot ingrediebantur tabernaculum Domini, in corde offerre oportebat: ad hunc solennem ritum propheta alludens, Lavabo, &c. (Ps. xxvi. 6.)—Godwin, Synopsis Antiquitatum Hebraicarum, p. 34. Oxon. 1616.]

[c] [On the Deluge he says: Ita expiatus lustratusque aquis est orbis terrarum.—Johan. Cluveri Stormari, Historiarum totius mundi Epitome, Lugd. Bat. 1631.]

[d] [The editor has not been able to identify the passages referred to in Mendoza.]

[e] [A man may hear a story, and never wash his hands; but a mystery requireth both the hands and heart to be clean, that shall deal with it.—Bp. Andrewes, Serm. iii. of the Nativity, (p. 17, ed. fol.) Works, vol. i. p. 32.]

[f] [. . . mysteries . . . our hands are to be clean washed, yet we offer to touch them.—Ibid. (p. 22, ed. fol.) p. 43.]

[g] [In innocency, that is, in steadfast purpose of keeping ourselves clean.—Id., Sermon xvii. of the Sending of the Holy Ghost, (p. 714, ed. fol.) Works, vol. iii. p. 359. The sermon is on Christ's coming "by water and blood."]

[h] [See above, p. 80, note q.]

[i] [These words are Bp. Andrewes', being part of the next extract.]

[k] [Id. Sermon xvii. on the Resurrection, (p. 569, ed. fol.) Works, vol. ii. p. 66.]

was known and called by the name of Uz, that is, of strength, and Bozra was the strongest hold of that country. "They write, it was environed with huge high rocks on all sides; only one cleft to come to it by; and when you were in, there you must perish, no getting out again. For all the world like to hell, as Abraham describes it to him that was in it. Luc. xvi. 26[1]. [. . .] Edom here setteth before us the kingdom of darkness, and of the strong city, even hell itself."

Ps. lxxiii. 9, 10. *In the hand of the Lord there is a cup, &c.*] "We find (1 Cor. x. 21) *calix dæmoniorum*. The devil hath a cup. Adam must needs be sipping of it; *eritis sicut Dei*, went down sweetly, but poisoned him; turned his nature quite. For Adam was by God planted a natural vine, but by the cup degenerated into a wild strange vine, which instead of good grapes brought forth *labruscas* . . . grapes of gall and bitter clusters . . . by which is meant the fruit of our [deadly] sins. But as it is Esay v., where God planted this vine first, He made a wine-press in it. So the grapes that came of this strange vine were cut and cast into the press; thereof came a deadly wine, (the cup and wine whereof the Psalmist here speaketh,) and the sinners of the earth are to drink it, dregs and all; *the cup of God's wrath:* these sinners were our fathers and we. It came to *bibite ex hoc omnes.* They and we were to drink of it all, one after another, round. And good reason, to drink as we had brewed; to drink the fruit of our own inventions, the fruit of our own words and works which we had brought forth.

"About the cup went; all strained at it; at last to Christ it came. He was none of the ungodly, or sinners, but was found among them; and by His good will He would have had it pass by Him, *transeat a Me calix iste.* Yet rather than we, than any of us, should take it, (it would be our bane, He knew,) He took it; off it went, dregs and all, in His Passion. So here is *Christus in torculari* right. Alas, the myrrh they gave Him at the beginning, the vinegar they gave Him at the end of His Passion, were but poor resemblances of this cup, such as they were. This another manner of draught; and we know it cast Him into so unnatural a sweat of blood

[1] [This is extracted with slight alterations from the same sermon, p. 65.]

all over, as if He had been wrung and crushed in a wine-press, it could not have been more.

"Out of which wine so pressed out of Him, came another cup; the wine was red, the cup of the New Testament in His blood. So our cup did Christ drink, that we might drink of His; He the cup of wrath, that we the cup of blessing: set first before God, as a *libamen*, at the sight or scent whereof, He smelleth a savour of rose, and is appeased: after, reached to us (in the Eucharist both) as a sovereign restorative, to recover us of the devil's poison, (for more or less we are ever supping at the *calix dæmoniorum;* and but for this cup of Christ's blood, should be put to sup at the cup of God's wrath,) no way but this to cure us of the one, and to preserve us from the other." Wint. 572[m].

Ps. xci. 4, 5.

See a large discourse upon these three verses in Sir Th. More's 2nd book of Comfort in Tribulation, cap. 11—17[n].

Ps. cviii. 9, 10.] Vide Ps. lx. 8, 9[o].

Ps. cxxxii. 6.] Vide the Christian Directory, p. 210[p].

Ps. cxxxvii. 7.] "The Edomites were the wickedest people under the sun; if there were any devils upon earth it was they, and if the devil of any country, he would choose to be an Edomite. No place on earth that resembled hell nearer, for all that nought was. The Edomites were of the posterity of Esau; the Jews and they came out of two brethren. So they were the nearest akin to the Jews of all nations, and so should have been their best friends. But the grief was Edom was the elder, and the Jews coming of the younger brother had enlarged their border, got them a better seat and country by far than the Edomites had. Hence grew envy; and an enemy out of envy is ever the worst: so were they, the most cankered enemies that Israel had.

"For they were ready to do them all the mischief they could

[m] [Ibid., pp. 71, 72, slightly altered.]

[n] [Sir T. More's Works, pp. 1179—1211.]

[o] [See above, pp. 173, 174.]

[p] [Parsons' Christian Directory, lib. i. part 1. chap. 4. consid. 2. § 4. on the place appointed for the birth of Christ: "being desirous to know where He should be born, saith, I will not, &c. And then the mystery being revealed unto him, he saith presently, Behold we have heard of it now in Ephrata (or Bethlehem), &c., and to shew how he reverenced it for that cause, he addeth immediately, We will adore the place where His feet have stood," &c.]

invent, all they were able to do themselves, and what they were not able, yet to shew their good-will for it they set on others. And when they had won Jerusalem they said, Down with it. Cruel enemies; no less would serve them. And when it was on the ground, they insulted over it without measure. (Remember the children of Edom;) this is right the devil's property, *quarto modo.*" Wint. 569[q].

MISCELLANEA[r].

De immunitate clericorum.

Conc. Tolet. IV. can. 46[s]. *Præcipiente Domino nostro Sissenando Rege id constituit sanctum concilium, ut omnes ingenui clerici pro officii Religionis ab omni publica indictione atque labore habeantur immunes, ut liberi Deo serviant.*

Quod presbyter non possit ordinare.

Conc. Hispal. II. can. 5[t]. *Relatum est nobis de quibusdam clericis, quorum unus ad presbyterium, duo ad Levitarum ministerium sacrarentur, Episcopus oculorum dolore detentus fertur manum suam supra eos imposuisse tantum, et presbyter quidam illis contra ecclesiasticum ordinem benedictionem dedisse. Qui licet propter tantam audaciam poterat accusatus damnari, si adhuc viveret: tamen quia jam ille examini Divino relictus, humano judicio accusari non potest, hi qui supersunt, gradum sacerdotii vel Levitici ordinis, quem perverse adepti sunt, amittant.*

De nomine Missæ, ejus origine, usu, appropriatione varia lege Mald. de Sacr., p. 336[u].

[q] [Bp. Andrewes, ubi supra, Works, vol. iii. pp. 64, 65.]

[r] [These notes are written on a fly-leaf at the end of the Common Prayer-book.]

[s] [Conc. Tolet. IV. (A.D. 633.) can. 47. Conc., tom. vi. col. 1463, B. The words of the canon are, Domino, atque excellentissimo Sissenando, &c.]

[t] [Conc. Hispalense II. (A.D. 619.) can. 5. Concilia, tom. vi. col. 1405, A, B.]

[u] [Maldonatus, de Sacramentis, de Eucharistia, col. 227, E—230, E.]

NOTES AND COLLECTIONS

IN

AN INTERLEAVED

BOOK OF COMMON PRAYER,

PRINTED A.D. 1638.

On the Act for the Uniformity of Common Pra

servari[d]. *Item, si non voluntarie aut scienter, sed potius ex quadam desidia et in consideratione quod erat agendum aliquis omiserit, tunc non videtur proprie contemnere legem, sed potius negligere. Modicum tamen distat in hoc contemnere et negligere.* Linw., *ib.* χ. *neglexerit*[v].

Private *Chappels or Oratories.*] *Quæ ideo populo patere debent. Nam aliter quomodo coercebuntur sacra illegitima, si sint tantum domestica? Legitima ut prosint ad imitationem, et ne sub obtentu orationis fiant scelerata conventicula, ibi esse oportet ubi frequentari possint, et omnibus pateant.* Ærodi[f].

Shall lose and forfeit, &c.] *Et sic ista lex pœnalis est, videlicet pœnæ jam latæ . . . et nota quod utiliter adjicitur pœna, quia alias lex nisi sit pœnalis modicam utilitatem adfert. . . . Unde imperfecta dicitur lex quæ pœnam contravenientibus non*

triculo, ea discerent amare (colere pacem, patriamque, leges ac principes) quæ odio sane prosequuntur.

Upon paine and punishment.] *Vide quæ supra notantur ad* χ. *shall lose and forfeit*[m].

And for due execution hereof, &c.] *Scilicet in executione pœnarum consistunt criminum remedia; quæ licet bene et sancte provisa sunt, a paucis tamen executioni mandantur, et potest esse ratio, quia*

Prælati muti de jure suo male tuti,
Licet cornuti, non audent cornibus uti.—

Linw. *de Consuet. c. Hujus* χ *provisa.*[n]

And it is ordayned &c. that all and every Justice of Oyer, &c.] *Quia contra pacem publicam in hac re delinquitur, ideo ad Judices seculares causæ cognitio refertur. Sed nunquid etiam clericorum delicta ad judicem secularem referenda? Responde, licet postulatur clericus, non tamen hic de crimine. Ecclesiastico accusatur, sed de pace et lege publica violata. Nihil de religione agi, nihil de doctrina et disciplina ecclesiastica versari in hoc judicio, crimen tantum violatæ legis ut in delinquentes animadvertatur pœna corporali, quam viris ecclesiasticis (qui puniunt solum propter salutem animæ pœnis tantum spiritualibus) infligere non licet. Sed quod ad clericos et sacerdotes attinet, si delinquant, non ideo sacerdotes esse, ne possint legibus interrogari. Alia quidem synodice tractanda; et ea, veluti mysteria quædam religionis judices seculares cognoscere non debere. Sed cum adversus Rempublicam, et pacem regni, in quo ipsa Ecclesia est, et adversus communem hominum societatem, qua clerici continentur clerici, ipsi deliquerant; publice interesse publice in eos animadverti, hoc est, ea formula, eo jure, et loco, quo adversus quemlibet.* Ærodi[o].

Quoties de Religione agitur, Episcopos convenit agitare. Cæteras causas quæ ad ordinarios cognitores, vel ad usum publici juris pertinent, audire legibus oportet, quæ in hunc finem latæ sunt. Idem[p].

Provided always, &c. that all and every Archbishop and Bishop, &c.] *Quia in rebus ecclesiasticis, et in clericum nihil fit invito episcopo.* Ærod.[q] *At fortasse aliquando ad veteres*

[m] [See above, note g.]
[n] [Lyndwood, ibid., lib. i. tit. 2. c. 3. p. 18, note f.]
[o] [Ærodius, ubi supr., lib. i. tit. 4. cap. 9. fol. 23; modified by Cosin.]
[p] [Id. ibid., fol. 23, b.]
[q] [Id. ibid., fol. 24, a.]

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canones revertemur, quibus, si sit Ecclesiasticum crimen, Episcopus, si civile, judex cognoscit. Idem[r].

Having any peculiar Ecclesiasticall Jurisdiction.] *Sane equidem accidit, ut quo plus minusve apud principem aut papam valuerunt, aut visi sunt et habiti sanctiores viri Ecclesiastici, eo jurisdictioni episcoporum detraheretur vel attribueretur plurimum*[s].

Within their Jurisdiction.] *Quia extra territorium sibi non est parendum.* Id., *de Jurisd. om. jud. l. fin.*[t] [eorum.]

Enquire, et infra, *and to punish.*] *Quæro, qui sunt hi ordinarii ad quos spectat. Inquirere . . . ? videtur quod ad solos Episcopos vel aliorum* [*l. eorum*] *superiores hoc spectat. Nam officialis Episcopi non inquirit de hujusmodi excessibus, nisi ad hoc habeat commissionem in specie ab Episcopo. . . . Unde videtur quod is qui inferior est officiali in jurisdictione non possit inquirere saltem ad hunc finem, ut peccatum corrigat, vel puniat. Cui convenit quod notatur per Hostiensem in summa extr. de accus. Super Rube de Inquisit. §. quis possit inquirere*[u]*; ubi dicit quod inquirere possint hi, qui possunt corrigere, ut episcopi et eorum superiores Archiepiscopi et Patriarchæ, per hoc, ut videtur, innuendo, quod inferiores de talibus inquirere non possunt; dicit tamen quod quandoque is qui non potest corrigere inquirit ad hoc, ut superiori denunciet, non tamen auctoritate propria, sed superioris sui. . . . E contra videtur quod inferiores episcopo possunt inquirere, saltem hi qui habent ordinariam jurisdictionem, de consuetudine, privilegio, vel de jure. Nam . . . illi qui possunt corrigere crimen subditi, possunt super ejus excessu inquirere, sed multi sunt inferiores Episcopis qui possunt corrigere (nam capitulum potest corrigere crimen canonici de capitulo . . . et per consequens inquirit de criminibus canonicorum) sed illud obtinet de consuetudine; secus tamen est de jure communi, secundum quod solus Episcopus tanquam ordinarius cognoscit de causa criminali. . . . . Sic etiam ea quæ de consuetudine pertinent ad Archidiaconum non sunt ei auferenda.* Lindw., *de Consuet.* χ. *Inquirere*[x].

[r] Id. ibid. The former words come next after the last citation. The rest are part of the title of the chapter.]

[s] [Id. ibid., fol. 23, b.]

[t] [This reference the editor has not found.]

[u] [Henrici a Segusio Cardinalis Hostiensis Aurea Summa, lib. v. tit. de Inquisitionibus. Rubrica, § 2. col. 1309. ed. Colon. 1612.]

[x] [Prov. Angl., lib. i. tit. 3. de Consuetudine, c. 1. (exterior habitus) p. 17. note a. Accommodated by Cosin.]

'nquisitionis . . . duæ sunt species, una præparatoria; alia :nnis. Præparatoria regulariter fit in genere, et sine ex- ione juramenti. . . . Solennis vero fit cum juramento. Quod tem hic dicitur 'inquirant' potest intelligi de inquisitione æparatoria. Quod si per hanc inquisitionem inveniatur ali- is contra legem deliquisse, bene potest ex hoc ulterius pro- li ad ejus punitionem (prout hic sequitur) per inquisitionem ennem, vel aliter prout de jure fuerit procedendum. Linw., . χ. *Inquirant*[f].

Chancellor.] *Cui generaliter committitur causarum cognitio r Episcopum dicitur Cancellarius, et talis officialis habet idem ditorium cum Episcopo ipsum deputante. De Appellat. c. mana in princ.* lib. vi.[g] *Unde a tali officiali non appellatur ipsum Episcopum, sed ad eum ad quem appellari debet ab o Episcopo, prout legitur in eod.* c. Linw., *de Const.* χ. *eorum officiales*[a].

Ordinaries.] *Nota quod hæc dictio Ordinarius principa- er habet locum de Episcopo et aliis superioribus, qui soli nt universales in suis jurisdictionibus* 11, *q.* 1, *de persona*[b]. *de jure communi solus Episcopus est Ordinarius super omnes bditos suos. . . . Sed sunt sub eo alii Ordinarii, hi videlicet, ibus competit jurisdictio ordinaria de jure, privilegio, vel suetudine.* Linw., *de Consuet.* χ. *Ordinarii*[c].

Deprivation.] *Sed nunquid omnes possunt ordinarii depri- re? "Die quod inferiores Episcopis de consuetudine præ- ipta possunt corrigere et punire correctione plana et plici, scilicet quando pœna non est talis, quæ inducit positionem vel perpetuam suspensionem: quia talis correctio e punitio est impræscriptibilis ab inferiori Episcopo."* nw., *ib.* χ. *Inquirere*[d].

Other censures.] As *Suspensio, quæ est ab officio aut a bene- io, aut ab utroque simul, de qua re vide* Linw., *de Const.* χ. *spensiones*[e]. *Episcopus punit in suo foro, aut jejunio, aut pensione a divinis, aut exauctoratione.* Ærodi[f]. *Potuerunt*

[f] [Ibid., p. 17, note e. The words parentheses are Cosin's.]

[g] [Lib. Sext. Decretalium, lib. ii. tit. c. 3. ap. Corp. Jur. Can., tom. iii.]

[a] [Lyndwood, lib. i. tit. 2. p. 14, e c. His words are: Hic sumitur icialis pro eo cui, &c.; the words icitur cancellarius' are inserted by sin.]

[b] [Decret. pars ii. causa 11. quæst. 1. c. 38. ap. Corp. Jur. Can., tom. i.]

[c] [Lyndwood, lib. i. tit. 2. p. 16, note l.]

[d] [Ibid., lib. i. tit. 3. p. 17, note a.]

[e] [Ibid., lib. i. tit. 2. c. 1. p. 11, note k.]

[f] [Ærodius, ubi supr., fol. 24, a.]

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olim Episcopi in monachos verberibus animadverte (ut Con Venetico et Aurelian. 1. continetur) in sacerdote non iten Ærodi[g].

Queene's Ecclesiasticall Lawes.] *Itaque non suo jure haben ordinarii imperium in subditos, sed concesso a principibu* Ærodi[h].

Shall not for the same offence, &c.] *Nemo enim bis punitu in id ipsum.*

desue- lo in hoc u ex- sat.

Such ornaments of the Church and of the ministers thereo shall be reteyned, &c.] *Sed quid si istud quod hic mandatu et alibi non fuerit moribus utentium observatum, imm quodammodo abiit in desuetudinem; nunquid ex hoc excusentu non servantes hanc legem? vel alias peccent, et sint tanquan legis transgressores puniendi? Videtur quod sint excusabiles nam ubi lex moribus utentium non approbatur, non facit reun ejus transgressorem, sicut legitur in 4 dist. Leges. . . . Contr tamen dicendum. Nam cum lex ista contineat præceptum, erg eam non servans peccat, et ut transgressor puniendus est. . . Unde nec consuetudo nec desuetudo excusare potest in hoc cas . . . præsertim cum hæc legis clausula ab initio ligabat, nec tempus est modus tollendæ obligationis. L. Obligationum, ff. de Act. et Oblig. 2. §. placet*[i]. Linw., *de Const. χ. injungendo*[k].

[*A Proclamation for the authorizing of an Uniformity, &c.*]

This *Proclamation* was penned by Sir Thomas Lake, (at that time one of the king's principal secretaries,) with the advice of divers bishops[l].

Yet the same being now by us reduced to a settled form.] Upon the Conference at Hampton Court, where all the exceptions that were brought against the doctrine and discipline of the Church of England had been duly heard, considered, and answered.

[g] Id., lib. i. tit. 1. c. 16. f. l. 27. a. The canon referred to is the 6th of the Council of Vannes, A. D. 461, (Concil. tom. v. col. 8[illegible], D.) reported not in the Council of Orleans, but of Agde, [illegible] Agatha, A. D. 46[illegible], can. 58. [illegible] 27. D.

obligationis.—Digest., lib. xliv. tit. vii de Obligationibus et Actionibus, Leg. 44, § 1. Placet etiam, note i.]

[h] Prov. Angl., lib. i. tit. 2. p. 13 note f.

[i] The proclamation was dated March 5, (1604.) The Conference at

THE PREFACE.

The number and hardness of the rules called the Pie, &c.] *De Breviario Romano, si quis meam opinionem et judicium flagitet, libere et ingenue profiteor, ita videri molestam et difficilem versiculorum, responsorum, antiphonarum, hymnorum, et aliarum quæ sequuntur orationum investigationem, ut mihi aliquando singulas volventi paginas, mentis impetus et ardor defervescat, priusquam ad designatum a rubrica locum pervenire queam. Neque certe illis ulla ratione assentire potero, qui in hac contorta et spinosa via, in istis gyris ac circumflexionibus, hominum ingenium et industriam acui, ac pietatem fructuosius exerceri arbitrantur.* H. Howardus, *in Epist. ad Dom. Guil. Cecilium Enchirid. precum prefixa. MS.*[m]

And where heretofore there has been great diversity.] And the diversity was no less in other countries than it was in England. Socr., lib. v. cap. 22[n]: *In universam certe, et in omnibus observationibus piarum precum, non possunt duæ Ecclesiæ inveniri, quæ prorsus inter se consentiant.* Idem., *ibid.*[o]: *Videtur mihi multa, modo in his regionibus, modo in illis consuetudinem obtinuisse.*

Salisbury use.] Osmond, bishop of Salisbury, in the time of William the Conqueror and William Rufus, first composed that order of service in his church, (which had newly been built by him,) and there it was daily used; being so well approved, that afterwards it came to be used by most of the other churches in the realm, and was a pattern followed by many other churches abroad; from whence proceeded the common saying of *secundum usum Sarum.* Baker, p. 38[p]. In the third year of Henry V. the order of Church Service throughout England was changed from the use of Paul's to the use of Salisbury, to the great misliking of many in those days. Baker, p. 58, in the life of H. V.[q] *De Banachorensis et Sarisburiensis Ecclesiarum Officiis ita judicavit* H. Howardus,

[m] [This appears from the letters MS. to have been in manuscript. The editor has not been able to trace out anything respecting it.]

[n] [*καθόλου μέντοι παντα χοῦ καὶ παρὰ πάσαις θρησκείαις τῶν εὐχῶν οὐκ ἔστιν εὑρεῖν συμφωνούσας ἀλλήλαις δύο ἐπὶ τὸ αὐτὸ.*—Socrates, Hist. Eccles., lib. v. cap. 22. p. 297.]

[o] [*ἐμοὶ δὲ φαίνεται ὅτι ὥσπερ ἄλλα πολλὰ κατὰ χώρας συνήθειαν ἔλαβεν.*—Idem. ibid., p. 292.]

[p] [A Chronicle of the Kings of England, by Sir Richard Baker. William I. Affairs of the Church in his reign, p. 28. ed. Lond. 1730.]

[q] [Ibid., p. 177.]

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in Epist. ad Dom. Gul. Cecilium[r]. *Quam multa non obscure superstitiosa, si non nimis ridicula, ne quid dicam gravius, vel librariorum vitio, vel pastorum negligentia in istos libros obrepserint, vel me tacente ipsi lapides angulares, ipsæ Ecclesiarum columnæ vociferabuntur.*

Now from henceforth, all the whole realm shall have but one use.] *Ne diversitas plebem huc illuc divelleret, et Ecclesiasticæ unitati, cui unice studere oportet, officeret. Quin et præclarum est quod Constantinus M., lege tulit ut uno cœtu, una Ecclesia, Christiani omnes uterentur; non alibi Phryges, alibi Valentiniani, alio loco aut modo Marcionitæ, Paulinive, alio orthodoxi convenient. Eo enim modo fore, ut tandem consuetudine loci, rituumque et supplicationum earundem, idem sentirent universi, qui paria sequerentur. Sozomenus*[s].

All Priests and Deacons shall be bound to say daily the Morning and Evening Prayer.] *Et hæc dictio Teneatur necessitatem importat.* Linw.[t]

Or some urgent cause.] *Puta infirmitatem. Et nota quod debilitas non præstat tantam excusationem sicut infirmitas.* Linw., *de Const. ver. nisi infirmitas*[u].

OF CEREMONIES.

Some, &c. . . . are worthy to be cut away, and clean rejected.] And this was the rule prescribed in the decrees of the Church, set forth by Gratian, *Dist.* 63[x]. *Quia sancta. Sicut scriptura quoque divina dicit, quod Ezechias dissipavit excelsa et contrivit statuas, et succidit lucos, et fregit serpentem æneum, quem fecit Moyses, [videlicet] quia illum serpentem, quem Deus fieri jusserat, ne serpentina morte populus interiret, [ideo] ipse populus colere et venerari [eum] cæperat; et*

[r] [See above, note m.]

[s] [τὸ δὲ Ἀρείου δόγμα, εἰ καὶ πολλοῖς ἐν ταῖς διαλέξεσιν ἐσπουδάζετο οὔπω εἰς ἴδιον διεκέκριτο λαὸν, ἢ ὄνομα τοῦ εὑρόντος· ἀλλὰ πάντες ἅμα ἐκκλησίαζον καὶ ἐκοινώνουν; πλὴν Ναυατιανῶν καὶ τῶν ἐπικαλουμένων Φρυγῶν, Οὐαλεντινῶν τε καὶ Μαρκιονιστῶν καὶ Παυλιανῶν, καὶ εἴτινες ἕτεροι ἑτέρας ἤδη ηὑρημένας αἱρέσεις ἐπλήρουν· κατὰ τούτων δὲ πάντων νόμον θέμενος ὁ Βασίλευς προσέταξεν ἀφαιρεθῆναι αὐτῶν τοὺς εὐκτηρίους οἴκους, καὶ ταῖς ἐκκλησίαις συνάπτεσθαι, καὶ μήτε ἐν οἰκίαις ἰδιωτῶν, μήτε δημοσίᾳ ἐκκλησιάζειν· κάλλιον δὲ τῇ καθόλου ἐκκλησίᾳ κοινωνεῖν εἰσηγεῖτο καὶ εἰς ταύτην συνιέναι συνεβούλευσε.—Sozomen. Hist. Eccl., lib. ii. cap. 32. p. 90.]

[t] [Lyndwood, Prov. Angl., lib. i. tit. 3. De Constitutionibus, p. 6, note a. ad verb. teneatur.]

[u] [Id., ibid., p. 6, note b.]

[x] [Decret., pars i. dist. 63. c. 28. Corp. Jur. Can., tom. i.]

:o destruxit iste, quem jubente Deo fecerat ille. Et per ıagna authoritas ista est habenda in Ecclesia, ut si non- ex prædecessoribus et majoribus nostris fecerunt aliqua llo tempore potuerunt esse sine culpa, et postea vertuntur rorem et superstitionem, sine tarditate aliqua, et cum a authoritate a posteris destruantur. So that the ch of England used no other liberty herein, than was allowed both by the Scripture, and the canons siastical then in use.

:d though the keeping or omitting of a ceremony, in itself dered, is but a small thing.] *At nihil in religione tam :st, quo prætermisso reliqua pedetentim non negligantur, in contemptum veniant. Non tamen adeo superstitiosi aut cæremoniarum tenaces, quam vel fuit antiquitas 'is, vel sunt hodie papistæ. Publius Cœlius, M. Cornelius, :thegus, et C. Claudius, propter exta parum curiose ad- aris, et præsertim eo tempore cum bellis Romana res :a distringeretur, sacerdotio abire jussi et coacti sunt. :t Q. Sulpit. flaminio excidit, quod inter sacrificandum e capite temere excidisset. Pars aliqua impietatis, in- est, contemptus disciplinæ et ordinis multo major.*

:cept he be . . . authorized thereunto.] As the Church of and was and is, having power over her own customs :eremonies, to appoint and alter them, as there is just given: for she prescribes not any ceremonies to other :hes, nor has she abrogated any that were instituted hrist, or His apostles, and were generally received by vhole Church of God. And as for other ceremonies, up either by her, or by other particular Churches, not true which the Roman doctors say, That traditions not be changed, or abolished without the general con- of the whole Church; for without any such consent, have changed or abolished many themselves; and such nonies, as they never grew together at one time in all s, so can they not at one time, and in all places to- :r, be lightly abolished.

.Austin in his time complained.] His words concerning matter are pregnant and plain[y]: *Hoc nimis doleo quia*

[y] S. Aug. Ep. 55. ad Januarium, (aliter Ep. 119,) cap. 19. § 35. Op. tom. ii. 32, D.]

ECOND ERIES.

multa, quæ in divinis Libris saluberrime præcepta sunt minus curantur; et tam multis præsumptionibus sic plena sunt omnia. And again[z]: *Quamvis ista contra fidem non sint, tamen ipsam religionem, quam paucissimis et manifestissimis celebrationum Sacramentis misericordia Dei liberam esse voluit, servilibus oneribus ita premunt, ut tolerabilior sit conditio Judæorum, qui etsi tempus libertatis non agnoverint legalibus tamen sarcinis, non humanis præsumptionibus subjiciuntur.* S. Aug., *Ep.* 119.

And he counselled, &c.] *Omnia talia, &c. ubi facultas tribuitur sine omni dubitatione resecanda existimo.* Idem *ibid.*[a]

And here is also to be noted, that in this table, and where any Psalms are appointed, the number is expressed after the great English Bible.] The Bible was translated into the Saxon tongue, for the service of God, by the commandment of Athelstan, king of England, about the year of our Lord 930. Bak. Hist., p. 13[b]. But this great English Bible was set forth in the time of King Henry VIII. by Cuthbert Tonstall, bishop of Duresm[c], and Nicholas Heath, bishop of Rochester[d], a° 1540, and a° 1541, used in all churches, in the time of King Edward VI. And out of this Bible were the Epistles and Gospels, and the Psalms taken that are in this Book of Common Prayer. In the beginning of Queen Elizabeth's reign that Bible was reviewed, and another s

peculiar Sundays only, and then the one or the other was transferred to some day of the week following: *vid. Rubric.* — *post Festum S. Felicis in Mense Januarii.*

ON THE PROPER LESSONS.

Whit-Sunday, first lesson at Evensong, Wisdom i.] Which is appointed to be read, in regard of these words that are contained in that chapter, *Spiritus Domini replevit orbem terrarum, &c.*, which is the introit in the order of Sarum for this festival[f].

Monday in Easter-week at Morning Prayer, Exod. xvi.] This lesson is appointed to be read in reference to the Sacrament of the Eucharist, at this time of Easter generally celebrated, whereof the manna was a type, and wherein the words of the Psalmist are verified: ***Portas cœli aperuit Dominus, et pluit illis manna, panem cœli dedit eis; panem angelorum manducavit homo.*** Ps. lxxviii. 25, 26. There is the like reason for the appointment of the first lesson at Evensong, Exod. xvii., concerning the water of the rock, a type of the Blood of Christ, whereof we drink in that Sacrament, 1 Cor. x.: "And they all drank of the same spiritual Rock. And that Rock was Christ." Psalm [lxxxi. 16.] "And He fed them with honey out of the stony Rock." Good meditations these upon the Sacrament that we receive at Easter.

Monday in Whitsun-week, Gen. xi.[g]] Upon Whitsun-eve they were wont (by the order of Sarum) to say this prayer in the Church of England: *Præsta quæsumus Domine, ut gentium facta dispersio divisione linguarum, ad unam confessionem Tui nominis cœlesti munere congregetur, per Dominum nostrum, &c.* And from hence was this lesson appointed to be read.

[f] [This Lesson was changed in 1662. The Sarum Officium or Introit is, Spiritus Domini replevit orbem terrarum, alleluia; et hoc quod continet omnia scientiam habet vocis, alleluia, alleluia, alleluia. Then Ps. 68, Exurgat Deus, which we use as a proper Psalm.—Missale Sarisb. fol. cvi.]

[g] [This is one of many prayers used after nones on Whitsun Eve; it begins, Omnipotens sempiterne Deus, qui paschale Sacramentum quinquaginta dierum voluisti mysterio contineri; præsta, &c.—Ibid., fol. cv. 2.]

ON THE PROPER PSALMS.

Ascension-day, Psalm lxviii.[h]] Chosen chiefly for th words contained in that Psalm, "Thou art gone up on hi Thou hast led captivity captive;" which was one of th verses peculiarly sung this day in the order of Sarum.

The supputation of the year of our Lord in the Church England[i]. . . .] *Dionys. Exiguus codicis canonum Ecclesiæ u versalis collector, annorum supputationem ab incarnato Chri primus instituit, et paschales cyclos suos hinc orditur. Nol enim (sicut antea factum erat) a calendis Januariis computa sed a 25 Martii, quando Dominus incarnatus est in ut B. Virginis, propter notitiam exordii reparationis huma conservandam.*

. . . *Beginning the* 25*th day of March.*] *Romani annum su auspicabantur ad calendas Januarias. Idem faciunt hodie Romani, et qui in aliis regnis papæ authoritatem agnoscu Ecclesia autem Anglicana sequitur supputationem antiquam Dionysio Exiguo inchoatam, Anno Christi* 532.

The same day supposed to be the first day upon which world was created.] *Parum inter se consentiunt, qui ration temporum investigatam ediderunt. Quod cum vel Dei nutu, vitio vetustatis evanuit, calumnia carere debebit. Salp. Ser.*

Maxime disceptatio est de anni tempore quo mundus c ditus. Scaliger[l], *eumque secutus Calvisius*[m] *multis rationi asserunt, autumno conditum, et designant diem 26 Octob Alterius opinionis Græci fuerunt qui 25 Mart. vocant ἡμέ πρωτόκτιστον, et eo mundum conditum, Christum incarnat et crucifixum volunt. Quam hic Ecclesia Anglicana opinion*

[h] [illegible] Christus in [illegible] 1711. The words in the text are [illegible] from him. The next note is [illegible] from Heylin's [illegible] on the [illegible] Salp. Ser. Hist., Lugd. [illegible] 1627.

[illegible]

[l] Jos. Scaliger [illegible] de Emendatione Temporum, lib. v. § [illegible] [illegible] 1629.]

a est. Cæterum hæc tam intricata sunt, ut mirum non sit ıologos adeo in diversas sententias abire.

ıe day when Christ was conceived in the Virgin Mary.]
:n, Usuardus[o], *Wandelbertus*[p], *Ado*[q], *et nonnulli alii in yrologiis suis ad diem* 25 *Mart. Idem* Beda *in Lib. de ɔne Temp.*, cap. 28[r], *ubi dicit, quod perplures Ecclesiæ stri tradiderunt,* 8° *cal. Apr. Dominum conceptum et ım in æquinoxio verno. Et in Comment. in Luc. super* , cap. 1[s]. *In mense autem sexto missus est angelus Gabriel :o, Mensem autem sextum* (*ait*) *Martium intellige, cujus lie Dominus noster et conceptus, traditur et passus; et* 25 *mensis Decemb. natus. In eadem sententia citatur* yrillus Alex. *in Ep. ad Synod. Carthag.*[t], *et* B. Hieron.[u] Jo. de S. Bosco[x] *in libello de anni ratione, c. de fest. mobi-. Eandem etiam opinionem tenent* Gul. Durant. *in Ra-li Divin.* l. vi. c. 77. n. 28[y], *et* c. 86. n. 11[z]. l. vii. c. 9. [a]; Tho. Aq. *super* Joan. c. ii. l. 3. *in illa verba* 46 [b]; Antoninus, *in Chron.*, tit. 5. c. 7[c]; Platina de vit. ;if.[d]

Joh. Chrysostomus[e], *in Serm. de Nat. Joh. Bapt. circa* ı. *Qua enim die* (*inquit*) *conceptus est Dominus, eadem t passus est. Eadem ipsa dies cæna pura fuit* (*h. e. feria* ı) *in qua et luna* 14[a] *occurrit. Conceptus est enim mense tio* 8 *cal. Apr.*

Bedæ Martyrologium viii. Ca- April., p. 352. ed. Smith.]
Usuardi Martyrologium, eod. die, .]
Wandelberti Diaconi Martyrolo- (metricum) in diem. ap. Dacherii egium, tom. ii. p. 46. ed. 1723.]
Adonis Martyrologium in diem. bl. Patr. Max., tom. xvi. p. 814. 1677.]
. . . . viii. Kalendis Aprilis in octio verno Dominum concep- t passum.—Bedæ lib. de Tem- ı ratione, cap. 28. Op. tom. ii.]
Mensem autem sextum Martium ge, cujus vicesimo et quinto die nus noster et conceptus traditur sus.—Id. Comm. in Luc. (c. i.) cap. 3. Op. tom. v. col. 223.] This reference the editor cannot stand.]
viii. Kal. Apr. Annunciatio Sanctæ ɛ per angelum.—Martyrolog. in o, opus spurium S. Hieron. ascript. Op. S. Hieron. tom. xi. col. 487, B.]
[x] [This work has not been met with.]
[y] [Crucifixus est eadem die qua conceptus est de Virgine, scil. in sexta feria, Kalendas Aprilis.—Durand. Rationale div. Off., lib. vi. c. 77. de die Parasceues, n. 28. p. 322.]
[z] [Id. ib., c. 86. de sancto die Paschæ, n. 11. p. 343, to the same effect.]
[a] [Id. ib., lib. vii. c. 9, de annunciatione V. M. n. 3. p. 404.]
[b] [S. Thom. Aquin. Comment. sup. Joan. cap. 2. Lectio 3. fol. 8. H. Op. tom. xiv. Venet. 1593.]
[c] [Antonini Episc. Florentini Summa Historialis seu Chronica, tit. v. cap. 7. sub init. tom. i. p. 319. Lugd. 1586.]
[d] [Platina de Vitis Pontif. Rom. p. 3. In a life of Christ, with which the work begins.]
[e] [Serm. in Luc. i. de Nat. Joh. Bapt. S. Chrys. ascript. Latine tantum extat. —Op. S. Chrysost. Latine, tom. ii. fol. 274, M. ed. Par. 1546.]

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Supposed to be the first day.] [*Molanus in additionibus a* Usuardi *Martyrolog.* p. 44. 25 *Martii* ANNUNCIATIO DOMI NICA. *Eodem die genesis mundi, immolatio Isaaci, et transi tus Israel per mare Rubrum*[f].]

CALENDARIUM.

De Commemorationibus et diebus Anniversariis Martyrum Confessorum.

De confessoribus in vinculis et carcere mortuis in hun modum suo clero absens scribit Cyprianus, patrum Latinoru post Tertullianum antiquissimus; Epist. 37[g]; *Dies eorun quibus excedunt, annotate, ut commemorationes eorum int memorias martyrum celebrare possimus. Et Epist.* 34[h]; *L Laurentino et Ignatio, qui palmas a Domino, et coron illustri passione meruerunt, sacrificia* (*i. e. gratiarum actione* [*pro iis*] *semper offerimus, quoties, martyrum passiones, dies anniversaria commemoratione celebramus.*

Deo igitur dicebantur laudes et agebantur gratiæ, quod i tanto et tam arduo certamine vires eis, et tandem gloriosa victoriam largitus est. Hinc Augustinus, lib. xxii. *de C. I* cap. 10[i]. . . . . "*Uni Deo et martyrum et nostro sacrificiu* (*laudis*) *immolamus: ad quod sacrificium sicut homines De qui mundum in Ejus confessione vicerunt, suo loco et ordi nominantur, non tamen a sacerdote invocantur.*" *Atque h verba canonis Romani pertinebant,* "*Communicantes et m moriam venerantes imprimis gloriosæ Virginis Mariæ, G netricis Dei et Domini nostri Jesu Christi, sed et beatoru apostolorum et martyrum Tuorum Petri, Pauli, &c.*"[k]

Inde erat, quod in Ecclesia antiqua diaconus τὰ δίπτυχ hoc est, sacras tabulas quibus defunctorum martyrum, apost

[f] This note is one of the first series, in which it was omitted by mistake — Molanus in Usuardi Martyr. Mar. 25. (Apol. 14. ed. Antw. 1583.) ubi supra. p. 174.

[g] S. Cyprian. Ep. xxxii. p. 50. ed. Ben. Ep. xii. p. 27. Fell.

[h] Id., Ep. xxxiv. p. 47. ed. Ben. Ep. xxxix. p. 77. Fell. The words

[i] [S. Aug. de Civitate Dei, lib. xx c. 10. Op. tom. vii. col. 674, A. T words 'sacrificium immolamus' a omitted in the Benedictine edition not being in the MSS., the word s crificamur having occurred just befo the word *laudis* is added by the writ from whom (as it seems) this is c tracted.]

lorum, confessorum, episcoporum, et sanctorum in fide Christi mortuorum catalogus continebatur, clara voce coram omni cœtu fidelium legebat, ut eorum memoria celebraretur, et gratiarum actiones Deo fierent pro illorum felici excessu.

Episcopis imprimis post apostolos et martyres ille competebat honos, ut postquam rebus humanis essent exempti nomina eorum diptychis inscriberentur, et ex iis recitarentur. Et hinc inter Græcos et Latinos sub finem sæculi quinti enatum schisma acerbum et molestum, eo quod Romani Episcopi e sacris diptychis eradi omnino vellent nomen Acacii Constantinopolitani Episcopi, qui communionem Petri Mongi Alexandrini Patriarchæ hæresin dissimulantis, per errorem et imprudentiam admisisset, quamvis Catholicam doctrinam ipse semper amplexus esset: Constantinopolitani vero, ad existimationem decessoris sui, quem orthodoxum novissent, tuendam, invitis Romanis retinerent. Et hoc primum fuit inter Latinos et Græcos, quod in nervum erupit, schisma. C.[1]

JANUARY.

21. *Agnes*[m].] This virgin was a Roman of a noble family there, professing the ancient Christian religion. A person of so much outward beauty, besides her inward virtues, that the prætor's son, an eminent gentleman in the city of Rome, albeit he was a pagan, and a persecutor of the Christians, fell in love with her, and desired her in marriage. Whereunto she refusing to consent, he took so great an indignation against her, that first he got her to be called into question for her religion, and then cast into prison; where continuing constant, he procured her to be condemned to the fire, and there to be burnt alive. But when the fire had, by God's will, no power over her, she was slayed with the sword, and had her head cut off. This was done in the tenth general persecution under the emperor Diocletian, A° D^{ni} 306. 12 Calend. Febr. About 550 years after, Baldrick, the bishop of Utrecht in Holland, being then at Rome, brought some of her relics home with him, and put them in a shrine (for

[1] [This paragraph, 'Episcopis imprimis,' &c. is an extract from Geor. Calixtus' *Exercitatio* de Sacrificio Christi semel in cruce oblato et initerabili. § xlv. Helmstadt. 1644.]

[m] [See the Bollandists in diem; Acta Sanctorum, Jan., tom. ii. p. 355.]

There is mention made of this vision in the sermons attributed to St. Ambrose, Serm. 90[p]. But that collection of his sermons is censured by Erasmus[q], to be a supposititious work; and by Baronius[r] himself, to be of a very doubtful credit.

MARCH.

25. *Annunc. of Mary.*] *Angelus Gabriel in oppido Nazareth nunciat B. Virgini Mariæ incarnationem Messiæ ex ipsa nascituri. Hoc igitur die conceptus est* JESUS CHRISTUS *Dominus noster in utero B. Virginis, adumbrante, operante, admirandamque illam incarnationis actionem perficiente Spiritu Sancto, S. Luc.* 1.

27. *Initium Regis Caroli, A.D.* 1625.] QUI TANTA BONA PRÆSTITIT, ET TANTA MALA PERTULIT[s].

22. XVI.
23. V.
24. XIII.

℣. *Annun. Dominica; Miss. Sarum*[t].

26. II.

27. X. *Utilitas hujus tabulæ hæc est. Vide per quem numerum luna currit, sive prima, et consimilem numerum sume in hac tabula, et Dominica sequenti erit Pascha: quod si idem numerus super Dominicam evenerit, ad sequentem transibis.*

28. XVIII.
29. VII.

[p] [Igitur dum parentes sanctæ Agneæ assiduis pernoctationibus vigilarent ad sepulcrum ejus, vident in medio noctis silentio exercitum virginum, ... inter quas etiam vident beatissimum Agnem similiter fulgentem, et ad dexteram ejus agnum stantem.—Epist. ad sacras virgines (ap. edd. vett. Serm. xc.) § 16. opus spurium inter Op. S. Ambros. tom. ii. in Append. col. 483, E.]

[q] [Tertius hic tomus exhibebit orationes, epistolas et conciones ad populum breves, quas supposititias esse nihil addubito.—Erasmi Rotod. Præfat. in tert. tom. Op. S. Ambros. Basil. 1527, &c.]

[r] [Hæc ibi: sed perperam Ambrosii nomine consignata.—Baronii Annales Ecclesiast. ad ann. 324. n. 207.]

[s] [S. Aug. Epist. 220, ad Bonifacium, § 8. Op. tom. ii. col. 814, E. See the whole passage cited below, page 219, note.]

[t] [Annunciatio Dominica is the name of the day in the Kalendar of the Sarum Missal.]

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APRIL.

1. XV.
2. IIII.
4. XII.
5. I.
7. IX.
9. XVII.
10. VI.
12. XIIII.
13. III.
15. XI.
17. XIX.
18. VIII.

4. *Ambrose*[a].] *Memorabile est illud quod in Ecclesiastica Historia de Ambrosio et Theodosio Imperatore legitur. Apud Thessalonicam, auriga in carcere detinebatur, quod juvenem de stupro appellasset. Populus, cum Circensium dies advenisset, postulavit ut dimitteretur, quia celebritati et ludis necessariam illius operam existimabant. Re non impetrata, propterea quod populi favore, et variis vocibus, noxios a præsidibus dimitti non oportuit, sed principem consuli, Thessalonicenses tantam seditionem excitarunt, ut et Bothericus ipse totius Illyriæ præfectus, et alii plerique illustrissimi viri, in tumultu et a furenti plebe interfecti sunt. Theodosius motus hac indignitate, nocentem vi eximere voluisse, magistratui violentas manus attulisse plebem; cum furori tamen, non crimini vindictam quærit, incidit ipse in magis atrox et acerbum facinus. Etenim Alexandri Phæreorum Tyranni, et Ant. Caracallæ crudelitatem erga Alexandrinos imitatus, ac si ludos instaurare vellet, jussit populum invitare. Ibi indicta causa, neque in sceleris auctores inquisitione facta, neque habito ullo discrimine civium aut peregrinorum, honestiorum aut plebeiorum, sexus vel ætatis, milites armatos jubet in confertam plebem irruere, et obvium quemque lacerare et discerpere. Itaque septem millia dicuntur hoc crudelissimo mandato cecidisse. Inter alia vel hoc etiam evenisse (ut in triumviratu de Aquiliis Floris) ut dum quidam paterfamilias se interficiendum, et præ-*

[a] [This note was omitted by Nicholls.]

ferea omnem pecuniam militibus objiceret, ea lege ut duo filii servarentur, vicariam mortem piissimi parentis milites non admitterent, nisi simul alter e liberis moreretur; itaque in hoc ambiguo, quo pietas ipsa nesciebat quem peteret, trucidasse ambos, "et patrios fœdasse funere vultus." Quis igitur hujus criminis judex inter imperatorem et subditos? Imo quis omnino judex apud quem is qui solutus est legibus interrogari possit? Sane apud Episcopum, si modo vere sit Episcopus. Nam cum Theodosius, pro more Christianorum ad Ecclesiam veniret; Ambrosius Mediolanensis Episcopus occurrit, atque aditu et communicatione sacrorum, gravissima habita oratione prohibuit. Neque enim hic potuisse obtendi, quod Dominus præceperat adversus Israelitas, qui sibi conflaverant vitulum, deliquerant omnes. Valuit hæc animadversio quæ nocenti ab innocentissimo et piissimo Antistite profecta est. Theodosius per octo menses abstinuit Ecclesia, et increpationem (neque enim solenniter excommunicatus est) tamdiu tulit, quousque ad Natalitia Christi, pro foribus stans absolutionem et indulgentiam criminis, hac conditione interposita, impetravit, "Si amplius lege in posterum caveret, ut a se damnatorum supplicia, et si quid postea severius pronunciasset, in diem trigesimum differretur, ita enim fore misericordiæ, aut pœnitentiæ locum. Tulere cum Theodosio Gratianus et Valentinianus. Paruit imperator atque dixisse fertur, "se unum Ambrosium invenisse, qui vere Episcopus esset[v]."

19. *Alphage.*] Archbishop of Canterbury, who was cruelly murdered by the Danes, (after their massacre done at Canterbury, where they slew nine hundred religious persons, and of the lay-people about five thousand,) for that he refused to charge his tenants with the great sum of money that they imposed upon him for his ransom. They stoned him to death at Greenwich. Bak., p. 18[w].

[A man[x] of a most holy and austere life; which was the more admirable in him, because he was born of great parentage, and began that course of life in his younger time. He was first abbot of Bath, then bishop of Winchester, and afterwards archbishop of Canterbury; where,

[v] [See Sozomen. Hist. Eccl., lib. vii. c. 25. p. 315, sqq.; Theodoret. Hist. Eccl., lib. v. c. 17, 18. p. 215, sqq.]

[w] [Baker's Chronicle, p. 14.]

[x] [This passage in brackets is part of the first series of notes, in printing which it was omitted by mistake.]

SECOND SERIES.

a little before the Conquest, he was cruelly handled by the Danes, he and his church at Canterbury, which they burnt, together with the city; and when they had murdered his monks, and almost all the people thereabouts, they martyred him also, and fetched the vengeance of God upon them for it not long after. He was made a saint, and allowed this day for his festival. *Eadmerus in vita Anselmi*[y].]

25. *Mark Evang.*] *Marcus Evangelista, interpres Petri, Christum annunciat Alexandriæ et in Ægypto, A° D^ni* 44[z]. Euseb. *Idem Eusebius refert mortem Marci Evangelistæ ad A° Christi* 63[a].

MAY.

1. *Philip and Jacob.*] That is Philip and James the less, both apostles.

Martyrium Philippi apostoli, qui apud Hierapolin Asiæ civitatem, dum evangelium populo nunciaret, cruci affixus lapidibus opprimitur, A° D^ni 53. Euseb.[b]

Jacobus minor frater Domini dictus, et Jacobus justus, qui putatur fuisse filius Mariæ illius quæ soror matris Domini dicebatur, et episcopus Hierosolymitanus ab apostolis constitutus, martyrio coronatur, A° D^ni 63. *E templi fastigio præcipitatus dicitur, atque inter lapidandum fullonis fuste percussus atque occisus.* Euseb.[c] *aliorum veterum testimoniis rexit Ecclesiam Hierosolymitanam annis* 30. *De eo etiam vide Josephum Antiq.*, lib. x. cap. 16[d].

Fratres Domini fuerunt iste Jacobus, Joses, Simon et Judas,

[y] [Eadmerus de vita S. Anselmi, pp. 10, 11. ad calc. Op. S. Anselmi, Paris 1721. The passage referred to is a conversation between Lanfranc and Anselm on the Saints peculiar to the English Church, about whose right to be held Saints Lanfranc had doubts. Anselm shews that Alphage ought to be regarded as a martyr.]

[z] [τοῦτον δὲ Μάρκον, πρῶτον φασὶν, ἐπὶ τῆς Αἰγύπτου στειλάμενον, τὸ εὐαγγέλιον, ὃ δὴ καὶ συνεγράψατο κηρῦξαι.—Euseb. Hist. Eccles., lib. ii. cap. 16. p. 65.]

[a] [Νέρωνος δὲ ὄγδοον ἄγοντος τῆς βασιλείας ἔτος, πρῶτος μετὰ Μάρκον τὸν Ἀπόστολον καὶ εὐαγγελιστὴν τῆς ἐν Ἀλεξανδρείᾳ παροικίας, Ἀνυιανὸς τὴν λειτουργίαν διαδέχεται.—Id., ibid., lib. ii. cap. 24. p. 82.]

[b] [Φίλιππον τὸν τῶν δώδεκα ἀποστόλων δς κεκοίμηται ἐν Ἱεραπόλει.—Id. ibid., lib. iii. cap. 31. p. 125. et lib. v. cap. 24. p. 243.]

[c] [ἀναβάντες οὖν κατέβαλον τὸν δίκαιον .... καὶ λαβών τις ἀπ' αὐτῶν εἷς τῶν γναφέων τὸ ξύλον ἐν ᾧ ἀπεπίεζε τὰ ἱμάτια ἤνεγκε κατὰ τῆς κεφαλῆς τοῦ δικαίου.—Hegesippus, ap. eundem. ibid. lib. ii. cap. 23. p. 80.]

[d] [Ἄνανος ... καθίζει συνέδριον κριτῶν· καὶ παραγάγων εἰς αὐτὸ τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου Χριστοῦ, Ἰάκωβον αὐτὸν καὶ τινας ἑτέρους, ὡς παρανομησάντων κατηγορίαν ποιησάμενος παρέδωκε λευθησομένους.—Josephus, Antiq. Jud., lib. xx. cap. 9. § 1. Op. p. 976.]

(Matt. xiii. 55; Mark vi. 3.) *Nati dicuntur ab aliis*[e] *ex Josepho Deiparæ Virginis sponso, qui quemadmodum credebatur et dicebatur Salvatoris pater, ita quoque ejusdem filii, beatæ virginis privigni credebantur, et dicebantur Servatoris fratres. Horum præcipuus erat Jacobus, qui peculiariter elogio fratris Domini cohonestatur,* (Gal. i. 19.) *Maritum autem et uxoratum illum fuisse (sicut plerique alii fuerunt apostoli) ex irrefragabili S. Pauli testimonio* (1 Cor. ix. 5) *certissimum est.*

3. *Invention of the Cross*[f]], which is fetched from a story of more credulity than certainty. *"Helena Crucem invenit; S. Ambr. in Orat. funebri Theodosii*[g]. *Etsi Gelasius hanc de Crucis inventione historiam palam perstringit*[h]; *Dist.* 15. c. *Sancta Romana. Sed esto, idem tamen ipse Ambrosius, qui Helenam invenisse Crucem scribit, adorasse negat "quia hic Gentilis est error, et vanitas impiorum*[i]*." Ita Helena nobiscum est. Illorum autem non est, qui signum Crucis more gentilium et impiorum adorant, et λατρείᾳ omnes adorandum esse docent, quod omnem veterum idololatrarum superstitionem superat. Et tamen hic patres commemorant atque jactant. Quasi ullus unquam catholicus senserit, aut dixerit Crucem eodem genere cultus adorandum esse, quo Christus adoratur. Non sum nescius cruces olim in aliquo pretio habitas esse, quia*

[e] [Origen. Comment. in Matt. tom. x. § 17. Op. tom. iii. 462, E. speaks of this as an opinion of some persons derived from apocryphal books, and after him it is repeatedly mentioned as held by some persons.]

[f] [A few lines only of this note were printed by Nichols. The note is on several interleaved pages.]

[g] [S. Ambros. de obitu Theodosii Oratio. § 43, sqq. Op. tom. ii. col. 1210, sqq.]

[h] Item scripta de Inventione Sanctæ Crucis Dominicæ et alia scripta de Inventione capitis S. Joh. Bapt. novellæ quidem revelationes (sive quædam relationes) sunt, et nonnulli eas Catholici legunt; Sed cum hæc ad Catholicorum manus pervenerint, Beati Pauli Apostoli sententia procedat, omnia probate, quod bonum est tenete. [Decretum, pars i. dist. xv. c. 3. ap. Corp. Jur. Can. These words of the canon are written in the margin of the original.]

Tradunt hoc præter S. Ambrosium Paulinus ad Severum Sulpit. xi. [Paulini Episc. Nolan. Epist. xxxi. ad Severum, (script. A.D. 403.) § 5, sqq. Op. col. 192, sqq. This letter was sent with a portion of the Cross given him by the bishop of Jerusalem; to be placed by Severus in a church that was about to be consecrated.] Ruffinus, c. 8. Eccl. Hist. [Ruffin. Hist. Eccl., lib. i. c. 7, 8. Opusc. pp. 200, 201.] Theodoret, i. 10. [Theodoret, Hist. Eccl., lib. i. c. 18. p. 47.] Sozomen, ii. 2. [Sozomen, Hist. Eccl., lib. ii. c. 1. p. 43, sqq.] Socrates, i. 13. [Socrates, Hist. Eccl., lib. i. c. 17. p. 46.] Nicephorus, viii. 29. [Niceph. Hist. Eccl., lib. viii. c. 29. p. 593. He gives the accounts both of the cure of the dying woman and of the dead man.] Simeon Metaphrastes in vita Helenæ. [This the editor has not found.] Cassiodorus, ii. [Cassiodorus, Historia Tripartita, lib. ii. c. 18. p. 232.] Consentiunt alii omnes recentiores. Solus Salmasius contra est in Epistolis de cruce. [See below, notes m, n. This is a marginal note added by Bp. Cosin.]

[i] [Invenit ergo titulum, regem adoravit, non lignum utique, quia hic gentilis est error, et vanitas impiorum. Sed adoravit Illum qui pependit in ligno.—S. Ambros. ubi supr. § 46. col. 1211, A.]

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Christiani probrum illud et dedecus Crucis subire atque in se suscipere cupiebant, ut veros se esse Christi discipulos, quos non illius Crucis pudeat, quam hostes religionis ac nominis Christiani contemnebant, clarissime demonstrarent. Ab ullo autem illis temporibus Christiano ipsam Crucem divino cultu adoratam esse nunquam ostendetur." Whitak., *contra Dur.*[k]

Hoc festo Græci carent, nulla enim illius mentio fit in eorum Menelogiis, nec in Sanctionibus Emanuelis Comneni Imp. de festis apud Th. Balsam. in Nomoc. Phot. tit. 7. c. 1.[l]

"Fabulam esse" (*ait Salmasius*[m]) *"aperte convincit Eusebius; Narrat ille* [. . .] *purgatum struendo templo locum; de cruce ibidem inventa οὐδὲ γρῦ. An tacuisset, si quicquam tale tunc fando accepisset?" Cætera enim ab Helena gesta ibidem sigillatim describit. An rem tam notabilem et insignem tacuisset, si sanationis miraculo crux vera cognita?"*

"Mirum vel quomodo hoc latere Eusebium potuerit, qui alia omnia tam probe rescivit. Inventio igitur hæc Crucis inventum plane et commentum fuit sequentis sæculi, et fortasse an cujusdam Hierosolymitani Episcopi, qui ut hinc fabulæ auctoritas a magno nomine constaret, Helenæ adfinxit." Id.[n]

About thirty-nine years after the death of Christ, Jerusalem was destroyed by the Romans, and all the places both within the city and round about it were left desolate, until Adrian the emperor built it again, (and called it Ælia,) A.D. 130, sending a sort of infidel pagans to inhabit it, who, for the great hatred that they had to the person and religion of Christ, placed the statue of Venus in that very piece of ground where He had been crucified by the Romans and the Jews; and the statue of Jupiter over the grave where He had been buried by Joseph of Arimathæa. And those two idols continued there[o] 180 years together; so that all this while the Christians never sought after the Cross. But about ten

[k] [Gul. Whitakeri responsionis . . . . defensio contra confutationem J. Duræi, lib. x. § 13. Op. Theol., tom. i. p. 236. Genev. 1610. The whole of this paragraph is extracted from that work.]

[l] [Photii Nomocanon, cum commentariis Theodori Balsamonis, tit. vii. c. 1. Scholion. pp. 920, sqq. ap. Biblioth. Juris canonici veteris, Paris. 1661.]

[m] [Cl. Salmasii Epistola de Cruce, p. 279. ad calcem Bartholini de Latere Christi aperto Dissert. Lugd. Bat. 1646.]

[n] [Salmasius, ibid.]

[o] S. Hieronym. Ep. ad Paulinum. Ab Adriani temporibus usque ad imperium Constantini per annos circiter 180 in loco Resurrectionis simulachrum Jovis, in Crucis rupe statua ex marmore Veneris a gentibus posita celebratur. [S. Hieron. Epist. lviii. ad Paulinum, § 3. Op. tom. i. col. 319, B, C. The extract and reference is in the margin of the original.]

years after, when the emperor Constantine became a Christian, his mother Helen had the curiosity to make a voyage to Jerusalem, and to see the places where Christ had been born, lived, and died. When she came there she found that the infidels had laid and raised a great quantity of earth over the sepulchre of Christ, of purpose to abolish the memory thereof; having likewise polluted it with many of their pagan idolatries, which, by the commandment of the emperor, being all taken away, and the earth removed from that place, the sepulchre of Christ appeared to the view, and in the same place Helen built a temple over it for the Christians. All this is reported by Eusebius, (lib. iii. *de vita Constantini*, cap. 25 and 27[p],) who was familiar both with the emperor and his mother, dwelt at Cæsaræa, not far from Jerusalem, and had been an ocular witness of their actions. But he speaks not a word either of Helen's seeking or finding the Cross, which puts Baronius to a stand, (*ad ann.* 326. § 42[q],) and well it might; for it was the whole business that Eusebius propounded to himself in that book to recite all the memorable actions that were done in the time of Constantine; whereof if the invention of the Cross had been one, it is not probable that he would have ever omitted it. Baronius[r], and Bellarmine[s] after him, say for answer, that though Eusebius doth not mention it in his story, yet in his Chronicle we find it, "That Helen, being admonished by heavenly visions, found the most blessed Cross, whereon the Saviour of the world was crucified." But this passage is no part of the Chronicle that Eusebius wrote, for in his Greek copy there is no such matter to be found; and the Latin translation wherein this passage is added, Baronius[t] himself acknowledgeth to be much corrupted; nor is it likely that St. Hierome[u] (to whom the translation is attributed)

[p] [Euseb. de Vita Constantini, c. 25—27. pp. 592 594.]

[q] [Magna plane tenet omnes admiratio, quid sit quod Eusebius . . . de cruce ab ea inventum ne verbum quidem, &c.—Baronii Annales Ecclesiastici, ad ann. 326. n. 42.]

[r] [Baronius, ibid.]

[s] [Bellarm. Controv. iv., lib. ii. cap. 27. Op. tom. ii. p. 414. b. A.]

[t] [. . . Eusebii Chronicon a librariis admodum esse depravatum ostendimus. —Baronius, ibid.]

[u] [The words in the printed Latin of Jerome's translation of the Chronicle of Eusebius were, Helena Constantini mater divinis monita visionibus beatissimum crucis signum, in quo mundi salus pependit apud Hierosolymas invenit. (Eusebii Chronicon S. Hieron. interprete S. Hieron. Op. tom. viii. p. 780.) These are printed in italics in Vallarsius' edition; and in the notes we read: Hæc sunt ab aliena manu quæ neque nostri MSS. habent, &c.]

would add more than he found in the original. Yet we find that about threescore years after this voyage of Helen to Jerusalem, the invention of the Cross began to be received as a known truth, or at least as a matter of pious credulity, among many people. But they that report it (St. Ambrose, Ruffinus, Socrates, Theodoret, and Sulpitius Severus) tell not all one tale. Sulpitius (and with him Paulinus, Epist. xi. *ad Severum*[x]) say that in digging the ground crosses were found, and when doubt was made which of them was that whereon Christ was crucified, that they applied them all to a dead man, who at the first touch of Christ's Cross revived, (*Hist. Sacr.*, lib. ii.[y]); but St. Ambrose says, that His Cross was known by the title written and left still upon it, (*Orat. in obit. Theodosii*[z],) whom the rest contradict; for they say, that the Cross of Christ was known and distinguished from the other two by the approach of a sick woman, who, coming to it, was instantly cured of her infirmity, (Socr., lib. ii. c. 13[a]; Ruffin., lib. i. c. 7[b]; Theodoret, lib. i. c. 18[c].) And therefore Gelasius, with his council at Rome, gave no credit to this story. And St. Jerome (in cap. xxiii. S. Matt.[d]) condemns those superstitious women that wore little pieces of the Cross about their bodies, as having zeal without knowledge. But the credit of this story, that Helen found the Cross, got most head when men went to the holy war at Jerusalem, and from thence sent many pieces of it, which they sold very dear to their friends in the west. Haillon[e], *in vita Philippi, et* Gaufrid.[f] *in vita Ludovici* IX.

6. *John Evang.*] *Johannes ante portam Latinam. Refert enim Tertullianus*[g], *quod Romæ ante portam Latinam missus*

[x] [Paulinus, ubi supr. § 5. col. 193, B. C. See above, note p. 199.]

[y] [Severus, ubi supr. pp. 190, 191.]

[z] [. . . titulo crux patuit salutaris.—S. Ambros. ubi supr. § 45. col. 1210, E.]

[a] [ἡ ἀποθνήσκουσα εὐθὺς ἀνεῤῥώσθη.—Socrat. Hist. Eccl., lib. i. c. 17. p. 16.]

[b] [feminam seminecem jacere . . . ut hæc mulier quæ semiviva decumbit, a mortis januis revocetur ad vitam, &c.—Ruffin. ubi supr.]

[c] γυναικὶ πειρωμένῃ, νόσῳ κατεχο-

[d] ... phylacteries, he says: Hoc apud nos superstitiosæ mulierculæ, in parvulis evangeliis, et in crucis ligno, et istius modi rebus . . . usque hodie factitant.—S. Hieron. Comment. in Matth. lib. iv. c. 23. (v. 6.) Op. tom. vii. col. 184. A, B.]

[e] [This the editor has not found. The author's name is indistinctly written, and uncertain.]

[f] [Quam immensis laboribus et expensis . . . obtinuerit a Constantinopolitano imperatore . . . partem maximam sanctæ crucis, &c.—Gaufridus, vita et

est in ferventis olei dolium, unde purior et vegetior exierit quam intraverit. Cum autem in hoc oleo ignito nihil passus esset, in Patmum insulam relegatur, ubi vidit Apocalypsim. Euseb.[h] *Accidit istud in secunda persecutione Christianorum sub Domitiano imperatore, Anno Christi* 96.

JUNE.

29. *Peter Apostle.*] *Petrus et Paulus apostoli a Nerone martyrio coronantur, A° D^mi* 68. *Petrus dicitur cruci affixus pedibus in cœlum erectis. Paulus vero capite truncatus. Utrique eodem hoc die, sed an eodem etiam anno incertum est. Vid. Onuphr. in Comment. Fast.,* lib. ii.[i] *Alii referunt hoc martyrium ad* 29 *mensis Julii.*

JULY.

25. *James Apostle.*] *Martyrium Jacobi majoris*[k], *fratris Johannis evangelistæ, quem interfecit Herodes Agrippa,* Act. App. xii. *Anno Christi* 43. *Observa* (1) *Herodes Magnus interfecit infantes Bethlemiticos.* (2) *Herodes Antipas occidit Johannem Baptistam.* (3) *Nepos Herodis Magni Agrippa major necavit Jacobum majorem apostolum.*

AUGUST.

15. *Assumption of the Blessed Virgin Mary*[l].] Omitted in our kalendar, because there had been so many fabulous and superstitious stories devised about it in the Roman Church, where they now observe this day with more festival solemnity than they do the Ascension of Christ Himself.

But they have no certain ground for their feast; for, first,

[h] [ἐν τούτῳ κατέχει λόγος, τὸν ἀπόστολον ἅμα καὶ εὐαγγελιστὴν Ἰωάννην, ἔτι τῷ βίῳ ἐνδιατρίβοντα, τῆς εἰς τὸν θεῖον λόγον ἕνεκεν μαρτυρίας Πάτμον οἰκεῖν καταδικασθῆναι τὸν νῆσον.—Euseb. Hist. Eccl., lib. iii. cap. 18. p. 109.]

[i] [Annus DCCCXX. . . . Hoc anno iii. cal. Julii beatisa. Apostoli Petrus et Paulus Romæ martyrio coronati sunt. —Onuphrius Panvinius in quinque Fastorum libros Commentarii, lib. ii. p. 204. ed. 1588.]

[k] [This is the day of the translation of the remains of S. James to Compostella. He was probably martyred a little before Easter.]

[l] [This note was omitted by Nichols.]

clothes, wherein it had been wrapped, were left behind, which sent forth a marvellous sweet odour; and thereupon they closed up the sepulchre again, being astonished at the miracle, and concluding among themselves, that He who was the King of glory and had taken flesh of that pure and uncorrupted body, which He had hitherto preserved in an entire and perpetual estate of virginity, had now also been pleased to preserve it from further corruption in the grave, from whence, before the general day of resurrection, He had taken it up to heaven and translated it unto eternal felicity." And all this they pretend to have been recorded by Damascen, in whom there is no such matter to be found[n].

They add that Hierotheus, Timothy, and Denys the Areopagite, (whom St. Paul had converted at Athens,) were then present with the apostles; and for that purpose they produce a passage out of that personated St. Denys in his pretended book[o], *de Divinis Nominibus*, where he seemeth to affirm as much. But Hilduinus the abbot (in his Areopagetics, written by the command of the Emperor Ludovicus Pius, and lately set forth by Matth. Galenus) read and applied this passage to the sepulchre of Christ, and not to the sepulchre of the Virgin Mary. Nor can the Roman Catholic writers[p] at this

[n] [The Breviary cites the words from the second Oration of Damascene de Dormitione Deiparæ. In the edition of Damascene's works, Basileæ, 1548, these orations do not appear; there are, however, two in the edition of Damascene and Cassian, Basileæ, 1575, (see p. 455,) translated by Raphael Volaterranus; and the original Greek of these two and a third on the same subject are in Le Quien's edition of Damascene, vol. ii. pp. 857, sqq. Paris, 1712; see the note at p. 857. The passage given in the Breviary is itself cited by Damascene from the Historia Euthymiaca, lib. iii. cap. 40. (see Hom. ii. § xviii. ibid. p. 879, C, D, sqq. and the note.)]

[o] Dionys. Areop. in lib. de divinis nom., cap. 3. Quum convenissemus ἐπὶ τὴν θήκην (num legunt θέαν) τοῦ ζωαρχικοῦ καὶ θεοδόχου σώματος, ad sepulchrum corporis, a quo principium vitæ, sive quod Deum recepisset; ad sepulchrum scilicet in quo aliquando conditum fuerat corpus Domini. [The writer is addressing Timothy, and speaking of Hierotheus; he says: ἡνίκα καὶ ἡμεῖς, ὡς οἶσθα, καὶ αὐτὸς, καὶ πολλοὶ τῶν ἱερῶν ἀδελφῶν, ἐπὶ τὴν θέαν, κ. τ. λ. . . . παρῆν δὲ καὶ ὁ ἀδελφόθεος Ἰάκωβος καὶ Πέτρος, ἡ κορυφαία καὶ πρεσβυτάτη τῶν θεολόγων ἀκρότης, κ.τ.λ. —Pseudo-Dionys. Areop. de Divinis Nominibus, lib. iii. § 2. Op. tom. i. p. 343.]

[p] Halloix in notis ad vitam Dion. Areopag. [Vita S. Dionys. c. vi. Notationes ad calc. Op. S. Dionys., tom. ii. p. 114, who enumerates the different opinions of these writers.]

Joh. Scotus, primus Dion. Areop. interpres in Ep. ad Carol. Mag. [Hierotheus . . . cum quo multisque aliis sanctis in unum convenientibus, Christum post resurrectionem corporaliter est contemplatus.—Fragmentum Epistolæ Johannis Scoti . . . scriptæ ad Carolum Magnum, ap. Dionys. Carthusianum super Dionys. Areop. libros comm. versioni præf. Colon. 1536.]

Matth. Galenus in editione Hilduini 3. [In quo (lib. de Div. Nom.) ostendit se apud sanctam civitatem penes

day agree what other certain sense is to be given of those words; which, what sense soever they may bear, can carry no great authority with them, for these books of Dionysius[q] were not (in all probability) written before the sixth age of the Church; it is five hundred years after the Areopagite at Athens had been converted by St. Paul. Besides, if the blessed Virgin died in the sixty-third year of her age, as the common opinion of the Roman Catholics is she did, it can no way be true, that this St. Denys was present at the time of her death, together with the apostles; for at the time he was not yet converted to be a Christian.

They cite also for the greater colour of this their assumption story the Chronicle of Eusebius; in which they say he hath recorded the time of the blessed Virgin's death (A° Christi XLVIII.°); adding, moreover, these very words concerning the assumption of her body into heaven: *Maria Virgo, Jesus Christi mater ad filium in cœlum assumitur, ut quidam fuisse sibi revelatum scribunt.* Which nevertheless is nothing else than a spurious addition of some later pen to the ancient text of Eusebius's Chronicle; which, in the edition that Scaliger[r] wrote out both in Greek and Latin, according to the most perfect copies that could be found of it, hath no such passage in it. And Arnoldus Pontacus[s], who with great pains and diligence compared his copies and more than twenty old manuscripts of it together, ingenuously confesseth, that in them all there was nothing to be seen

sepulcrum Jesu, vitæ Principis, a Jacobo fratre Domini, &c.—Hilduini abbatis Areopagitica, c. 11. ap. Surium, Oct. 9. fol. 232. The editor has not seen Galenus' edition.]

Barradius in Harm., tom. i. lib. vi. c. 14. [Sebast. Barradii Commentaria in Concordiam et Historiam Evangelicam, tom. i. lib. vi. c. 14. Op. p. 303, Mogunt. 1618. He recites the opinions of these and other writers.]

[q] Riv. in Crit. Sacr., lib. i. c. 9. et sqq. [Andreas Rivetus, Critica Sacra, lib. i. de libris auctoribus primi sæculi suppositis, c. ix.—xi. de libris Dionysii Areopagitæ, Opera Theol. Lat., tom. ii. p. 1079, sqq. Roterod. 1652.]

[r] Chronicon Eusebii a Jos. Scaligero editum Gr. Lat. Lugd. Bat. 1605. [It is also wanting in the second edition. See p. 160, and p. 204, Amst. 1658.]

[s] Chronicon Eusebii a Pontaco editum Burdigal. in notis ad pag. 158. [In the text, p. 158, A.D. 48, there is in italics, "Maria Virgo, Jesu Christi Mater ad Filium in cœlum assumitur, ut quidam fuisse sibi revelatum scribunt." In the notes on this place, p. 565, he says; Non extant in A. L. M. &c. (enumerating 23 MSS.) et merito delenda, si vera est Epiphanii et Cedreni opinio, D. Mariam obiisse anno ætatis suæ 72, vel secundum alios an. 62 vel 63 vel 57 vel 58 vel 59. Nam ita variant scriptores. Verum nil immutandum duximus, quod nil certi constet ex priscis auctoribus de tempore et modo obitus ipsius.—Chronica trium illustrium auctorum, Eusebii, &c. ab Arnaldo Pontaco, Episc. Vazalens. Burgidalæ, 1604.]

concerning this pretended assumption of the blessed Virgin, which therefore ought to be defaced and omitted in all those copies that had lately inserted it, as it was ordinary and obvious for any bold hand to do in books of that nature where many void spaces were left. Nor shall we find it in the edition set forth by Aubertus Miræus[t], a canon of Brussels, who, if he had not thought it to be a spurious addition to the original text, would never have lost the advantage of it, and left it out, we may be sure, for in other matters he is partial enough; but in this matter he durst not venture, having read not only what Scaliger and Pontacus, but what the Jesuit Suarez[u] had said about it, "That those words of the blessed Virgin's assumption were not likely ever to have been written by Eusebius, who was never wont in any of his writings to make use of such uncertain revelations." And it is to be seen that Eusebius, in all his Ecclesiastical History, wherein he treateth of the peregrinations and actions of the apostles, maketh no mention of this story, which he would never have omitted if he had seen any record of it before him. It is therefore a great injury done to Eusebius, when both Baronius[x] in his Annals, and Coccius[y] in his Thesaurus, put this assumption story upon him, whereof neither he, nor St. Hierome that translated his Chronicle, ever said one word.

There is in Epiphanius[z] a passage of certain words, whereby he seemed to doubt, and to rest uncertain, whether the blessed Virgin be yet dead or no; which he saith he is

[t] Chronicon Eusebii a Miræo editum, ad Ann. Christi 48. [Rerum toto orbe gestarum Chronica, auctoribus Eusebio, &c. Studio et cura Auberti Miræi, canonici et scholarchæ Antverpiæ, ad Olymp. ccvi. Antwerp. 1608.]

[u] Suarez in 3, tom. ii. q. 37. art. 4. disp. 21. sect. 1. [Illa adnotatio videatur potius ab aliquo addita, quam ab Eusebio scripta... nunquam enim Eusebius hujusmodi incertis revelationibus uti solet. —Suarez Comment. et Disputat. in tertiam partem D. Thomæ, tom. ii. quæst. 37. art. 4. Disputat. 21. sect. 1. p. 197.]

[x] Baronius in Annal. ad an. Christi 48. sect. 9. [Eusebius habet in Chronico his verbis, &c.—Baronius, Annales Eccl. ad ann. 48. n. 4.]

[y] Coccius in Thesaur., tom. i. art. 3. de B. Virg. [Jodocus Coccius, Thesaurus Catholicus in quo controversiæ fidei, &c. explicantur, tom. i. lib. iii. de Deipara Virgine, Art. 3. Mariæ Virginis gloriosam in cœlum assumptionem, asserunt patres Græci. This passage is cited first as out of Eusebius' Chronicon. p. 285. ed. Colon. 1599.]

[z] Epiphan. Hær. 78. [οὐ πάντως δὲ ὁρίζομαι τοῦτο, καὶ οὐ λέγω ὅτι ἀθάνατος ἔμεινεν· ἀλλ' οὔτε διαβεβαιοῦμαι εἰ τέθνηκεν. ὑπερέβαλε γὰρ ἡ γραφὴ τὸν νοῦν τὸν ἀνθρώπινον, καὶ ἐν μετεώρῳ εἴασε, κ.τ.λ.—S. Epiphan. adv. Hær., lib. iii. tom. ii. Hær. 78. § 11. Op. tom. i. pp. 1043, D, 1044, A. It is to be observed that Epiphanius is examining the question out of the prophetic statements only respecting S. Mary, and says that they leave the point uncertain.]

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neither able to affirm or deny, because the Scripture is silent in it. Had there been any such tradition of the Church in his time, as is now pretended to be in ours, that her body was first buried at Gethsemane, and within three days after taken out of the sepulchre, and assumed into heaven, for the solemn memory whereof the Christians were to keep this feast, as the Roman Catholics do now, upon the fifteenth day of August, certainly Epiphanius (who of all other the ancient fathers was the best skilled in ecclesiastical rites and antiquities) could not have been so ignorant of all this tradition, as not to know anything that in his days was yet made known, or delivered to the Church, concerning the death of the Virgin; for the assumption of her body out of her grave presupposeth both her death and her burial, whereof Epiphanius had no certainty.

The truth is, that the story of her assumption, now so much celebrated and generally believed in the Roman Church, is grounded only upon uncertain fables, first devised by men that gave their minds to vanity and superstition; of which kind the world never wanted store. And how many of them had started up in the Church before the end of the fifth century, we have it made clear by the sanction that Pope Gelasius and his council of seventy bishops at Rome made against them; wherein, (as Gratian hath recorded it in his Decree[a],) among other fabulous and spurious writings, "The book that was called *Transitus B. Mariæ*," is branded with the term of an "Apocryphal Book," or a writing of no authority in the Church. This is the book which is now set out in the Bibliotheca Patrum[b] under the name of Melito the ancient bishop of Sardis, near upon the apostles' times. But that he wrote no such book, is not only confessed by Card. Bellarmin[c], but by all other learned men besides amongst the Roman Catholics themselves, who judge

[a] Gratian. dist. 15, c. Sancta Romana. *Liber qui appellatur Transitus B. Mariæ apocryphus.* [Decretum, pars i. Dist. xv. c. 3. ap. Corp. Jur. Can., tom. i.]

[b] BB. patrum, tom. ii. editionis primæ Bignianæ. [Sancti Melitonis Episcopi Sardensis, de transitu Virginis Mariæ liber. Bibliotheca Patrum, (de la Bigne) tom. ii. col. 519, Paris. 1575; and tom. vii. p. 1511, ed. 2, Paris, 1587. See the *censura* prefixed to it.]

[c] Bellarm. lib. de Script Eccl. in Melitone Sard. Indignus liber, qui tanto viro tribuatur. [Tribuitur etiam Melitoni liber de transitu B. Virginis .... sed indignus liber est, qui, &c.—Bellarm. de Scriptoribus Ecclesiasticis, sæc. ii. De Melitone, 150. Op. tom. vii. p. 34, a, E.]

it to be altogether unworthy of the accension. And yet the composers of the Spanish Expurgatory Index are willing enough to let it pass, upon condition that some expressions in it, wherewith they were much displeased, might be blotted out of it[d]: as where it maketh the blessed Virgin to be subject to the like passions of fear that other mortals are. For though the author there feigneth that she was raised by her Son Christ out of the sepulchre, and carried up by His angels in paradise, yet it is likewise said, that she made this prayer to Him as she went, "O Lord, receive Thine handmaid to Thee, and deliver me from the powers of darkness, that Satan may do me no violence, and that I may not meet any of his evil spirits by the way." For this, and some other absurd passages in that feigned book, the Spanish Expurgators commanded, that thereafter it should be printed without them; which, for all that, is not yet done.

But our countryman Venerable Bede[e] hath long since confuted and condemned the whole treatise as being a fabulous invention, worthy of no credit, and said they were heedless and rough persons that received it and gave any assent unto it. Which is a censure that may very fitly be applied to Simeon Metaphrastes, (whose fabulous lives of the saints Lippoman and Surius have set forth in Latin[f],) an author in the judgment of Bellarmin[g] and Baronius[h], besides many

[d] Index Expurgatorius, "Deleantur ex Melitone illa verba, In solatium ferendum angustiis quæ superventuræ sunt mihi.—Deleatur etiam a cap. 8. ad finem Tractatus," ubi habetur ista præfatio; Suscipe me Domine, &c. et libera me a potestate tenebrarum, &c. nec videam tetros Spiritus occursantes. In the Index Librorum Expurgatorum, &c. Madrid, 1583, fol. 20, b, the words are; Ex tractatu de transitu Beatæ Mariæ, qui falso ascribitur D. Melitoni, cap. 6. deleantur, &c. In the Novus Index libb. probib. et expurg. Madrid, 1640, p. 151, referring to the second edition of the Bibliotheca Patrum, the words are, col. 1511, post præfationem adde; Opus apocryphum, et falso inscriptum Melitoni. col. 1514, litera B. post illa verba, cum eis Paulus, dele usque ad, ex circumcisione conversus, exclusive. Col. 1515, litera A. post illud; Vos huc adduxit, dele usque ad, nunc ergo deprecor, exclusive. Eadem colum. lit. D. dele caput 8. et sequentia capita usque ad finem operis, exceptis annotationibus. The passage at col. 1515 is that which is expunged in the earlier Index, but it will be observed that the words to be expunged are not given in the later Index, which also adds the expurgation of the words necdum scientia fidei plene instructus, between Paulus and ex circumcisione.]

[e] Beda in Retract., cap. 8 et 13. novi nonnullos præfato mendaci volumini incauta temeritate adsensum præbere. [Beda, Retractatio in Acta Apostolum in c. viii. Op. tom. vi. col. 15, 16. Ibid. in c. xiii. col. 20.]

[f] [De vitis sanctorum ab Aloysio Lipomano olim conscriptis, nunc a F. Laurentio Surio emendatis et auctis.—Venet. 1581, in diem Aug. xv. tom. iv. fol. 202.]

[g] Bellarm. de Scrip. Eccl. in Sim. Metaph. [See Bellarminus de Scriptoribus Ecclesiasticis, sæc. ix. Simeon Metaphrastes, 950. Op. tom. vii. p. 289.]

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others, that is full of idle vanities, and one that deserveth not to have any belief given to his tales. In him we find the relation of the Virgin Mary's assumption made by Andreas Cretensis[i], and by another bishop of Jerusalem[j], besides that of Damascen[k], before rehearsed out of the Roman Breviary, of whose books to this purpose the world never heard before, and hath no reason to acknowledge them now.

And yet from these feigned and apocryphal writings hath this fable of the Virgin's assumption been derived to the later Greeks, Michael Glycas[l] and Nicephorus Callistus[m], a couple of inconsiderate collectors, that carry no credit in their histories, but where they are asserted and backed by the authority of better authors, as this story is not. In the meanwhile the present Greek Church in their Menology do not call this day the Assumption of the Virgin, but only the day of her rest[n], or departure out of this life.

Among the Latins there is an epistle falsely attributed to St. Hierome[o], and printed in the ninth tome of his works[p], wherein this matter is made doubtful, and left to every man to judge of it as he please. And another book there is that bears the name of St. Augustine, being sent out with his works at Basil[q], under the title of "The Assumption of the Virgin Mary;" but a book that carries this mark upon the

[h] Baronius in Annal. ad an. 44. n. 38. [See Baronius, Annales Ecclesiastici, A.D. 44. n. 38 and 50.]

[i] [S.P.N. Andreæ Cretensis, Archiep. Hierosol. Encomium de dormitione sanctissimæ Deiparæ. Habetur et in Simeone Metaphraste.—Lipomani in diem, tom. iv. fol. 207, b.]

[j] [Andreæ Archiep. Cretensis Hierosolym. aliud Encomium de dormitione Sanctissimæ Dominæ nostræ Deiparæ. Est etiam in Simeone Metaphraste. Ibid. fol. 209. It is by the same Andreas Cretensis.]

[k] [Ibid, fol. 211.]

[l] [Michael Glycas, Annales ab exordio mundi, &c., pars iii. pp. 231, 232. Paris. 1660.]

[m] [Nicephorus Callistus, Hist. Eccl., lib. ii. c. 21—23. pp. 168, sqq. Paris, 1630.]

[n] [ἡ κοίμησις τῆς ὑπερενδόξου δεσποίνης ἡμῶν θεοτόκου.—Menologium Græcorum, Aug. 15.]

[o] [Ad Paulam et Eustochium de Assumptione Beatæ Mariæ Virginis Sermo, cap. 2. opus Spurium. Op. S. Hieron., tom. xi. col. 93, B. After speaking of the different opinions entertained, whether the body of the blessed Virgin was taken up to heaven or not, he says, Veruntamen quid horum verius censeatur, ambigimus. The writing is placed later than the eighth century, for it speaks of the feast of the Assumption as celebrated in the churches, which the editor says was not till the eighth century. Admonitio in Epistolam, ed. Vallars.]

[p] Edit. Mar. Victorii. [by Marianus Victorius, ix. tom. Romæ, 1564—1572.]

[q] Tom. ix. censura ibidem, 'Ne pilum quidem habet S. Augustini.' [De Assumptione Beatæ Mariæ Virginis Liber unus. Ad Lectorem. Hic libellus ne pilum quidem habet Augustini. Op. S August., tom. ix. col. 904. Basileæ, 1556. Incerti auctoris ac pii; annot. in ed. Ben. tom. vi. Append. col. 249.]

front of it, "that there is not a word of St. Augustine's in it." As little is there in one[r] of those sermons which go under his name also, and is cited as treating of the same story, but it is neither any sermon of his, for he quotes Isidore in it, who lived 300 years after him[s]; nor makes it anything to the present Roman purposes, for it leaves all at an uncertainty, and concludes that men ought not[t] to presume upon fables and fictions to confirm that which God hath not revealed, and which no Catholic story hath made known or delivered to us.

In St. Bernard there be five sermons made upon this day[u], but in them all there is not a word of the empty sepulchre, nor of translating the Virgin's body into heaven. Arnoldus of Chartres, who was St. Bernard's contemporary, and his peculiar friend, wrote a treatise, *De Laudibus B. Mariæ Virginis*[v], wherein he speaks of the assumption of her soul as a most certain truth; but for the assumption of her body, he says there is no canonical authority to assert it. About the same time Durand wrote his book, *De Divinis Officiis*[w], wherein we have a conclusion of the whole matter, *veritas est, &c.* "The truth is, that the blessed Virgin's soul was taken up into paradise; but whether her body was assumed thither or no we cannot certainly say; and it is better piously to doubt of it than rashly to affirm it, or to define anything about it," as since his time the new Roman Catholics have presumed upon their own authority to do, being thereto led by the apocryphal and fabulous relations

[r] Tom. x. Homil. 35. de Sanctis. [Sermo de Assumptione Beatæ Mariæ. S. August. Op. tom. x. col. 1234, ed. Basileæ, 1556.—tom. v. Append. Serm. 208. col. 343. ed. Ben., attributed there to Fulbert, bishop of Chartres.]

[s] [Hinc et Isidorus: "Incertum est," &c. citing a work of S. Isidore of Seville, fl. A. D. 600, de vita et obitu Patrum (c. 68. § 112. Op. tom. v. p. 180.) ibid. § 3. col. 344, A.]

[t] [Quo ordine hinc ad superna transierit regna, nulla catholica narrat historia. . . . Restat ut homo mendaciter non fingat apertum, quod Deus voluit manere occultum.—Ibid. § 2, § 3. col. 343, 344, A.]

[u] S. Bernard. A° D^ni . . . . [There are four sermons on the day of the Assumption and one within the Octave of it.—Op. S. Bernardi, tom. i. col. 1001—1018.]

[v] Arnoldus Carnotensis ejusd. temporis. [Arnoldi Carnotensis abbatis Bonæ Vallis, de Laudibus Mariæ; ap. Biblioth. Patrum Max., tom. xxii. p. 1281, sqq. Lugd. 1677.]

[w] Durandus Mimatensis, in Rat. Div. Off. lib. vii. c. 24, initio; vixit sub finem xii. seculi. [Veritas tamen est, quod primo assumpta est in anima; utrum vero corpus in terra remansit, incertum habetur, et melius est pie dubitare, quam aliquid circa hoc temere definire; he adds, however, pie tamen credendum est, eam totaliter fuisse assumptam.—Durand. Rationale Div. Off., lib. vii. c. 24. n. 1.]

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which they found only in the legendary stories of Simeon Metaphrastes and Nicephorus Callistus: for they have n other whereon to ground the observation of this their As sumption festival, which they keep with more solemn cere monies and superstition than they do any other day of th year.

And it is somewhat pleasant to hear their whole stor about it, how finely and curiously they set it forth, with a manner of circumstances belonging thereunto: all to affe and delight the vulgar people with it, which they do in th manner, as I have here collected out of their Bernardinus Bustis in his *Mariale*[x], and Pelbartus de Temeswar in h Historical Process of the Death, Sepulture, and Assumptio of the Blessed Virgin[y]; wherein they promise to tell nothi but the very certain truth, and to let pass all apocryph stories; which how well they perform let any reader judge.

1. First they set it down for certain that she died in t 58th year of her age, and upon a Sunday, when the su entered into Virgo, in the month of August. 2. That n long before her death she desired her Son Christ to mak an end of her life in this world, and to take her into heave where she might perpetually be with Him in His glor 3. That hereupon an angel was sent to her, who told h that Christ expected her coming to Him, and that three da after her death and burial, which should presently follo He would come and assume her out of her grave; in toke whereof He had now sent her the branch of a palm-tree th grew in paradise, to be carried before her hearse to t sepulchre together with the funeral vestments for all the that were to wait upon her corpse. For she had desired th all the apostles might be gathered together and come attend her burial; which the angel promised her should done. But when she intreated also, that her soul, departi from her body, might meet with no malignant spirit by t way, nor the devil have any power over her, the angel replie

O my dear lady, why should you be afraid of any evil spirits of Satan, whose head you have already trodden in pieces under your feet? Be it as you will, you shall see none of them. And with that saying the angel went up to heaven with a great shining light about him. 4. That as soon as he was gone, the blessed Virgin, being full of joy, forgot what he had said to her, went and called all her holy kindred, virgins, and other women together, to whom she signified the message that had been brought her concerning her instant departure out of this world; and bade them be of good comfort, for when she was in heaven they should fare the better by it. 5. That while these things were done at Jerusalem, St. John was preaching at Ephesus; and immediately the air thundering over him he was taken up in a white glistering cloud, and carried with a sudden rapture to the very door of the Virgin Mary's habitation in Jewry, when she was so glad to see him, that she could not abstain from tears, and having saluted him, she told him of her death approaching, and commended her body to him, to be decently interred; at which words he fell prostrated down before her upon the ground, weeping and crying out, Alas! O Lord my God, wherefore wilt Thou bring this great tribulation upon us? Why wilt thou take away from us the lady and mistress of our religion? the mirror of sanctity, and the holy solace of our hearts? But the Virgin raised him up, and shewed him the palm-branch, (the leaves whereof glistened as if they had been so many silver stars,) and the mourning apparel, that the angel had left with her behind him; and St. John, receiving her charge to see that palm-branch carried before her to her sepulchre, he wished for the rest of his fellow apostles, that they might all be brought there together, ready to attend her; and forthwith they were every one rapt up through the air in white clouds, and placed at the blessed Virgin's gate, where they wondered to see one another, till St. John came forth and told them what the matter was. Whereupon breaking forth into tears, they went in and adored the Virgin, saying, Hail, Mary, full of grace, &c.; to whom she replied, And hail to you all, the elect disciples of my Only-begotten Son. But when she saw St. Paul among them, she saluted him in particular by his

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own name, and he, falling down upon his knees, made his adoration to her, and said, Hail, O thou that hast obtained for me my joy and comfort. And then, St. Peter beginning to sing an anthem, all the apostles together made up the choir with him, and answered, Yea, all hail, O queen of heaven, the spouse of the Celestial Bridegroom, &c. 6. That as soon as the anthem was ended, the blessed Virgin gave them all her benediction, and presently receiving both the Sacrament of the Eucharist and Extreme Unction, she commended her soul to God, and prayed her Son that He would take up her body to Himself; and so, sitting upright on her knees, she composed herself to give up the ghost. And immediately (it being then about the third hour of the night) that the Lord Jesus came from heaven, with all the several orders of angels, patriarchs, prophets, martyrs, confessors, and virgins also about Him, who filled the chamber with a most odoriferous and pleasant scent; and presenting themselves all in manner of a choir before the Virgin Mary's bed, that they sung a sacred hymn to her, Christ Himself beginning it, and saying, Come My chosen fair one, I will set thee upon My throne, which is prepared for thee. Whereunto she replied, Lord, I come; for in the beginning of the volume it is written of me, that I should fulfil Thy will, O my God. And with these words she expired, her soul flying into the arms of her Son, who presently gave His apostles order to carry her body into the valley of Jehoshaphat, and there to lay it in a new sepulchre; charging them further to wait upon it there three days, and then to expect His return. When He was gone, that a wonderful miracle ensued; for though He had carried away the blessed Virgin's soul with Him, yet her dead body spake still, as if it had been alive[y], and said, I give Thee thanks, O Lord, that I am Thy creature, and Thy glory; there being so great a splendour about it, that when the attendant virgins came, as the manner was, to wash it and to make it ready for burial, they only touched it with their hands, but could not at all see it. And this is the story which they tell of her death.

Ps. xl. 8.

Gen. iii. 15.

Then for the manner of her burial, this is the description which they make of it. 1. Where first they tell us that

[y] Cosma in lib. de χ. Stell. Coron. part iv. art. 1. [†]

hn offered St. Peter the honour of carrying the palm the hearse, (which Christ had sent from paradise for urpose,) because he was the chief of all the apostles; :. Peter refused it, and told him, that he being a virgin, most fit he should bear the palm before the Virgin, ng rather himself to carry the body alone upon his houlders till St. Paul requested him that he might be ted to assist him in that office: whereunto he agreed, ıting all the rest of the apostles to go in order round the coffin, and to sing the Psalms which he began, ;, "When Israel came out of Egypt," &c. And forth- Ps. cxiv. the angels came down from heaven, and joining with in their sacred melody, crowned them all with a cloud, in they went along to the grave without being seen er men; for the Jews of the city hearing the noise in ir, and being told that the disciples of Christ were all out together to bury His Mother, they ran forth in numbers, with a resolution to kill them, and to burn ead body of the blessed Virgin. But when the Jews near, they were all struck with blindness, except the priest only, who offering to lay his hands upon the hearse, they were presently dried up, insomuch that ıs forced to cry out for St. Peter's help with great tation, whereupon St. Peter advised him to adore and he coffin, and to say he believed in Jesus Christ, the f that blessed Virgin; which being said and done, his were restored whole to him again, and receiving like- leaf of the palm, which, by the direction of the great e, St. John gave to him, he touched the people's eyes t, and cured them of their blindness that were willing ieve in Christ, but no other. 2. When this was done postles went on with the hearse, and came to the vale hoshaphat, where they found a sepulchre like to the hre of Christ, and there they laid the dead Virgin's with great reverence, sealing it up, and tarrying by it days together; during all which time they continued ebrate her obsequies with hymns and prayers. 3. And the third day came, suddenly they saw a bright cloud ıd round about the sepulchre, and heard a choir of ı sing melodiously, to the great amazement of them

all. Whereupon Christ Himself came down among them and having first saluted His apostles, and said, Peace b unto you all, He asked them, What glory and honou they would think most meet to be given unto His blesse Mother? To whom they returned this answer, It is mee and just, O Lord, that as Thou Thyself hast overcome deatl and now reignest in everlasting life, so Thou shouldst rais up Thy Mother's body out of her grave, and place it at Th own right hand, in the highest heavens. Which was pre sently done; for they saw her Son enter in to her: and a soon as Christ had uttered these words, Come my fair, an arise from thy sepulchre, O thou vessel of grace, and taber nacle of glory, in which there is no spot at all; as therefor thou hast been free from sin, so shall thy body be free fron corruption,—she came out of her grave in a most gloriou

glorious habitation, which is prepared for thee. 5. That thereupon she went forward, and when she came to heaven that all the angels shouted for joy, and there the sacred Trinity placed her in a throne of glory, where she was to have prayers and supplications presented to her for ever after. Sec Ser

All which narration, though in every particular the masters of the Roman Catholic assemblies do not make it a matter of faith, which every one is bound to hold under pain of damnation, yet are they willing enough that the common people should give credit to it, and make what use of it they please; commending it to them for good catholic probability, and the tradition of their Church, though not altogether so certain as some other matters are among them[z]. In the meanwhile the whole story having no true ancient author to own it, is grounded only upon the conceit and fancy of some later men, who do not only put their own devices upon the world, as if they were all true, but fancy likewise a kind of necessity that they must be true, and that God could not in prudence order those matters otherwise than they have related them, or than they would have done them all themselves if they might have had the ordering of them.

And for this consideration it was, that the Church of England did by public authority abrogate this feast of the blessed Virgin's Assumption[a], whose soul nevertheless we believe to be assumed in paradise, there expecting the resurrection of her body (which was the choicest vessel of God's grace that ever the world had among all His saints) for the consummation of her endless felicity.

[z] Barrad. Harm., tom. i. lib. vi. c. 11. [Ut supr., pp. 293, sqq.]

Coster. Medit. 36, 37. [Franc. Costerus, de Vita et Laudibus Deiparæ Mariæ Virginis Meditationes 4. Med. 36, 37. pp. 333, sqq. Ingolstad. 1588.]

Sotus in 4^m. dist. 43. q. 2. art. 1. [Hæc opinio . . . inolevit, nondum tamen inter fidei articulos creditu necessarios relata est: quamvis sit pientissime credendum; nam ut in collecta illius festi ait ecclesia, quod nexibus mortis deprimi non potuit, &c.—Domin. Soto in quartam Sententiarum Commentarii. Distinct. xliii. quæst. 2. Art. 1. p. 807. Duaci, 1613.]

Canus, loc. Theol., lib. xii. cap. 10. et alii multi. [Beatam Virginem non esse in cœlis cum corpore assumptam; quod licet fidei minime adversum sit, sed quia communi ecclesiæ consensioni repugnat, petulanti temeritate diceretur. —Melchior Canus de locis Theologicis, lib. xii. cap. 10, p. 282. Op. Bassani, 1776.]

[a] Secuta in hac re regulam ab Adone et Usuardo in suis martyrologiis traditam. Plus (inquit) elegit sobrietas ecclesiæ . . . pietate nescire, quam aliquid frivolum et apocryphum inde tenendo dolere. [This I do not find in Ado, but in Usuard. Martyr. ubi sup. in diem, Aug. xv.]

The Martyrology of Usuard[b] and Ado[c], and the Menologie of the Greek Church[d], call not this day the Assumption but the Dormition, that is, the sleep or death of the blesse Virgin. And in the Capitular of Charles the Great[e], wher all the feasts of the year are numbered, this of the Assump tion is left as doubtful. So that in the Latin Church it wa not yet in his time established or generally observed. An afterwards, when they began more usually to keep it, (as the did in the time of Ludovicus Pius,) it cannot be proved tha the keeping of it related farther than to the soul of the blesse Virgin, till the monks and friars made stories of taking he body also out of her grave, as hath been before mentioned.

28. *Augustine*[f].] The day of his death, which by the sup putation of Prosper[g], in his additions to the Chronicle c Eusebius, fell upon the 5th day before the calends of Sep tember, in the year of our Lord 430, Theodosius the Secon and Valentinian the Third being then emperors, the yea before the third general council held at Ephesus. At whic council St. Augustine was designed to have been one of th chief assistants[h]; but before the writ and messenger whic the emperor sent to him for that purpose came to Carthage he was dead at Hippo, the head city of his own bishopri in Africa[i], at that time besieged, and within a year afte destroyed by the Vandals. The story whereof (becaus

[b] Martyrolog. Usuardi. "Dormitio Sanctæ Dei Genetricis Mariæ, cujus sacratissimum corpus etsi non invenitur

larium Carol. M. et Ludov. P. libb. vi lib. i. c. 158. De festivitatibus in ann fol. 732, ed. Baluz.]

St. Augustine was so much concerned in it) we will take occasion here to insert.

There were in those times two great and famous men, who had the chief command over the imperial armies, the one in Italy, and the other in Africa. He in Italy was Aetius, a special favourite of the Emperor Valentinian, and his mother Placidia. He in Africa was Boniface, the emperor's favourite also, and a great lover of St. Augustine, who honoured him much, and wrote divers epistles to him[j]. But these two commanders (as among men of such eminent place and dignity will often happen) fell into so great an emulation of one another's power and glory in the world, that Aetius, by the help of Placidia the emperor's mother, procured Boniface to be suspected and adjudged (but without any just cause) for a traitor. Who, in the mean while, to defend and quit himself from this calumny, stood upon his guard, and used all other the best friends he could make to pacify the emperor, that upon the false suggestion of Aetius had sent force to apprehend him. In this state were his affairs (the whole country round about being in great trouble for him) when St. Augustine wrote his 70th epistle to him[k]; wherein "deploring the miserable condition of Africa, and not willing to meddle in his particular case, or to judge of the injuries which, as he himself said, his enemies had done him, he exhorted him to make his peace with God, and to look upon the public calamity, which the common sins of that nation had brought upon them all; urging him further to consider, how many good things (though temporal and transitory) he had formerly received from the Roman empire, and how disagree-

[j] S. Augustini Epistolæ 70. [S. Aug. Epist. 220. (ol. 70.) Op. tom. ii. col. 812. See also Ep. 186, 189.]

[k] Ibid. Epist. 70. [F.p. 220. § 8. ibid. col. 814. D, E, F.] (Quis non deplorat calamitatem Africæ e rebus jam perturbatis exortam?) Sed forte ad ea respondes, illis hoc esse potius imputandum, qui te læserunt, qui tuis officiosis virtutibus non paria sed contraria reddiderunt. Quas causas ego audire et judicare non possum. Tuam causam potius adspice et inspice, quam non cum hominibus quibuslibet sed cum Deo te habere cognoscis; quia cum Christo fideliter vivis, ipsum debes timere, ne offendas. Nam causas ego superiores potius attendo, quia ut Africa tanta mala patiatur, suis debent homines imputare peccatis. Veruntamen nolim te ad eorum numerum pertinere, per quos malos et iniquos Deus flagellat pœnis temporalibus, &c. . . . Tu Deum attende, Jesum Christum considera, qui tanta bona præstitit et tanta mala pertulit, &c. . . . Si ergo bona tibi præstita sunt, quamvis terrena et transitoria, ab Imperio Romano, quod et ipsum terrenum est, noli reddere mala pro bonis: si autem mala tibi irrogata sunt, noli reddere mala pro malis.

able it was both to the law and to the example of Chris (who did so much good and suffered so much evil) to rende either evil for good or evil for evil."

But notwithstanding this good advice that St. Augustin gave him, Boniface being still desirous to assert and mair tain his own innocence, and finding himself too weak t repel the imperial forces that were then sent out again him, he invited the Vandals, a fierce and warlike peopl out of Spain, to come and aid him; which proved to be h ruin, and the undoing of all Africa; for the Vandals, hopin hereby to enlarge their dominion in a new soil, prepare themselves to go over to him in great multitudes, and fortl with passing through the narrow straits of the Herculean Se under the command of their king, Genseric, they lande

This last part of his prayer was heard; for in the third month after the city began first to be besieged he fell sick of a fever, and died in the lxxvi[th] year of his age, after he had served God in the office of a priest and a bishop of the Church forty years together. All which story we have here collected out of B. Procopius[m] and Victor of Utica[n], together with Possidius[o], the bishop of Calama, not far distant from Hippo, who, being of St. Augustine's familiar acquaintance, fled thither in the time of the African trouble, and standing by him at his death, not long after wrote a book of his life, and the manner of his departure out of this world. From whose relation we are further informed that this city of Hippo, fourteen months after it began first to be besieged, was taken and burnt by the Vandals; who from that time became lords and masters of all Africa for an hundred years together, till Justinian the emperor, by the valiant prowess of Belisarius, overcame and destroyed them all. But in the meanwhile St. Augustine lived not to see their barbarous oppression, and ruin of his country. Se Se

How great a man this St. Augustine was both in piety and learning, severe in the one and exact in the other, the works that he hath left behind him (for sharpness and wit and soundness of argument not to be paralleled by any other writer, either of the Greek or of the Latin Church) do abundantly declare. St. Hierome, who was older than he, reverenced and admired him above all other men. Paulinus the bishop of Nola[p], and Celestine[q] the bishop of Rome, who lived in the same age with him, gave him no less titles than these—The Salt of the Earth, The Light and Splendour of the World, and The Chief Master among all the Doctors of the Church. And the like testimonies are given of him by consent of all other writers that have lived

rogare, ut aut hanc civitatem ab hostibus circumdatam liberare dignetur aut certe me de hoc seculo ad se accipiat.—[Ad calc. tom. x. S. Aug. Op. c. 29. col. 278, F.]

[m] Procopius de bello Vandalico, lib. i. [c. 3. Historiæ sui Temporis, p. 183. Par. 1662.]

[n] Victor Uticensis de persecutione Africana, lib. i. [Victor Vitensis de persecutione Africana, lib. i. throughout; ed. Chifflet. Daironv. 1664.]

[o] Possidius de Vita S. Augustini. [c. 28, &c. col. 277, sqq. ad cal. tom. x. Op. S. Aug.]

[p] [See Paulinus, Epist. iv. ad Augustinum, § 1. O vere sal terræ, &c. Op. col. 13, C.]

[q] [Cœlestinus, Epist. 1. ad Episcopos Galliæ, § 2. Augustinum, quem, &c. ... ut inter magistros optimos etiam a meis decessoribus haberetur.—Apud Concilia, tom. iii. col. 469, D.]

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since his time. They that desire to know more, and to see both the beginning and the progress of his life, let them read his Book of Confessions.

SEPTEMBER.

8. *Nativity of Mary B. Virg.*] *Maria Domini nostri Jesu Christi Mater vel concepta vel nata traditur ex patre Eli, qui et Joachim sive Eliakim dicebatur, et matre Anna, anno ante Christum ex eadem B. Virgine natum* 15, *vel* 16. *Vixit ergo ante Christum annos* 15. *Post Ejus resurrectionem vixit etiam totidem, cum Christo* 33, *in universum* 63.

21. *St. Matthew.*] *Matthæum in Palestina regione mansisse annos aliquam multos post Christi Ascensionem (octo minimum ut Græci aliique illius evangelii exscriptores fine libri annotaruut) magno antiquorum consensu traditur. Quare par credi est, scriptam ab eo evangelicam historiam eo sermone qui ea in regione frequentabatur. Nam quod quidam magno conatu probatum eunt, Græcum id quod habemus esse ipsius Matthæi primitivum, in eo nullis justis de causis maximam piæ antiquitatis consensionem repudiant. Nam Papias*[r], *Irenæus*[s], *Origenes*[t], *atque alii, quibus ejus rei veritatem quam nobis exquirere promptius fuit, pro comperto tradiderunt, scripsisse Matthæum Hebraice. Addit ex Pantæno Eusebius*[u] *idipsum evangelium Hebraicis literis scriptum apud Indos servatum fuisse, quibus illud tradiderat Bartholomæus.* Grot.[x]

Illud quoque Hebraicum evangelium quod a Tilio[y], *et alterum quod a Munstero*[z] *est editum, non esse Matthæi adeo certum est, ut*

[r] [Ματθαῖος μὲν οὖν Ἑβραΐδι διαλέκτῳ τὰ λόγια συνεγράψατο.—Papias, ap. Euseb. Hist. Eccl., lib. iii. c. 39. p. 138.]

[s] [ὁ μὲν δὴ Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, καὶ γραφὴν ἐξήνεγκεν εὐαγγελίου. — S. Irenæus, cont. Hær., lib. iii. cap. 1. § 1. Op. p. 174.]

[t] [. . . Ματθαῖον, ἐκδεδωκότα αὐτὸ τοῖς ἀπὸ Ἰουδαίσμοῦ πιστεύσασι, γράμμασιν Ἑβραικοῖς συντεταγμένον.—Origen. Comment. in S. Matt. fragm. tom. i. Op. tom. iii. p. 440.]

[u] [ὧν εἷς γενομένος καὶ ὁ Πάνταινος καὶ εἰς Ἰνδοὺς ἐλθεῖν λέγεται· ἔνθα λόγος εὑρεῖν αὐτὸν προφθάσαν τὴν αὐτοῦ παρουσίαν, τὸ κατὰ Ματθαῖον εὐαγγέλιον παρά τισιν αὐτόθι τὸν Χριστὸν ἐπεγνωκόσιν· οἷς Βαρθολομαῖον τῶν Ἀποστόλων ἕνα κηρῦξαι· αὐτοῖς τε Ἑβραίων γράμμασι τὴν τοῦ Ματθαίου καταλεῖψαι γραφήν.—Euseb. Hist. Eccl., lib. v. cap. 10.]

[x] [Grotius, Comment. in Matt. cap. 1. apud Critic. Sacr. tom. vii. col. 36.]

[y] [Evangelium Matthæi, recenter Judæorum penetralibus erutum, cum interpretatione Latina, &c. Paris. 1555. See the dedicatory address by John Tilius, (Tilet,) Bishop of Brieux, to the Cardinal of Lorraine.]

[z] [Evangelium secundum Matthæum

nullis indigeat argumentis. Sed vetus illud Nazaræorum Berææ habitantium, quod a se consultum translatumque in linguas alias narrat Hieronymus, omnino arbitror ex ipso Matthæi codice fluxisse. Idem.[a]

OCTOBER.

17. *Etheldred.*] The eldest daughter of Anna, king of the East Angles, who was chiefly memorable for the holiness of his children; among whom his son Erkenwald was bishop of London. This his eldest daughter, Ethelred, was twice married, and yet (as the stories go) continued a virgin still, and at last became a nun; and is remembered to posterity by the name of St. Audry. Bak. Hist., p. 9[b].

NOVEMBER.

20. *Edmond, King.*] The 15th king of the East Angles, who being assaulted by the Danes (after their irruption into England) for the possession of his country, was more cruelly assaulted for the profession of his faith; for continuing constant in his Christian religion, those pagans first beat him with bats, then scourged him with whips, and afterwards, binding him to a stake, shot him to death with their arrows; whose body was buried in a town where Sigebert, the East Anglian king, one of his predecessors, had built a church, and where afterwards (in honour of his name) was built another more spacious; and the name of the town upon that occasion was called St. Edmund's Bury. Bak., p. 9[c].

DECEMBER.

25. *Christmas.*] *Anno mundi conditi* 3970 *Jesus Christus Deus Filius ex Patre natus ab æterno, hoc anno nascitur in Bethlehem ex Beata Maria Virgine verus homo. Ex libris numeralibus reperies annum mundi,* 3970. Bucholzerus[d].

in lingua Hebraica, cum versione Latina atque succinctis annotationibus Sebastiani Munsteri. Basil. 1537.]

[a] [Grotius, ibid. col. 37.]

[b] [Baker's Chronicle, p. 7.]

[c] [Ibid.]

[d] [Abrahami Bucholceri Index Chronologicus, &c. p. 127. Francof. 1612.]

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Distat hic annus a Natali Virginis Mariæ annis 15, *pl minus completis. Vid. Annotata. ad* 8 *Sept. et* 15 *August.*

27. *St. John.*] *Johannes et apostolus et evangelista, et pr pheta fuit. Apostolus quia scripsit ad Ecclesias, ut magiste evangelista quia librum Evangelii condidit, quod excepto Matth alii ex duodecim apostolis non fecerunt: propheta, vidit en in Patmo insula, in qua fuerat a Domitiano principe ob Domi martyrium relegatus, Apocalypsin infinita mysteria continente* S. Hier. *in* 1. *adv. Jovin.*, c. 14^{e}.

Johannes cum in oleo ignito Romæ demersus nihil passus ess in Patmum insulam relegatur, ubi vidit Apocalypsin, A° Chr^{i} 9 *Ab exilio redit Ephesum sub Nerva imperatore, A° Chr^{i}* 9 *Ibidem scribit Evangelium, A°* 99, *et moritur A°* 100. *Clau itaque beati mors S. Joh. Evangelistæ primum Christi centen*

THE KALENDAR[f].

JANUARY.

7	*Clavis Septuagesimæ.*
8	Luciani *Presbyteri.*
18	Prisca, *Virg. et Mar.*
20	Fabian *et Sebast.*
21	Agnes, *V. et M.*
22	Vincent, *Mart.*
28	*Clavis Quadragesimæ.*

FEBRUARY.

3	Blasii, *Ep. et M.*
6	Agathe, *V. et M. Ubicunque prima luna fuerit post diem S. Agathæ, proxima Dominica erit Dominica Quadragesimæ.*
15	Valentin., *Ep. et M.*
22	*Ultima Septuagesimæ.*
23	*Ver oritur.*
24	*Locus bissex.*

MARCH.

1	David, *Ep. et Con.*
2	Cedde, *Ep. et Con.*
7	Perpetuæ *et Felicitatis V. et Martyrum.*
10	*Clavis Paschæ.*
13	*Ultimum Quadragesimæ.*
18	Edward., *R. et Mart.*
21	Benedict., *Abb.*
22	*Primum Pascha.*
27	Init. Reg. Caroli.

APRIL.

3	Richard, *Ep. et C.*
4	Ambrose, *Ep. et D. Loe Sunday.*
15	*Clavis Rogationum.*
19	Alphage, *Ep. et M.*
23	S. George, *M.*
26	*Extremum Pascha.*
29	*Clavis Pentecostes.*

MAY.

6	John Evang., *ante portam Lat.*
19	Dunstan, *Ep. et C.*
24	*Ver finitur. Incipit æstas.*
26	Augustini, *Angl. Episc.*

JUNE.

3	Nicomede, *M.*
5	Boniface, *M.*
11	Barnabe. *Non est Festum.*
20	Edward, *Transl.*
22	*Albani, Protomart., non habetur in statuto.*

JULY.

3	Martin, *Transl.*
15	Swithune, *Tr.*
20	Margaret, *V. et M.*
26	Anne, *Matr. M.*

AUGUST.

1	Lammas, *sive ad vincula S. Petri.*
10	Laurent., *Mart.*
15	*Assumptio B. Mariæ.*
21	*Æstas finitur. Incipit autumnus.*
28	Augustine, *Ep. et D.*

SEPTEMBER.

1	Giles, *Abb.*
4	*Transl. S. Cuthberti.*
14	Holy Cross *exalt.*
17	Lambert, *Ep. et M.*
30	Hieron., *Presb. et D.*

OCTOBER.

1	Remig., Episc. Tob. v. *The First Lesson was altered for part of Exod. vi. by the king's direction, at the Conference in Hampton Court.*
6	Faith, *V. et M.*
9	Dennis, *Mart.*
13	Edward, *Transl.*
17	Ethelred, *V.*

NOVEMBER.

2	*Commemoratio Animarum.*
11	S. Martini, *Ep. et C.*
13	Brice, *Ep. et Conf.*
15	Machute, *Ep. et C.*
17	Hugh, Bishop, *Ep.*
19	Nat. K. Charles.
20	Edmund, King, *M.*
23	Cicily, *Virg. et M.*
24	Clement, *Ep. R. M.*
26	Katharine, *V. et M.*

DECEMBER.

6	Nicholas, Bish., *C.*
8	Conc. of *B.* Mary.
13	Luci. Virgin, *M.*
29	*Th. Becket.*

[f] [The words here printed in italics are inserted in MS. in the Kalendar of the Prayer-book by Cosin.]

HOLYDAYS.

These to be observed for holydays, and none other.] Th abrogation of new holydays. *Pulchre Nicol. de Clemangiis Novis enim celebritatibus, plerumque artantur veteres;* whic was found too true in our Church.

A brief declaration when every term beginneth and endeth[h] This declaration of the terms, which is here annexed to th observation of holydays, was first made and set forth by th Injunctions of King Henry VIII. and the convocation of th clergy, A°. 1536[i], where it was ordered, that the people mig freely go to their work upon all such holydays (as were usual before kept) which fell either in the time of harvest, (count from the first day of July to the 29th of September,) or any time of the four several terms when the king's judg sat at Westminster. But yet these holydays (here in o book mentioned) are specially excepted by those Injunctio of King Henry VIII. and his clergy-convocation, and cor manded to be kept solemn and holy by every man, the ha vest-time and the term-time notwithstanding. And ther fore I see no use of this declaration when the terms beg and end to be added to our holydays in this place, for neith was it permitted in King Henry the VIIIth's time, nor is in ours, that any man should go to his work upon these da appointed to be kept sacred, whether they fall in term-tin

The Order where Morning and Evening Prayer shall be read.

Shall be used in the accustomed place, &c.] Which word "accustomed[1]" was added here of purpose, that it might refer to the use of former times, and not to the later alterations, that some of the ordinaries and people had made in or after the fifth year of King Edward the VIth. For the second liturgy then compiled hath not this word "accustomed" put into the rubrics[m].

And that accustomed place was the quire, as appeareth by the first words of the first book, set forth in the second year of King Edward the VIth.: "The priest being in the quire, shall begin the Morning Prayer with a loud voice." But since that time, at the instance of the parishioners, many ordinaries, in most places, have otherwise determined and ordered it, as here they had leave to do. And from hence it was, somewhat after the beginning of Queen Elizabeth's reign, that the minister had a desk or a smaller pulpit set up for him, whereat to read divine service and the lessons, in the body of the parish church, whereas aforetimes he performed all his office at his own seat in the chancel, and so in divers places, where the ordinary did not alter it, he doth still, turning himself only towards the people that be in the body of the church, when he readeth the lessons.

Except it shall be otherwise determined by the ordinary of the place.] But note here, that their power was limited and restrained to the reading of Morning and Evening Prayer only; so that the Communion-service was by this very order and law here reserved to the chancel, neither had any ordinary a liberty or power given him to bring it, or give leave to have it brought, into the body of the church, and to place the communion-table there, as in divers parish churches of this realm, and especially in cities or other great towns, they, and the churchwardens, with their ministers, have presumed to

[1] [This paragraph is a marginal note on the word accustomed.]

[m] [The rubric in the second book of Edw. VI. was, "The Morning and Evening Prayer shall be used in such place of the church, chapel, or chancel, and the minister shall so turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the ordinary." This was altered to "in the accustomed place" on the accession of Elizabeth, and stood so when Cosin wrote this note.]

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do at their own pleasure. Nor had the ordinaries any power neither to alter the accustomed place of the Morning and Evening Prayer, but only where there was some controversy about it, what place was the most convenient for the reading thereof. Vide Lit. 2. Edw. VI., *hoc loco*[n].

And the chancels shall remain as they have done in times past.] That is, distinguished from the body of the church by a frame of open-work, and furnished with a row of chairs or stools on either side; and if there were formerly any steps up to the place where the altar or table stood, that they should be suffered to continue so still, and not to be taken down and laid level with the lower ground, as lately they have been by violence and disorder, contrary to law and custom.

Optime omnium quomodo ista olim et antiquitus se habuerint, ex Historia Eusebii, lib. x. cap. 4. *ubi panegyricum inserit, quo describitur Templum Tyri, opera Paulini Episcopi extructum*[o]*; Quum templum (inquit) absolvisset, thronisque sublimibus in honorem præsidum, et deinde subselliis ordine et decore exornasset, et post omnia sanctum altare in medio (ante thronos et subsellia) collocasset, ista rursus ut essent populo inaccessa, ligneis retibus sive cancellis (unde appellatio nostra* Chancel) *circumdedit. Addi possunt multa ex Chrysostomo et Theodoreto aliisque priscis patribus huc facientia*[p].

Transferenda hæc sunt ad notas super hæc verba in Communione: Draw near and take this Holy Communion.

Ambrosius[q] *vetuit Theodosium, postquam obtulit, sedere aut manere intra cancellos sacerdotum, et interiora templi, quæ patent (inquit) solis sacerdotibus. Paruit imperator, atque dixisse fertur, se unum Ambrosium invenisse qui verus episcopus esset; sed hoc paulo morosius quam oportuit, neque enim alius episcopus hoc unquam prohibuit. Et in* 6 *Syn. Constantinopolitana,* can. 69[r]. *sic continetur. Nulli liceat laicorum intra sacrarium ingredi, ab eo tamen nequaquam prohibita majestate et authoritate imperatoris,*

[n] [See the words cited in note m.]

[o] [ἀλλὰ καὶ ὧδε καὶ τὸν νεὼν ἐπιτελέσας, θρόνοις τε τοῖς ἀνωτάτω εἰς τὴν τῶν προέδρων τιμὴν, καὶ προσέτι βάθμοις ἐν τάξει τοῖς καθ' ὅλου κατὰ τὸ πρέπον κοσμήσας, ἐφ' ἅπασί τε τὸ τῶν ἁγίων ἅγιον θυσιαστήριον ἐν μέσῳ θεὶς, αὖθις καὶ τάδε ὡς ἂν εἴη τοῖς πολλοῖς ἄβατα, τοῖς ἀπὸ ξύλου περιέφραττε δικτύοις.—Euseb. Hist. Eccles., lib. x. cap. 4. p. 474.]

[p] [See Bingham, Antiq., book viii. ch. 6. sect. 6, 7, 8.]

[q] [Theodoret. Eccl. Hist., lib. v. c. 18. p. 218.]

[r] [μὴ ἐξέστω τινὶ τῶν ἁπάντων ἐν λαϊκοῖς τελοῦντι ἔνδον ἱεροῦ εἰσιέναι θυσιαστηρίου· μηδαμῶς ἐπὶ τούτῳ τῆς βασιλικῆς εἰργομένης ἐξουσίας καὶ αὐθεντίας, ἡνίκα ἂν βουληθείη προσάξαι δῶρα τῷ πλάσαντι, κατά τινα ἀρχαιοτάτην παράδοσιν.—Conc. Const. vi. (Quinisextum) can. 69. Concil., tom. vii. col. 1380, B.]

quando voluerit Creatori dona offerre, et consecrata accipere ex antiqua ecclesie consuetudine. Theodosius igitur sese excusavit Ambrosio respondens, quod nulla arrogantia inductus intra cancellos substitisset, sed morem secutus Ecclesiæ Constantinopolitanæ, in qua is honor imperatori habitus, ut intra cancellos ubi clerus, ibi etiam ipse sacra mysteria perciperet; sed reversus Constantinopolin, quum festo die templum adiisset, τῇ ἱερᾷ τραπέζῃ τὰ δῶρα προσενεγκὼν αὖθις ἐξελήλυθεν, et ne invitatus quidem manere intus voluit. Theodoretus in Hist., lib. v. cap. 17[s].

And here is to be noted, that the minister at the time of the communion, and at all other times of his ministration, shall use such ornaments, &c.] *Religio divina alium habitum habet in ministerio, alterum in usu vitaque communi; S. Hieronym. in* 44. cap. *Ezech.*[t] *Debemus munda conscientia et mundis vestibus tenere Domini Sacramenta. Vestibus lineis utuntur Ægyptii sacerdotes, non solum intrinsecus, sed extrinsecus; Idem. ib.*[u] *Item*[v] *advers. Pelag.*, cap. 19[x]. *hæc sunt ejusdem Hieronymi verba, Quæ sunt, rogo, inimicitiæ contra Deum, si tunicam habuero mundiorem, si episcopus, presbyter et diaconus, et reliquus ordo ecclesiasticus (sive clerici) in administratione sacrificiorum cum candida veste processerint?* Chrysost., *etiam Hom.* lx. *ad Pop. Antioch.*[y] *Ministrantes alba et splendida tunica indui solitos innuit. Conc. Carthagin.* IV. can. 48[z]. *jubet diaconum tempore oblationis vel lectionis alba uti. Optatus Milevitanus*, lib. vi.[a] *Quis fidelium nescit in peragendis mysteriis ipsa ligna (sive mensam sacram) linteamine cooperiri?*

De cereis etiam accensis, idem Hieronymus adversus Vigilantium, cap. 9[b], *Per totas Orientis Ecclesias, quando legendum est*

[s] [Theodoret, ubi supra.]

[t] [S. Hieron. Comment. in Ezech., lib. xiii. cap. 44. v. 17, &c. Op. tom. v. col. 548, A.]

[u] [Idem, ibid., col. 547, A.]

[v] [The remainder of this note is from Calixtus de Sacrificio Christi, &c. §§ lvi., lvii., except the last words, which are adapted to our case.]

[x] [Id. Dial. cont. Pelag., cap. 29. Op. tom. ii. col. 713, D.]

[y] [Cosin quotes these words from the Latin edition of Chrysostom, tom. v. p. 196, E. ed. Par. 1546. The homily as it stands there is made up of portions of two of the homilies on St. Matthew. See Ducæus' edition, in his catalogue of the homilies prefixed to the seventh volume. The original of the passage is: *τοῦτο ὑμῶν ἡ ἀξία, τοῦτο ἡ ἀσφάλεια, τοῦτο δ στέφανος ἅπας, οὐχ ἵνα λευκὸν χιτωνίσκον καὶ ἀποστίλβοντα περιβαλλόμενοι περίησθε.*—S. Chrysost. Hom. 82. in Matth. § 6. Op. tom. vii. p. 789, D.]

[z] [Ut diaconus, tempore oblationis tantum vel lectionis, alba utatur.—Conc. Carthag. IV. can. 41. Concilia, tom. ii. col. 1441, A.]

[a] [S. Optatus de Schism. Donat., lib. vi. cap. 1. Op. p. 93.]

[b] [S. Hieron. cont. Vigilantium, cap. 8. Op. tom. ii. col. 394, D.]

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evangelium, accenduntur luminaria jam sole rutilante, non utique ad fugandas tenebras, sed ad signum lætitiæ significandum.

Nempe peculiari isto apparatu et antiqua et nostra Ecclesia indicium facere voluit, non esse rem vulgarem, aut communem qua instituatur actionem, sed solennem, sacram et mysticam, atque adeo ut animi omnium eo magis intenti essent, et de dignitate ac magnitudine tantæ celebrationis et rerum divinarum admonerentur. Recte tamen monet præfatio nostra de ceremoniis, hosce ritus ad essentiam religionis non pertinere, nec necessarios esse, sed adiaphoros, qui durante Ecclesiæ mandato, quum ad ordinem et decorem faciant, observari debent.

The minister.] *Hoc intelligas de iis, quibus regimen plebis est commissum. . . . Minister namque generaliter dicitur, qui quod mandat superior exequitur . . . et propria refertur ad eos, qui officia ecclesiastica administrant; ut scilicet minister sumatur pro rectore vel gubernatore Ecclesiæ, juxta notata per archidiaconum in cap. præsenti.* χ. *ministris. de Off. ord.*, lib. vi. *et c. licet canon. de Electione,* χ. *gregis.* Linwood, *in Glossa* χ. *ministri de sum. Trin. c. ignor. sacerd.*[c] *Istud ergo vocabulum non est primo a reformatoribus nostris inventum, aut usurpatum.*

At the time of the Communion.] And at the celebration of the holy Communion it was ordained, by the rules and orders of the first liturgy set forth by the Church of England, and confirmed by authority of parliament, in the second year of the reign of King Edward the VIth[d]: 'That the priest who shall then execute the holy ministry, shall put upon him the vesture appointed for that ministration; that is to say, a white alb plain, with a vestment or cope:' and, 'that other priests and deacons, who shall help him in that ministration, shall have upon them likewise the vestments appointed for their ministry; that is to say, albs with tunicles:' but 'if he be a bishop, who either celebrateth the holy Communion, or executeth any other public ministration, that then he shall

[c] [Lyndwood, Provinciale Anglicanum, lib. i. tit. 1. de Summa Trinitate et Fide Catholica, cap. 1. p. 2, note b. ad verb. Ministri. The references to Archidiaconus are to the Commentaries of Guido de Baiso on the sixth book of Decretals, lib. i. tit. xvi. c. 11, and lib. i. tit. vi. c. 13.]

[d] [See above, p. 43, note c. The first part of the rule is in the rubric at the beginning of the Communion-office in the Book of Common Prayer of 1549. The latter part is from "Certain notes for the more plain explication and decent ministration of things contained in this book," at the end of the Book of Common Prayer of 1549, beginning "And whensoever the bishop shall celebrate," &c.]

have upon him, besides his rochet, a surplice or alb, and a cope or vestment; and also his pastoral staff in his hand, or else borne or holden by his chaplain.'

And at all other times of his ministration.] That is, (as is set forth in the first liturgy of King Edward before mentioned[e],) 'in the saying or singing of matins and evensong, baptizing and burying, the minister in parish churches, and chapels annexed, shall use a surplice. And in all cathedral churches and colleges, the deans, archdeacons, provosts, masters, prebendaries, and fellows, being graduates, may use in the quire, besides their surplices, such hoods as pertain to their several degrees which they shall have taken in any university within this realm; and when they do preach, it is seemly also that they should wear their hoods belonging to their degrees.'

The word "all" here had been divers years omitted in the editions of this book, contrary to the true copy of it, set forth in the first year of Queen Elizabeth, (which was done either by the negligence of the printer or upon design,) until King Charles the First, in the first year of his reign, commanded it to be restored, and sent me to his printing-house to see it done; ever since which time it has so continued.

In the church.] For "in all other places," as it was declared by the same authority in the second year of King Edward the Sixth[f], "Every minister shall be at liberty to use any surplice or no."

As were in use, &c.] Among other ornaments of the church that were then in use, the setting of two lights upon the communion-table or altar was one, appointed by the king's Injunctions[g], (set forth about that time, and mentioned or ratified by the act of parliament here named[h],) whereby all other wax-lights and tapers, which in former times of super-

[e] [These rules are 'found in the "Certain notes," &c. at the end of the book of 1549, referred to in the last note.]

[f] [Ibid.]

[g] [Injunctions given by Edward VI. (A.D. 1547.) § 3. Wilkins, Concilia, tom. iv. p. 4: "They shall suffer from henceforth no torches nor candles, tapers or images of wax, to be set afore any image or picture, but only two lights upon the high altar, before the Sacrament, which for the signification that Christ is the very true light of the world, they shall suffer to remain still."]

[h] [The act referred to is 2 & 3 Edw. VI., c. 1. The Book of Common Prayer is confirmed; but it does not appear that these Injunctions are, as Cosin states, either ratified or mentioned. See the next series of notes.]

stition men were wont to place before their shrines and images of saints, being taken away and utterly abolished, it was required, that two lights only should be placed upon the altar, to signify the joy and splendour we receive from the light of Christ's blessed gospel. *Bene B. Lutherus in formula missæ sive Communionis, quam Wittenburgensi Ecclesiæ anno superioris seculi vicesimo tertio præscripsit, Nec candelas (inquit) nec thurificationem prohibemus, sed nec exigimus; esto hoc liberum*[i].

By authority of parliament.] Which confirmed both the first liturgy and the Injunctions of King Edward the Sixth[k].

In the second year of the reign of King Edward the Sixth.] For it is here to be noted, that in his time there were two several liturgies, and two several acts of parliament made to confirm them. One in the second year, and another in the fifth year of his reign. In which fifth year, (upon the disuse which some men made of the former ornaments, or upon the displeasure that other men took against them both at home and abroad,) it was appointed by the second liturgy, and enacted by parliament authority[l], "That the minister, at the time of the Communion, and at all other times in his ministration, should use neither alb, vestment, nor cope; but being an archbishop or bishop, should have and wear a rochet; and being a priest or deacon, should have and wear a surplice only." And yet this latter book, and act of parliament thereunto annexed, did not condemn either the ornaments, or any thing beside that was appointed in the former book, but acknowledged it all to have been "a very godly order, agreeable to the Word of God and the primitive Church[m]." Whereupon, by authority of parliament, in the first year of Queen Elizabeth[n], albeit it was thought most meet to follow and continue the order of divine service in Psalms, lessons, hymns, and prayers, (a few of them only

[i] [This Latin is from Calixtus, ubi supra, § lvii. The reference is to the Formula Missæ seu Communionis pro Ecclesia Wittenbergensi ad 'Lectio Evangelii.' Lutheri Op. tom. ii. fol. 384. Witteb. 1562.]

[k] [See the last note but one.]

[l] [See above, p. 43.]

[m] ["Where[as] there hath been a very godly order set forth by authority of parliament for common prayer and administration of the Sacrament," (referring to that of the second year of the king's reign,) "to be used in the mother tongue within the Church of England, agreeable to the Word of God and the primitive Church," &c. Act of Parliament, 5 & 6 Edw. VI. c. 1.]

[n] [Act of 1 Eliz. c. 2. § 1 and 18.]

varied,) which was set forth in the fifth year of King Edward; yet for the ornaments of the church, and of the ministers thereof, the order appointed in the second year of his reign was retained, and the same are we bound still to observe. Which is a note wherewith those men are not so well acquainted as they should be, who inveigh against our present ornaments in the church, and think them to be innovations introduced lately by an arbitrary power, against law; whereas, indeed, they are appointed by the law itself. And this Judge Yelverton acknowledged and confessed to me, (when I had declared the matter to him, as here I set it forth,) in his circuit at Durham, not long before his death, having been of another mind before.

According to the act of parliament set forth in the beginning of this book.] § *penult.*°, in these words: "Provided always, and be it enacted, that such ornaments of the church," (whereunto the adorning and decent furniture of the communion-table relate,) "and of the ministers thereof," (as the alb or surplice, vestment or cope, with the rochet and the pastoral staff before mentioned,) "shall be retained and be in use, as was in this Church of England, by authority of parliament, in the second" (not the fifth) "year of the reign of King Edward the Sixth; until other order shall be therein taken, by the authority of the queen's majesty, with the advice of her commissioners appointed and authorized under the great seal of England, for causes ecclesiastical, or of the metropolitan of this realm." Which other order, so qualified as is here appointed to be, was never yet made.

Of the Morning and Evening Prayer.

With a loud voice.] *Ut possit recitans ab omnibus audiri.*

[*On the Confession.*]

According to Thy promises declared unto mankind in Christ Jesu, &c.] *Jesus interpretatur salvator. Christus idem est quod unctus, a quo dicimur Christiani. Ratio autem quare dicimur a Christo Christiani, et non a Jesu Jesuani, assignatur infra in ordine Baptismi ad verb.* Christian Man.

° [§ 13 of that Act, 1 Eliz. c. 2, being the Act of Uniformity prefixed to the Book of Common Prayer.]

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[*On the Absolution.*]

***Power, &c., to declare and pronounce, &c.*]**

Non est igitur potestas peccata suo arbitrio remittendi, (*qu*
tantum jus Christo homini concessum est*) *sed annunciandi v
niam, quæ Nathani etiam ad Davidem, et prophetis aliis ma
data fuerat.

***Then shall the minister begin the Lord's Prayer.*]**

The Lord's Prayer. ***Quam Tertullianus vocat fundame***
tum precum[p]; the prayer upon which all other prayers a
builded. ***Non enim præcepit Christus, ut non alia verba re***
temus, quam quæ in hac oratione præscribuntur (***quanquam***
quoque aliquando fieri cum fructu potest) ***sed ut materiam pr***
cum hinc petamus. Et sane nihil est dignum oratu, quod n
in partes hujus formulæ tanquam in locos suos recte digeri p
sit. Oratio enim hæc (***ut idem Tertullianus loquitur***[q]) "***qua***
tum substringitur verbis, tantum diffunditur sensibus.*" *Doce
autem nos ea quæ ex Hebræorum libris ab aliis sunt citata, n
tam formulam hanc a Christo suis verbis conceptam, quam
eam congestum quicquid in Hebræorum precibus erat laudabi
. . . Tam longe abfuit ipse Dominus Ecclesiæ ab omni affect
tione non necessariæ novitatis. **Grot.**[r]

For Thine is the kingdom, &c.] ***Quod in Matthæo sequit***
Quoniam Tuum est regnum, &c., cum in vetustissimis exempl
ribus Græcis non extiterit (*extat autem et in Syriaco, et*
Latino contextu, et in Arabico) *argumentum nobis exhib*
unde discamus, non Arabicam tantum et Latinam versione
sed et Syriacam factam postquam Ecclesiarum λειτουργία *fo*
mam certam acceperat. Nam ex Græciæ consuetudine cœpt
est ascribi hæc Doxologia, magis quam pars precationis Lati
omnibus ignota. Grot.[s] *Quos in suo divino officio Eccle*
Anglicana, Occidentalis Ecclesiæ pars, hic sequitur.

men. *Sed et Amen, apparet non a Christo additum, sed ex mo*
veteris Ecclesiæ publicam vocum recitationem ea voce app
bantis. Id enim factitasse Christianos veteres docemur, 1 C

p [Quoniam tamen Dominus prospector humanarum necessitatum seorsum post traditam orandi disciplinam, Petite, inquit, et accipietis, et sunt quæ ... tione, cap. 9. Op. p. 133, A.]

q Idem, ibid., cap. 1. Op. p. 130, .

r Grotius, Comment. in Matth. 9. apud Criticos Sacros, tom. vii. c

iv. 16. *idque ut multa, exemplo Hebræorum,* Deut. xxvii. 15. Grot.[t]

As in cathedral or collegiate churches, or where there be many priests and clerks together, that are skilful to do it. *Melodias autem simplices, graves, concinnas, et verbis textus congruentes in ecclesiis conservari oportet. Nec cuivis cantori liceat suo libitu musicos modos variare, ne dum quilibet symphonista suam propriam phantasiam sequitur, musica perinde ut Africa quotidie novam feram producat. C.*[u]

Te Deum laudamus.] *Iste hymnus vulgo refertur ad SS. Ambrosium et Augustinum qui in ejusdem S. Augustini baptismo illum ex tempore ediderint et decantaverint. Proferturque hujus opinionis author et assertor S. Dacius episcopus Mediolanensis in Chronico, qui floruit tempore Justiniani Imperatoris, cujusque meminit S. Greg.* lib. iii. Dial. c. 4.[x] *sed quicquid sit de veritate hujus historiæ, certum est hoc Chronicon non esse hujus Dacii,* (*Miræus de Canon. Regul.* cap. 1[y].) *quia probari non potest ullum Chronicon ab eo scriptum fuisse, nedum citatum, tam quia non redolet stylum illorum temporum, tum quia falsum est quod ibi continetur, quod S. Augustinus audiens S. Ambrosium de Incarnatione ad populum tractantem "et prædicantem, tremens ac pallens, omnibus qui aderant videntibus, obriguerit, ac etiam finita monitione, quam ad populum B. Ambrosius ministrabat, primus ad eum Augustinus pervenerit," &c. Adversatur enim S. Augustini et Possidii scriptis, nec poterit in mentem viri alicujus eruditi ac sapientis, qualis fuit hic Dacius, venire. Quare ante S. Benedictum*[z] *et Teridium*[a] *S. Cæsarii Arelatensis episcopi discipulum, qui de hoc hymno in suis regulis locuti sunt, nullus veterum illius mentionem fecit.* Menard.[b]

[t] [Grotius, ibid.]

[u] [This is an extract from a preface, by David Chytræus, to a Missal for the use of the Protestant Churches of Wittenberg, by Matt. Ludecus; Cosin derived them from Georg. Calixtus, de Sacrificio Christi, § x.]

[x] [S. Greg. M. Dialog., lib. iii. c. 4. Op. tom. ii. col. 285, A. On Dacius' Chronicon, see above, p. 64, note z.]

[y] [These words in parentheses are in the margin of Menard, and ought to have been placed against "profertur hujus opinionis auctor," as it is Miræus who cites Dacius, in his Canonicorum Regularium ord. S. Aug. origines et progressus. Cap. ii. pp. 6, 7. Colon. 1614.]

[z] [See above, p. 64, note b.]

[a] [Dicite Matutinos: . . . Laudate Dominum de cœlis. Te Deum laudamus. Gloria in Excelsis Deo: et capitellum. Omni Dominica sic dicatur. —Regula S. Cæsarii Arelat. per S. Tetradium, ap. Holsten. Cod. Regularum Monast., tom. i. p. 146.]

[b] [S. Gregorii Papæ Liber Sacramentorum, cum notis H. Menardi; Notæ et observationes, p. 400. Paris. 1642.]

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Benedicite.] In the order of Salisbury, it was appointe to be said upon the Saturday in Ember-week (*post C diem*) after this manner (*loco Tract. ad Missam.*[c])

Duo clerici . . . ad gradum chori dicant, Benedicti Benedicite omnia opera Domini Domino, &c. chorus aute unumquemque versum respondeat, Hymnum dicite et si altate Dominum in sæcula[d].

De hoc cantico S. Chrysost. in Homilia cui hic est 'Quod si seipsum non lædit nemo lædere possit[e]*' hæc habet Cumque nec templum (iterum enim eadem dicam) neque non patriam, non sacerdotes, non prophetas haberent, in a barbara regione, in medio camini, totiusque illius exercitu harum rerum authore spectante, splendidum statuerunt tro et insignem reportarunt victoriam, admirabili illa, et in cantione decantata, quæ ex illo etiamnum ubique terraru tatur, et cantabitur etiam in postera sæcula.*

De Symbolo Apostolorum.

Ruffinus in Expos. Symb.[f] Ambros. Serm. de Jejun. 38[g]. Augustin. l. i. ad Catechumen[h].

Credidit antiquitas, Apostolos priusquam ab Hierosoly cederent, composuisse Symbolum fidei, quod hodie Apos vocamus. Etsi autem Acta Apostolorum hujus rei me

[c] [In saying that the Benedicite was appointed only to be said on the Saturday in Ember-week, Cosin confined his observation to the Sarum Missal; where it is appointed to be said after a Lectio at mass, as he states; but in the Breviary it is ordered to be said every Sunday at Lauds, to which our morning prayer in part corresponds. The Saturday in the Lent Ember-week, on which the Benedicite is to be said, is not Sabbatum post Cinerum diem, but the Saturday after.—See the Missale ad usum Eccl. Sarisb. Sabbato quatuor temporum, fol. xxxix. b.]

[d] [Missale Sarisb. ibid.]

[e] [*καὶ οὔτε ναὸν, πάλιν γὰρ τὰ αὐτὰ ἐρῶ, οὔτε θυσιαστήριον, οὐ πάτριδα, οὐχ ἱερέας, οὐ προφήτας, ἔχοντες, ἐν ἀλλοτρίᾳ καὶ βαρβάρῳ χώρα, ἐν αὐτῇ μὲν οὖν μέσῃ καμίνῳ μεταξὺ τοῦ στρατοπέδου παντὸς ἐκείνου, αὐτοῦ τοῦ βασιλέως τοῦ ταῦτα ἐργαζομένου θεωροῦντος, λαμπρὸν ἀνεστήσαντο τρόπαιον, καὶ περιφανῆ νίκην ἤραντο, τὴν θαυμαστὴν ἐκείνην καὶ παράδοξον ἅσαντες ᾠδὴν, τὴν καὶ μέχρι τοῦ νῦν ἐξ ἐκείνου πανταχοῦ τῆς οἰκουμένης ᾀδομένην, καὶ ᾀσθησομένην δὲ καὶ εἰς τὰς μετὰ ταῦτα γενεάς.*—sost. Lib. (al. Hom.) Quod sum non lædit nemo lædere po Op. tom. iii. p. 462, D.]

[f] [Discessuri ab invicem prius futuræ sibi prædicationi mune constituunt . . . omnes uno positi, et Spiritu S. repl istud futuræ sibi prædicatic cium, conferendo in unum c tiebat unusquisque, componu hanc credentibus dandam ess statuerunt.—Ruffinus in S Opuscula, p. 169.]

[g] [Ipsa autem ipsa clavis q dicimus, videamus quemadmo stet, et quemadmodum conse Arbitror illam duodecim operatione conflatam; duode Apostolorum Symbolo, fides s cepta est, qui velut periti a unum convenientes, clavem silio conflaverunt.—Serm. 33 niis § 6. (aliter 38) opus spu Op. S. Ambros., tom. ii. in Ap 435, F.]

[h] [Hoc est enim Symbolu censuri estis et reddituri.

faciunt; nec hoc Symbolum ad verbum, et eodem orationis textu in sacris libris extet; tamen nemo sanus negaverit, esse pendium fidei Christianæ, ut brevissimum ita et absolutissim, cujus singulæ partes sacris literis firmissime innituntur.

[Rubric after the Creed.]

All devoutly kneeling.] *Est acrior Tertulliani objurgatio eos, qui sedentes orant. "Cum enim (inquit) perinde faciant tiones adoratis sigillaribus suis residendo, vel propterea in bis reprehendi meretur, quod apud idola celebratur. Eo additur et irreverentiæ crimen, etiam ipsis nationibus, siquid verent, intelligendum, siquidem irreverens est adsidere sub spectu ejus, quem cum maxime reverearis et venereris; anto magis sub conspectu Dei vivi Angelo adhuc Orationis stante, factum illud est irreligiosissimum, nisi quod exproamus Deo, quod nos oratio fatigarit." Tert. de Orat., c. 12*[1]*. ni ex tribus capitibus format reprehensionem: 1°. quod perle faciant nationes, quas imitari, meretur in nobis reprendi. 2°. quod etiam inter homines irreverens sit, coram et ntra eum sedere cui debes venerationem; 3°. denique quod mum sit animæ languentis et oratione fatigatæ.* The ancient ristians performed all their service standing or kneeling; ting they allowed not.

The Lord be with you.—And with thy spirit.] *S. Chryst. om. 18. in 2 ad Corinthios*[j]*. Bene precatur sacerdos populo, populus sacerdoti. Nam 'Cum spiritu tuo' nihil aliud est am hoc.*

Ante primam orationem semper dicitur 'Dominus vobism,' &c. Sarum[k]*.*

Let us pray.] *Sarum*[l]*. Sive flectamus genua, levate corda, miliate capita vestra.*

e audistis, per Scripturas divinas rsa sunt; sed inde collecta et ad um redacta, ne tardorum hominum moria laboraret: ut omnis homo sit dicere, possit tenere quod credit. S. Aug. Serm. de Symbolo ad Catech., p. i. § 1. (aliter lib. 1. de Symbolo Catech.) Op. tom. vi. col. 547, B.]

[1] [Tertullian. de Oratione, cap. xii. p. 134, B.]

[j] [ἐπ' αὐτῶν πάλιν τῶν φρικωδεστάτων μυστηρίων εὐχεται ὁ ἱερεὺς τῷ λαῷ, εὐχεται δὲ ὁ λαὸς τῷ ἱερεῖ· τὸ γὰρ, μετὰ τοῦ πνεύματός σου, οὐδὲν ἄλλο ἐστίν.—S. Chrysost. in 2 Cor. cap. viii. Hom. xviii. Op. tom. x. p. 368, C.]

[k] [Cosin here refers to the Missale in usum Eccl. Sarisb., in which the words, Dominus vobiscum. R. Et cum spiritu tuo, are said before the first collect except the contrary is ordered,]

[l] [This also refers to the *Oremus*, which generally precedes the collects in the Missale.]

SECOND SERIES.

The second Collect for Peace.] *In Ord. Sarum hæc oratio est post-communio in Missa pro Pace*[m].

Through Jesus Christ our Lord. Ideo autem omnes collectæ terminantur per Jesum Christum Dominum nostrum, ut omne quod datur a Patre, intelligamus per Filium ejus nos accipere, cujus hæreditas sumus. Alcuin. de Div. Officiis[n]. *Quod in fine orationis subjungitur, per Dominum nostrum, eo respectu sit, quod Christus mediator est Dei et hominum; et impossibile est æterna Dei beneficia per aliam viam decurrere ad nos quam per ipsum; per ipsum ergo petimus et impetramus. Rupert. de Div. Off.*, lib. i. cap. 31[o].

The second Collect at Evening Prayer.] *In Ord. Sarum hæc oratio est collecta in Missa pro Pace*[p].

DE SYMBOLO S. ATHANASII[q].

Nor dividing the substance.] *Et nota quod in hoc . . . tollitur error sive hæresis Arii, qui posuit, quod Patri, et Filio, et Spiritui Sancto, sicut sunt diversa nomina, ita sunt diversæ substantiæ.* 24. *q.* 3. *c. Quidam.* χ. *Ariani.* Linwood[r].

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.] *De quibus . . . dicitur, Tres sunt qui testimonium dant in cœlo, Pater, Verbum, et Spiritus Sanctus.* 1 *Jo.* 5. . . . *Et in hoc destruitur error Sabellii, qui posuit unam essentiam, sed negavit Trinitatem personarum, dicens, quod una persona quandoque dicitur Pater, quandoque dicitur Filius, quandoque dicitur Spiritus Sanctus.* 24. *q.* 3. *c. Quidam.* χ. *Sabelliani.* Linw.[s]

[m] [Deus, auctor pacis et amator, quem nosse, vivere: cui servire regnare est: protege ab omnibus impugnationibus supplices tuos; ut qui in defensione tua confidimus nullius hostilitatis arma timeamus; per, &c.—Missa pro pace; post-communio. Ibid. Commune, fol. xxxix., b.]

[n] [Albini Flacci Alcuini de Divinis Officiis, c. 40. ap. Hittorp. p. 68. col. 2, D.]

[o] [Ruperti Abbatis de Divinis Officiis, lib. i. c. 31. ap. Hittorp. p. 473. col. 1, B.]

[p] [Deus a quo sancta desideria, recta consilia et justa sunt opera; da servis tuis illam quam mundus dare non potest pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla, per, &c.—Missa pro pace, Oratio, Miss. Sarisb. ubi supr.]

[q] [Instead of these notes on the Creed of S. Athanasius, Nichols simply put, Vide Lindwood, lib. i. tit. 1.]

[r] [Lyndwood Provinciale Anglicanum, lib. i. tit. i. c. 1. (De Summa Trinitate c. Ignorantia) p. 2, note m. The reference at the end is to the Decretum, par. 2. caus. 24. quæst. 3. c. 39. ¶ Ariani. ap. Corp. Jur. Can. tom. i.]

[s] [Lyndwood, ibid., note n, in verb. trium personarum sc. Patris, Filii, et Spiritus Sancti, quoting the Decretum, ibid., ¶ Sabelliani.]

And yet They are not three eternals, but one eternal.] "*Pro variori intellectu præcedentium et subsequentium . . . nominum ad Trinitatem pertinentium, . . . nota, quod omne nomen quod de Deo dicitur, aut est essentiale, aut personale, aut notionale. . . . Nominum essentialium (qualia sunt Deus, Deitas, Essentia, Substantia, Natura,) quædam sunt substantiva, quædam adjectiva: substantiva sunt, ut Divinitas, Deus, Creator et similia, et horum quædam sunt abstracta, quædam concreta, quædam media: abstracta sunt quæ absolute significant Divinam Essentiam, ut Essentia, Deitas, Bonitas, et hujusmodi, et de his datur hæc regula, quod semper supponunt et significant Essentiam, nec possunt trahi per aliquod conjunctum ad supponendum pro persona; unde talia nomina conjuncta cum præpositionibus, vel nominibus, vel verbis, vel participiis notionalibus reddunt propositiones falsas in quibus ponuntur; . . . ut, Essentia generat, vel generatur; Essentia est de Essentia, vel Essentia est apud Essentiam, et hujusmodi. Et est tenendum, quod ista nomina abstracta, puta essentialia, prædicantur de qualibet persona per se, et de omnibus simul singulariter, sed non pluraliter; verbi gratia, Pater est Deitas, Filius est Deitas, Spiritus Sanctus est Deitas, et hi simul sunt una Deitas, et non tres Deitates. Concreta dicuntur quæ significant quasi formam in subjecto, ut Deus, Creator, et similia; et de his hæc datur regula, quod generaliter significant Essentiam, ... licet quandoque ponuntur pro persona. Media sunt quæ habent modum et formam et significationem abstractorum, sed usum et officium concretorum, ut Lumen, Sapientia, Principium et hujusmodi. Ista enim sicut abstracta prædicantur de qualibet persona per se, et de omnibus simul singulariter, sed non pluraliter, ut supra dictum; Item supponunt pro personis sicut concreta, ut cum dicitur Lumen de Lumine . . . et hujusmodi. Adjectivorum nominum alia significant pure Essentiam nihil connotando, ut Ens, bonus, &c., alia aliquid connotando, . . . quorum quædam connotant aliquid privative, quædam positive; privative, ut Eternus, Immensus; . . . et de his datur eadem regula quæ de præmissis* [*scil.*] *Quod prædicatur de omnibus personis insimul et divisim, singulariter et non pluraliter, ut Pater est æternus, Filius est æternus, Spiritus Sanctus est æternus, non tamen tres æterni, sed unus æternus.*" *De reliquis nominibus personalibus et nominalibus lege Linwood in gloss. de Sum. Trin. c.* 1. *ad verb. procedentem*[t].

[t] [Id. ibid., p. 4, note d. That is the note from the former part of which the passage in the text is extracted. It ought to be observed that Cosin

And the Holy Ghost is God.] *Ex hoc confunditur error Macedonii, qui dicebat Spiritum Sanctum non esse Deum.* 15 *Dist. c.* 1[u].

Nor begotten.] *Ingenitus, sic dictus eo quod ab alio non sit, unde S. Aug. lib.* XV. *de Trin.* "*Pater* (*inquit*) *solus non est de alio, ideo solus appellatur ingenitus, non quidem in Scripturis sed in consuetudine disputantium, et de re tanta sermonem, qualem valuerint, proferentium.*" Linw.[v]

The Holy Ghost is of the Father, and of the Son.] *Non ut a duobus principiis, sed ab uno principio*[x].

But proceeding.] *Bene exprimitur in Const. Provinc. Angliæ l.* i. *c. de Sum. Trin. A Patre et Filio pariter procedens, hoc est,* "*non a duabus spirationibus, sed una spiratione* [*supra quo habes textum*] *extr. eod. tit. c. fideli, in lib.* VI.[y]"

All men shall rise again with their bodies, and shall, &c.] *In hoc articulo confunditur error multorum qui negabant resurrectionem generalem, et præcipue eorum qui dicebant, quod anima resumerent alia corpora; contra quos dicit Apostolos, Oportet corruptibile hoc induere immortalitatem.* 1 *Cor.* XV.[z]

And they that have done good, shall go into life everlasting; and they that have done evil, into, &c.] ***Id quod Christus ait, Matth.* XXV. *Ibunt hi in supplicium æternum, justi autem in vitam æternam*[a]*: h. e. unusquisque percipiet, prout hic in corpore gessit, sive præmium, sive pœnam. Psalm. Tu reddes unicuique secundum opera sua.***

Everlasting fire.] ***Adverte quod de æterna hac pœna non fit mentio nec in Symbolo Apostolorum nec in Symbolo Ecclesiæ (post evangelium recitato), saltem per expressum, (licet per oppositum intelligitur æterna damnatio, ut in hoc Symbolo Athanasii.) Prov. Angl. de Summa Trin. et Linw. ibid.***[b]

omits portions of Lyndwood, and occasionally makes explanatory or other slight alterations.]

[u] [Id., ibid., note a, in verb. esse Deum, referring to the Decretum, pars i. dist. 15. cap. 1.]

[v] [Ibid., p. 3, note e, ad verb. ingenitum. The passage of S. Aug. is in his work De Trinitate, lib. xv. c. 26. § 47. Op. tom. viii. col. 1000, D.]

[x] [Ibid., p. 4, note c, ad verb. pariter procedentem.]

[y] [Ibid., being the continuation of the passage last cited. The reference is to the Lib. Sext. Decretalium, lib. i. tit. i. de Summa Trin. cap. unic. apud Corp. Jur. Can., tom. iii., from which the words of these two extracts are taken.]

[z] [Ibid., p. 5, note r, ad verb. in carne et anima.]

[a] [Ibid. This passage is made up of extracts from these notes of Lyndwood, p. 5, note q, ad verb. gloriam æternam; note p, ad verb. Ecclesiæ; p. 6, note c, ad verb. æterna damnatio.]

[b] [Id., ibid., p. 6, note c. The words in parentheses, and of the last clause, licet, &c., are added by Cosin.]

ON THE LITANY.

By Thy Cross and Passion, &c.] The ancient fathers of the Greek Church in their Liturgy, after they had recounted all the particular pains in Christ's passion, as they are set down in the four Gospels, and by all, and by every one of them, called for mercy and deliverance (as here we do), added after all, and shut up all with this petition, *Διὶ ἀγνωστῶν κοπῶν καὶ βασανῶν ἐλέησον καὶ σῶσον ἡμᾶς*: "By Thine unknown sorrows and sufferings, Good Lord, have mercy upon us, save and deliver us;" for He felt more of them than we know, or can distinctly express.

And in the Day of Judgment, Good Lord deliver us.] This petition and prayer referreth to us after we are dead; and supposeth, that being dead, we are still capable of God's mercy and favour when the last day of the general judgment shall come: for when that time comes, "we must every one (be we alive, or be we dead) stand before the tribunal-seat of Christ, and then shall all men give an account severally for their own deeds, every person for himself," Rom. xiv. 10, 12; 2 Cor. v. 10; even for "every idle word that he hath spoken," Matt. xii. 36. It doth, therefore, concern us to pray for ourselves, (as here the Church of England, therein following the religious order and example of many Churches abroad, hath directed us,) not only as we consider ourselves in this present state of life, or "at the hour of our death," but likewise as we shall be hereafter in the future state of dead persons, and in expectation of our final sentence, when we shall be examined for every thing we have done or said amiss, at the last day of judgment. Which examination being yet to come, and to follow us when we be dead, we may lawfully pray, that after death we may be delivered from the rigour of it; and that God would have mercy on us, both before we die (considered as persons here alive), and afterwards (considered as persons that have been long dead), when we shall come to render up our account "in the day of judgment." At which time, Christ will not sit upon His tribunal-

seat only to execute a former sentence given "at the hc death," but proceed further, and call every one to a reck for what "they have done in their bodies, whether it be or whether it be evil," Eccles. xii. 14; 2 Cor. v. 10. the Son of Man shall come in the glory of His Father, His angels, and *then* (not before) He will reward every according to his works," Matt. xvi. 27. "Behold I quickly, and My reward is with Me, (with Him whe comes,) to give every one according as his work shall Apoc. xxii. 12; that is, shall be then found to be upo account which they must then make to Him. And " can abide the day of His coming," (Joel ii. 11,) if He proceed strictly with them, by the rules of justice and j ment? Knowing therefore this terror, (as the apostle sp 2 Cor. v. 11,) we pray here for mercy and deliverance t that at this last day of judgment the strictness and rigo His discussing, examining, and sentencing our words deeds, may be graciously mitigated, and that He would merciful to us in that day,' as St. Paul prayed for O phorus, (2 Tim. i. 18,) being then most probably dead whether he were dead or no, that prayer related to hi he should be in the state of death, and wherein that d judgment should find him: and so do we consider ours here in making the same prayer, and saying, "in the d judgment, Good Lord deliver us." It is a part, therefo the piety and religion of the Church of England, (as it been likewise of the universal Church of Christ hereto S. Aug., *Lib. de Cura pro Mortuis*, c. 1[c] and 4[d],) to pra mercy after death, and not to doubt, (for otherwise we be sure she would never set us to pray and petition her it,) but that such as are dead in Christ, and in the Cat communion of His Church, be capable of it. Nor ca

[c] Non parva est universæ Ecclesiæ, quæ in hac consuetudine claret, authoritas, ut in precibus sacerdotis locum suum habeat commendatio mortuorum. [S. Aug. Liber de Cura gerenda pro Mortuis. Cap. i. § 3. Op. tom. vi. col. 516, G. This passage is in the margin of the original.]

[d] Et iterum, Non sunt prætermittendæ supplicationes pro spiritibus mortuorum, quas faciendas pro omni Christiana et Catholica societa functis, etiam tacitis nominibu generali commemoratione suscep clesia, ut quibus ad ista desunt pa aut filii, aut quicunque cogna amici, ab una eis exhibeantur pia communi. [Idem, ibid., cap. 4 col. 519, F. This is also in the n of the original.]

conceive a more probable interpretation of these words, than that there is mercy and favour to be found in the day of judgment. But as we offer, and have set forth this interpretation, because none other appear to us to be more probable; so because it is not any fundamental point or article of faith, necessary to salvation, we will leave it free for every man to think and judge of it as he shall see cause. Only if he findeth not a more solid and certain interpretation, let him take this.

Vide quæ annotavimus ad illa verba, "that we, and all that are departed in the true faith, may have our perfect consummation of bliss," &c. *in Officio et Sepultura mortuorum*[e].

That it may please Thee to keep,—our most gracious King, &c.] *De his precibus Tertullianus Latinorum patrum antiquissimus, Apologetic.,* cap. 39[f]; *'Oramus etiam pro imperatoribus; pro ministris eorum et potestatibus, pro statu sæculi, et pro rerum quiete.' Et ad Scapulam*[g]*; 'Itaque et sacrificamus pro salute imperatoris, sed Deo nostro et ipsius, sed quomodo præcepit Deus, pura prece.' Huc etiam spectant verba Cyrilli Hierosolymitani; Catech. Mystag.* v.[h]*: 'Obsecramus Deum pro communi Ecclesiarum pace, pro tranquillitate mundi, pro regibus, pro militibus, pro sociis, pro ægrotis et afflictis, et in summa pro his omnibus qui egent auxilio; egemus autem omnes.'*

That it may please Thee to bless and keep the magistrates.] Those that are subordinate, and have no authority but from the king: of ancient time, the word magistrate had no other signification; howsoever, of late days they use it and take it commonly for the chief governor in a kingdom; *contra Latinæ vocis usum; nam Romanis magistratus minorum semper potestatum nomen est;* as here it is.

[e] [See below, notes on the Office for the Burial of the Dead.]

[f] [Tertullian. Apolog., cap. 39. Op. p. 31, A.]

[g] [Idem ad Scapulam, cap. 2. ibid. p. 69, C.]

[h] [*παρακαλοῦμεν τὸν Θεὸν ὑπὲρ κοινῆς τῆς ἐκκλησιῶν εἰρήνης· ὑπὲρ τῆς τοῦ κόσμου εὐσταθείας· ὑπὲρ βασιλέων· ὑπὲρ στρατιωτῶν καὶ συμμάχων· ὑπὲρ τῶν ἐν ἀσθενείαις· ὑπὲρ τῶν καταπονουμένων· καὶ ἁπαξαπλῶς ὑπὲρ πάντων βοηθείας δεομένων δεόμεθα πάντες ἡμεῖς, καὶ ταύτην προσφέρομεν τὴν θυσίαν.* —S. Cyril. Hierosol. Catech. 23. (Mystag. 5.) cap. 8. Op. p. 327, D. 328, A. The Latin version used by Cosin is obviously incorrect.]

The magistrates are here but the ministers or ser under the king, for secular affairs.

That it may please Thee to bring into the way of t . . . to strengthen such as do stand, &c.] S. Aug. ep. 1 *Vitalem Pelagianismo affinem increpans; 'Audis sacerd Dei orantem pro incredulis, ut eos Deus convertat ad fide pro catechumenis, ut eis desiderium regenerationis inspir pro fidelibus, ut in eo quod esse cœperunt ejus munere p verent, subsannat has pius voces? et non respondebis Am* And St. Chrysostom gives us a good reason for the use o prayer, *Homil. 72. in S. Matth.*[j]: *Nam quoniam nostra peccata cognovimus, pro aliis qui peccarunt, quique pe possunt, nos clamamus.*

O Lamb of God, O Lamb of God, O Christ, &c.]* E tion is taken against these repetitions, as being a custo the heathen, forbidden by our Saviour, Matth. vi. 7, " V ye pray, use no vain repetitions." *Sed eo loco non vet id quod sollicite expetimus aliquoties repetere, quod Ch ipse fecit; . . . at prohibemur tantum Deo verba annume quasi ille preces ex prolixitate potius et labore externi operis quam ex intimo animi affectu (cui excitando, non cando, verba in precibus inserviunt) metiretur. . . . Ideo Ch hic docet preces concisas esse debere, id quod extat apu* [Ecclus. vii. 15.] *rachidem, μὴ δευτερώσῃς λόγον ἐν προσευχῇ σου, ubi δ ροῦν τὸν λόγον idem est quod βατταλογεῖν. Exemplum vitandi moris ab exteris gentibus hic petite (Judæi enim huic vitio minus obnoxii, quod hodieque extat apud Abe dram initio ad Ecclesiasten, et in aliis ipsorum libris) q id erat perquam familiare, unde illud in Comœdia*[k]:

> Ohe jam desine Deus . . . . obtundere,
> . . . . nisi illos tuo ex ingenio judicas,
> Ut nil credas intelligere, nisi idem dictum sit centies.

Contra eum morem est illud Plauti in Pœnulo[l],

> Paucis verbis rem divinam facito.

[1] [S. Aug. Epist. 217. (al. 107.) ad Vitalem. § 2. Op. tom. ii. col. 799, F.]

[j] [*ἐπειδὴ γὰρ αὐτοὶ κατεγνώκαμεν ἑαυτῶν ἁμαρτήματα, ὑπὲρ μὲν τῶν πολλὰ ἡμαρτηκότων, καὶ ἐγκληθῆναι ὀφειλόντων αὐτοὶ βοῶμεν.*—S. Chrysost in cap. xxii. Hom. 72. (al. 73.) § tom. vii. p. 700, A.]

[k] [Terentius, Heaut. v. 1. 6.]

[l] [Plautus, Pœnulus, i. 2. 19]

Centies idem dicere est βαττολογεῖν. Grotius[m]. *Sperabant prophanæ gentes ideo se exauditum iri, quia longæ orationis tædio (ut sacerdotes Baal) se defatigant,* πολύλογοι *autem volent iidem esse* βαττόλογοι, *quia ut multa dicant necesse habent sæpe jam dicta repetant. At quæ nihil, nisi opus est, complectitur oratio (ut hic) non potest* πολύλογος *dici*[n].

Let us pray.] *In sacris paganorum admonitio erat, hoc agite; in nostris, attendite. Et si plebi istud prædicatur, quanto magis sacerdoti? Sane virgines Vestæ certo tempore ibant ad regem sacrorum, hisque verbis solennibus apud eum utebantur, Vigilasne rex, Vigila; propterea quod qui religioni inserviunt, quam vigilantissime ac curiosissime agere oportet. Pars aliqua impietatis incuria est*[o].

O God, merciful Father.] *Hæc oratio habetur in Ord. Sarum ad Missam de tribulatione cordis*[p].

A prayer for the King's Majesty.] *In Ord. Sarum similis oratio habetur pro Rege Hen.* VIII. *in Missa pro Rege*[q]. [These Prayers were at the end of the Litany before 1662.]

The only ruler of princes.] *Solius enim Dei imperio subdi regem dicimus, nec inter homines habet superiorem. Sic Optatus Milevit*[r]*: 'Super imperatorem non est nisi solus Deus qui fecit imperatorem.' Et Tertullianus*[s]*: 'Colimus imperatorem sic, quomodo et nobis licet, et ipsi expedit, hominem a Deo secundum, et quicquid est a Deo consecutum, solo Deo minorem. Hoc et ipse volet. Hic enim omnibus major est, dum solo vero Deo minor est.'*

Almighty and everlasting God.] *Habetur hæc oratio in Ord.* [For the Clergy and People.]

[m] [Grotius, Comment. in loc. ap. Critic. Sacr., tom. vii. col. 268.]

[n] [Id., ibid.]

[o] [There is a word, probably the name of the author of the passage extracted, crossed out here.]

[p] [Deus qui contritorum non despicis gemitum, et mœrentium non spernis affectum; adesto precibus nostris quas pietati tuæ pro tribulatione nostra offerimus, implorantes ut nos clementer respicias, et solito pietatis tuæ intuitu tribuas ut quicquid contra nos diabolicæ fraudes atque humanæ moliuntur adversitates, ad nihilum rediges; et consilio misericordiæ tuæ allidas; quatenus nullis adversitatibus læsi, sed ab omni tribulatione et angustia liberati, gratias tibi in ecclesia tua referamus consolati: Per Dominum, &c.—Missa pro tribulatione cordis, Oratio: Missale Sarisb. Commune, fol. xxx.]

[q] [The collect is as follows: Quæsumus, omnipotens Deus, ut famulus tuus rex noster N. qui tua miseratione suscepit regni gubernacula, virtutum etiam omnium percipiat incrementa; quibus decenter ornatus, et vitiorum voraginem devitare, et hostes superare, et ad te, qui via, veritas et vita es, gratiosus valeat pervenire: Per Dominum, &c.—Missa pro Rege, Oratio: Miss. Sarisb. ubi supr. fol. xxx.]

[r] [S. Optatus de Schism. Donat., lib. iii. cap. 3. Op. p. 52.]

[s] [Tertullian ad Scapulam, cap. 2. Op. p. 69, E.]

Sarum inter Memorias faciendas per totum annum, sub tit. pro Episcopis vivis et subditis, in Missa de B. Maria in ejusd. capella[t], *et in Missa pro Prælatis* [*et*] *subditis*[u].

For rain, if the time require, for fair weather, &c.[x]] In the Order of Sarum for all these things following, there was a special mass said.

In the time of any common plague or sickness.] In the Order of Sarum, they were wont for this purpose to say a special mass, which they said was made by Pope Clement V. at Avignon[y]. The people were appointed at this mass to kneel, and to hold a burning wax candle in their hand all the while, and to let it burn (in the church or their houses) five days together. This if they did, they were promised by the pope large indulgences; and were assured by their parish priests to be delivered from sudden death: for they told them, *Hoc est certum et approbatum in Avinione, et in partibus circumvicinis.* In this mass they used for the epistle[z] or first lesson, the 24th chapter of the 2nd of Samuel; and for the gospel or second lesson, the 4th of St. Luke; *Surgens Jesus, usque ad, quia ideo missus sum.* And they used divers prayers for the aid of St. Sebastian[a], that he would be propitious to England, as he was to Lombardy, where they were made to believe that he freed the whole country from the

[t] [Omnipotens sempiterne Deus, qui facis mirabilia magna solus, pretende super famulos tuos pontifices, et super cunctas congregationes illis commissas spiritum gratiæ salutaris, et ut in veritate tibi complaceant, perpetuum eis rorem benedictionis infunde; Per Dominum, &c.—Memoriæ per totum annum in capella B. M. V. Pro episcopis vivis et subditis: Oratio. Ibid., fol. xxvii. b. See fol. xxv.]

[u] [Memoriæ communes; Pro prælatis et subditis: Oratio. Ibid., fol. xxxvii. b.]

[x] [Missa pro serenitate aeris, ibid. fol. xxxiv.; pro pluvia petenda, ibid. b; tempore belli, ibid. fol. xxxv.; contra mortalitatem hominum, ibid. fol. xxxvi.; pro peste animalium, ibid. b.]

[y] [The introductory rubric is as follows:—Missa pro mortalitate evitanda quam dominus noster papa Clemens fecit et constituit in collegio cum omnibus cardinalibus, et concessit omnibus pœnitentibus vere contritis et confessis sequentem missam audientibus, cclx. dies indulgentiæ. Et omnes audientes sequentem missam debent portare in manu unam candelam ardentem dum missam audiunt per quinque dies sequentes, et tenere eam in manu per totam missam genibus flexis; et eis mors subitanea nocere non poterit; et hoc est certum et approbatum in Avinione, et in partibus circumvicinis.—Ibid., fol. liv. Cosin seems not to have understood the rubric correctly.]

[z] [See ibid., fol. liv. b. and lv. The calling the Epistle, (or lection used before or instead of the Epistle,) and the Gospel, the first and second lesson, is incorrect.]

[a] [This refers to the next Missa: Missa de Sancto Sebastiano tempore pestis. In the Gradual there occur these words: "O Sancte Sebastiane, Christi martyr egregie, cujus meritis tota Lombardia fuit liberata a peste mortifera; libera nos ab ipsa, et a maligno hoste.—Ibid., fol. lvi.]

plague. All which the Reformed Church of England hath now abolished, and by this one prayer (*pura prece*, as Tertullian[b] calleth it) seeketh in such a time the mercy of God.

THE COLLECTS, EPISTLES, AND GOSPELS, TO BE USED, &c.

1. COLLECTS.

Collectæ.

Collectæ, sic dictæ, quod in unum vota populi colligerent, vel quod fierent populo jam in unum collecto. For though the people come slowly to church, and do not make up a full congregation or collection of themselves together at the beginning of divine service, yet before it has proceeded thus far, they are usually a full-collected assembly. Tertullian, in his Apologetic, cap. 39[c]; *Coimus in cœtum et congregationem, et ad Deum quasi manu facta precationibus ambimus orantes. Hæc vis Deo grata est. Oramus igitur, &c.*

Collecta autem, si Alcuino nostro, Bedæ nostratis discipulo, Carolique magni imperatoris præceptori et familiari, credimus, dicta est a collectione, eo quod ex auctoritate divinarum Scripturarum sit collecta: ... vel quod ex multis sermonibus una colligatur oratio; sive a collectione vel societate populi, qui tunc in unum concurrens colligitur. de Divin. Officiis[d].

2. EPISTLES AND GOSPELS.

Epistolæ et Evangelia.

"Post hæc commentaria apostolorum, et scripta prophetarum leguntur." Just. Mart.[e] *Vocat hæc Tertullianus fomenta fidei, ab interlectione Scripturarum. Ex quo præterea liquet lectiones eas e Scriptura sumptas quæ tempori congruerent. "Cogimur (inquit, Apol.,* cap. 39[f].*) ad divinarum literarum commemorationem, si quid præsentium temporum qualitas aut præmonere cogit, aut recognoscere. Certe fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus."*

Nomen Evangelii.

Justissimis de causis veteres Christiani Commentaria de rebus Christi (quæ ad explicandam, illustrandam et confirmandam doc-

[b] [Tertullian. ad Scapulam, c. 2. Op. p. 69, C.]

[c] [Tertullian. Apolog., cap. 39. Op. p. 31, A.]

[d] [Alcuinus de Div. Off., c. 40. ap. Hittorp. p. 68. col. ii. D.]

[e] [καὶ τὰ ἀπομνημονεύματα τῶν Ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγιγνώσκεται μέχρις ἐγχωρεῖ.—S. Justin. Mart. Apol. i. § 67. Op. p. 83, D.]

[f] [Tertullian. ubi supra.]

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trinam a Christo annunciatam pertinent, omnes Ejus κηρύγματος circumstantiæ) Evangelium appellavere: ut ipso quoque nomine admoneretur populus quanto dulciora hæc annunciatio et historia Christi contineat, quam prophetarum vaticinia, quorum pleraque triste illud nomen מושא *sibi præscribunt. Esse autem antiquissimum, et ab ipsis apostolicis deductum temporibus Evangelii titulum docet nos Justinus in Apologia*[g] *pro Christianis. Grotius*[h].

Quando singulis dominicis et festis diebus singulæ et certæ lectiones cum ex apostolicis propheticisque scriptis, tum ex evangelicis adsignatæ fuerint, liquido non constat; nam Hieronymi lectionarium dubiæ fidei est. Solet referri ad ævum Caroli Magni, quin ad ipsum Carolum. Sed ejus auspiciis non nisi homilias patrum, quibus textus illi Scripturæ exponerentur, delectas esse, scribit Sigebertus ad annum 807 [i].

3. GOSPELS.

Ritus usitati ad lectionem evangelii.

Antiqui moris est, ut fideles, dum evangelium legitur, starent capite aperto, arma, si quæ habuissent, aut baculos deponerent, in signum remissæ omnis vindictæ, ac depositi odii. Versus Hildeberti episcopi Cenomanensis:—

Inde sinistrorsum Domini sacra verba leguntur;
Plebs baculos ponit, stat, retegitque caput[k].

Gratian in Decreto, de Consecr. dist.* i. *cap.* 68[l]: *'Evangelium non sedendo, sed stando audire debemus.' Citat Anastasii primi papæ epistolam ad episcopos Germ. et Burg.*[m] *sicut ante eum fecerunt et

[g] [*οἱ γὰρ ἀπόστολοι ἐν τοῖς γινομένοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται εὐαγγέλια.*—S. Just. M. Apol. i. c. 66. Op. p. 33, B.]

[h] [Grotius, in loc. Matth. cap. i. apud Criticos Sacros, tom. vii. col. 36. Grotius has hos libros instead of commentaria. Cosin had originally written this, but crossed it out, and wrote commentaria, but did not alter qui into quæ.]

[i] [Sigebert's words are: Karolus imperator, per manum Pauli diaconi sui, decerpens optima quæque de scriptis catholicorum patrum, lectiones unicuique festivitati convenientes, per circulum anni in Ecclesia legendas compilari fecit.—Sigeberti Gemblacensis monachi Chronica, ad ann. 807, p. 98. ap. Miræi Chronica. Antw. 1608.]

[k] [Ven. Hildeberti versus de Mysterio Missæ; (de Evangelio) l. 49. Op. col. 1137, Paris, 1708.]

[l] [Ap. Corp. Jur. Can., tom. i.]

[m] [Anastasius episcopus cunctis Germanicis et Burgundiæ regionis episcopis in Domino salutem.... Significastis enim quosdam sacerdotes in ecclesia, quando evangelia leguntur, sedere, et Salvatoris Domini verba non stantes, sed sedentes, audire: et hoc ex majorum traditione se accepisse narratur. Quod nullatenus deinceps fieri sinatis apostolica auctoritate mandamus; sed, dum sancta evangelia in ecclesia recitantur, sacerdotes et cæteri

Burchardus[n], lib. i. c. 103, *et Ivo*, p. 2. c. 138[o], *et* p. 6, c. 93[p]. *sed illa epistola non est Anastasii. Blond.*[q] *Antiqua tamen est, et in Corpus Juris* (*quod in hac parte ab Ecclesia Anglicana recipitur*) *relata*[r].

Habetur in ordinario Missæ secundum usum Sarum hæc regula (*post Gloriam in Excelsis*); *Notandum est, quod omnes clerici tenentur stare ad Missam, nisi dum legitur epistola*[s].

FIRST SUNDAY IN ADVENT.

Oratio in Miss. Sarum[t]. *Excita quæsumus, Domine, potentiam Tuam, et veni; ut ab imminentibus peccatorum nostrorum periculis, Te mereamur protegente eripi, Te liberante salvari, qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.*

The Epistle. This also we know, the season[u], *&c.*]

Sic incipit epistola hujus dominicæ in Missali Sarum.

And make no provision for the flesh, to fulfil the lusts thereof.]

Ante hæc verba finitur epistola in Miss. Sarisburiensi.

After the epistle[v] (which was read every Sunday, and some other solemn times, by the sub-deacon upon the pulpit that stood in the midst of the quire, but at other times upon the steps at the upper end of the quire) followed the Gradual, sung by two quiresters upon the same pulpit. And the

omnes, non sedentes, sed venerabiliter curvi in conspectu evangelii stantes, dominica verba intente audiant et fideliter adorent.—Anastasii I., Epist. i. apud Concilia, tom. ii col. 1428, 1429.]

[n] [Burchard. Ep. Wormat. Decretorum libb. xx. lib. iii. c. 103. p. 99. ed. Paris. 1549.]

[o] [Decretum, pars ii. cap. 138, Op. Ivonis Carnotens., pars i. col. 72. ed. Paris. 1647.]

[p] [Ibid., pars vi. cap. 93. col. 204.]

[q] [Blondel, Pseudo-Isidorus et Turrianus Vapulantes, p. 557. Genev. 1628.]

[r] [This is one of the decretal epistles, forged in the ninth century.]

[s] [Ordinarium Missæ ap. Missale Sarisb., fol. cxlii. b. The words of the rubric are, Nisi dum lectio epistolæ legitur, et graduale, et alleluia, vel tractatus cantatur.]

[t] [Missale Sarisb., fol. i. b.]

[u] [The epistle begins, Fratres scientes quia hora est; and ends at sed induimini Dominum Jesum Christum. Ibid., fol. ii. b.]

[v] [The rubric referred to is as follows: Incepta vero ultima oratione ante epistolam, subdiaconus per medium chori ad legendam epistolam in pulpitum accedat. Et legatur epistola in pulpito omni die dominica, et quandocunque chorus regitur per totum annum, et in die cœnæ, et in vigilia paschæ et pentecostes, et in commemoratione animarum. In omnibus vero aliis festis et feriis, et in vigiliis, et in quatuor temporibus extra hebdomadam pentecostes ad gradum chori legatur tam in quadragesima quam extra quadragesimam. Quando epistola legitur, duo pueri in superpelliciis .... ante gradum chori in pulpito per medium chori ad graduale incipiendum se præparent, et suum versum decantandum. —Ibid.]

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Gradual[x] (so called, because it is sung before the Gradus, or steps of the quire) was only a verse of a Psalm. After which followed another, that they called the Verse; and after that an hymn, which they called the Prose Tract, or Sequence, sung by the whole quire, so called, because all the words of it seem to follow one another in the same tract or manner of expression.

In these Sequences there be prayers made to the saints upon those days which bear their names: the chief reason why the Church of England has omitted them, as sometimes they were also omitted in Sarum Missal. *Non male monet synodus Coloniensis habita A°. 1536. p. 2. c. 11[y], nonnullis olim usurpatis sequentiis aliquid labis adhæsisse, et propterea ab iis recte posse abstineri. Prosas, ait, indoctas nuperius missalibus cæco quodam judicio invectas prætermittere per nos liceret. Sunt tamen inter eas quæ spiritu et vita non carent[z].*

All these the Church of England thought fit to omit, as parts of the service that were neither needful nor of ancient use.

The Gospel, Matth. xxi. 1.]

Habetur hoc idem evangelium in Missali Sarum, quod etiam in pulpito in medio chori collocato legebat diaconus versus Aquilonem[a].

Blessed is He that cometh in the name of the Lord.

Hic finitur evangelium in Miss. Sarum[b].

In Salisbury Missal, there was a special epistle and gospel relating to Christ's Advent, appointed for Wednesdays and Fridays during all that time[c].

[x] [The rubric in the Missal. Sarisb. directs: Post versum chorus repetat gradum. Notandum est quod per totum annum repetatur graduale post suum versum, ad missam de die: nisi in festis duplicibus, et nisi in quinta et sexta feria hebdomad. paschæ, et in quatuor temporibus, post lectionem, ubi graduale habetur post lectionem, et quando tractus decantatur; repetatur etiam in die nativ., &c.—Ibid.]

[y] [Prosas indoctas nuperius missalibus cæco quodam judicio invectas prætermittere per nos liceret.—Conc. Colon. I. ann. 1536. par. ii. capit. 11. tom. xix. col. 1227.]

[z] [The passage in parentheses is a note added on the word Sequence. It is made up out of Calixtus de Sacrificio Christi, &c., § lix. lx.]

[a] [Missale Sarisb., fol. iii. b. The rubric referred to is on the preceding page, as follows: Et sic precedens diaconus per medium chori, ... ad pulpitum accedat ... quandocunque enim legitur epistola in pulpito ibidem legatur et evangelium: ... et semper legatur evangelium versus aquilonem, id est, boream.]

[b] [Ibid.]

[c] [Ibid. et sqq.]

THE SECOND SUNDAY IN ADVENT.

Oratio in Miss. Sarum[d]. *Excita, Domine, corda nostra ad præparandas Unigeniti Tui vias, ut per Ejus adventum purificatis Tibi mentibus servire mereamur, qui Tecum vivit et regnat, &c.*

The Epistle, Rom. xv. 4.]

Habetur hæc eadem epistola in Miss. Sarum[e].

The Gospel, Luke xxi. 25.]

Habetur hoc idem evangelium in Miss. Sarum[f].

THE THIRD SUNDAY IN ADVENT.

In Miss. Sarum habentur eadem Oratio, eadem Epistola, idem Evangelium[g].

And in this week (being Ember-week) there was a special service, epistle, and gospel appointed for the Wednesday, Friday, and Saturday, all relating to the Advent[h].

Ubi et hæc habetur rubrica[i]*: Semper jejunia quatuor temporum in tertia hebdomada adventus Domini celebrentur.*

THE FOURTH SUNDAY IN ADVENT.

In Missali Sarum hæc eadem habetur Oratio, Epistola eadem et idem Evangelium[k].

After this, there is in the Missal of Salisbury a peculiar service for Christmas-even[l].

[d] [Ibid., fol. iv. b.]

[e] [Ibid., fol. v.]

[f] [Ibid.]

[g] [Before 1662 the collect for the third Sunday in Advent was: Lord, we beseech Thee, give ear to our prayers, and by Thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ. In the Salisbury Missal it is, Aurem tuam, quæsumus, Domine, precibus nostris accommoda; et mentis nostræ tenebras gratia tuæ visitationis illustra; qui vivis et regnas, &c.—Ibid., fol. vi., where see also the epistle and gospel.]

[h] [Ibid., fol. vi. b.—ix.]

[i] [Ibid., fol. ix. The first words of the rubric are: In quacunque feria dies nativitatis Domini contigerit, semper, &c.]

[k] [Before 1662 the collect ran thus: Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succour us, that whereas through our sins and wickedness we be sore let and hindered, Thy bountiful grace and mercy (through the satisfaction of Thy Son our Lord) may speedily deliver us, to whom, with Thee and the Holy Ghost, be honour and glory, world without end. The collect in the Salisbury Missal is: Excita, quæsumus, Domine, potentiam tuam et veni, et magna nobis virtute succurre, ut per auxilium gratiæ tuæ, quod nostra peccata præpediunt, indulgentiæ tuæ propitiationis acceleret, qui vivis, &c.—Ibid., fol. ix. See the epistle and gospel, ibid.]

[l] [Ibid., fol. x. b.]

CHRISTMAS-DAY.

Christmas.] *Id est, Christi Missa. Sic enim vulgus Teutonum et Anglorum festos dies plerumque nominare solebat, a publico Ecclesiæ ministerio, seu liturgia, in qua cum complures missæ, seu dimissiones, modo catechumenis, modo pœnitentibus et energumenis, modo fidelibus olim denunciarentur, quodque vulgus Latinorum hanc ob causam missam, seu missarum solennia compellavit, in hominum usum ita ea res transiit, ut dies festi, dies missæ, sicut nundinæ celebresque mercatorum conventus missæ, dicerentur. Flor. Har.*[m]

In the Missal of Sarum there be three services appointed for Christmas: one, *ad Galli Cantum;* another, *in Aurora* and a third, *in Die;* which third the Church of England now only useth[n].

Oratio Sarum[o]*: Concede, quæsumus, omnipotens Deus, ut Unigeniti Tui nova per carnem nativitas liberet, quos sub peccati jugo vetusta servitus tenet* [*per eundem Dominum, &c.*] *qui Tecum &c.*

Epistola Sarum eadem est cum hac nostra[p].

In Miss. Sarum idem habetur Evangelium[q].

ST. STEPHEN'S DAY.

Oratio eadem est in Miss. Sarum[r].

Then shall follow the collect of the Nativity.] As it was appointed in the Missal of Sarum: *Sequitur memoria de Nativitate*[s].

Epistola Sarum[t].

Evang. Sarum[u].

ST. JOHN THE EVANGELIST'S DAY.

Eadem Oratio in Miss. Sar.[x]

[m] Probably Florentius Vander Haer, in his Antiquitatum Liturgicarum Arcana; but the editor has not found the passage.

liveth, &c. In the Salisbury Missal it is: Da nobis, quæsumus, Domine, ita quod colimus, ut discamus et inimicos diligere, quia eius natalitia celebr[amus]

Loco hujus Epistolæ habetur in Miss. Sarum lectio ex xv. *Ecclesiastici*[y].

Evangelium Sarum[z].

INNOCENTS' DAY.

In Missal. Sarum Oratio eadem[a].

Eademque Epistola[b].

Et idem Evangelium[c].

THE SUNDAY AFTER CHRISTMAS-DAY.

Miss. Sarum: Sexta die a Nativitate Domini, sive Dominica fuerit, sive non. Oratio Sarum[d]*: Omnipotens sempiterne Deus, dirige actus nostros in beneplacito tuo, ut in nomine dilecti Filii tua mereamur bonis operibus abundare, qui, &c.*

Epistola eadem[e].

Evangelium habetur ex 2 cap. S. Luc.: Erant Joseph et Maria mater Jesu mirantes super his quæ dicebantur de Illo, &c. usque ad, Et gratia Dei erat in Illo[f].

The Gospel, Matth. i. 1. *The book of the generation*[g].] *Ebionitæ hæretici deleverunt totam genealogiam, et quæ sequuntur, ad locum ubi Christus baptizatur, plane sicut Marcio hæreticus*

ciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it being lightened by the doctrine of Thy blessed apostle and evangelist John, may attain to Thy everlasting gifts, through Jesus Christ our Lord. In the Missale Sarisb. it is, Ecclesiam tuam, quæsumus, Domine, benignus illustra, ut beati Joannis apostoli tui et evangelistæ illuminata doctrinis ad dona perveniat sempiterna, per, &c.—Ibid., fol. xv.]

[y] [Ibid. The passage is Ecclus. xv. 1—6.]

[z] [Ibid., but the gospel in the Missal. Sarisb. ends at "we know that his testimony is true."]

[a] [Before 1662, the collect for Innocents' Day was, Almighty God, whose praise this day the young Innocents, Thy witnesses, have confessed and shewed forth not in speaking but in dying, mortify and kill all vices in us, that in our conversation our life may express Thy faith, which with our tongues we do confess, through Jesus Christ our Lord. In the Missal. Sarisb.: Deus, cujus hodierna die præconium innocentes martyres non loquendo sed moriendo confessi sunt; omnia in nobis vitiorum mala mortifica, ut fidem tuam quam lingua nostra loquitur etiam moribus vita fateatur; Qui cum Deo Patre et Spiritu Sancto vivis et regnas, per, &c.—Ibid., fol. xv. b.]

[b] [Ibid.]

[c] [Ibid.]

[d] [In the Salisbury Missal there is no special office for the Sunday after Christmas. The only day within that week that had not a particular festival was Dec. 30, this Dies sexta.—See ibid., fol. xvi. b.]

[e] [Ibid.]

[f] [Ibid.]

[g] [Before 1662 the gospel for this day began at the first verse of St. Matthew's Gospel. This note is from Grotius, in Matt. cap. i. ver. 1. apud Criticos Sacros, tom. vii. col. 38.]

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prima S. Lucæ capita induxit. Fecerunt autem hoc pro suo instituto, quia Dominum Jesum Christum credi vellent purum hominem et ex Josepho natum; virtutum autem merito consequutum unctionis gratiam.

Salmon begat Booz of Rachab.] *Hoc ex traditione Judæorum. Grot.*[h]

David the king begat Solomon of her that was the wife of Uriah.] *Mulieres in hoc censu obiter paucæ nominantur, extraneo ortu aut criminibus nobiles, quarum historia ad vocationem idololatrarum et criminosorum per Christi Evangelium proludit. Idem*[i].

Josias begat Jechonias, and his brethren.] *Omnes calamitate sua nobiles; neque id ab hoc loco alienum, ne quis miretur regiam stirpem ad humilem fortunam detrudi. Idem*[k].

That it might be fulfilled, &c.] *Quod non ita intelligi debet quasi Deus Christum ex Virgine nasci voluerit, ut quod Esaias dixerat fieret; cum potius, quia Deus id voluerit fieri, ideo et voluerit per Isaiam dici: nam vox ἵνα, ut sæpe, non finem agentis, sed solam rei consequentiam significat. Grot.*[l]

THE CIRCUMCISION OF CHRIST.

Oratio Sarum[m]*: Deus qui nobis nati Salvatoris diem celebrare concedis octavum, fac nos quæsumus Ejus perpetua divinitate muniri, cujus sumus carnalis commercio reparati, qui, &c.*

Epistola Sarum: Apparuit gratia Dei, &c.[n]

And when the eighth day was come, &c.] *Hic incipit evangelium in Miss. Sar.*[o]

If there be any Sunday between the Epiphany and the Circumcision, then shall be used the same collect, epistle, and gospel at the Communion, which was used the day of Circumcision.] *Non habetur in Miss. Sarum*[p].

[h] [Ed., ibid., in v. 5, col. 39.] verse of our gospel.—Ibid., fol. xv

THE EPIPHANY.

The Collect.] Sarum[q].

The Epistle.] Sarum[r]. Isa. lx.: *Surge illuminare Jerusalem, &c.*, which is our first lesson.

The Gospel.] Sarum[s].

FIRST SUNDAY AFTER THE EPIPHANY.

Collect.] Sarum[t].

Epistle.] Sarum[u].

The literal sense of the Epistle.

I beseech you therefore, brethren.] Because the apostle had set forth in all his epistle before, the chief points and mysteries of our Christian religion, therefore he descends now to the duties of a Christian life, that the one may be answerable to the other; which is the method and order that the Church here hath followed;—after the setting forth of the chief solemnities and feasts of the year, (wherein the principal mysteries of Christianity are contained,) to go on, (as St. Paul doth,) and to give us his good lessons for our lives; for by the word "therefore" there is a dependence made of one following upon the other, to make now a right use of the grace that hath been by Christ bestowed on us.

Your bodies a quick sacrifice.] For God does not now require any more Levitical sacrifices, which were made of brute beasts, but He requires the sacrificing of ourselves, not by killing our bodies, but by mortifying and destroying our carnal affections, and by sanctification of life, to offer up and consecrate ourselves to Him. St. Aug. *in Psal.* lx.: *Habes in*

[q] [Deus qui hodierna die unigenitum tuum gentibus stella duce revelasti, concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuæ celsitudinis perducamur: per eundem Dominum.—In die Epiphaniæ, Oratio. Missale Sarisb., fol. xviii. b.]

[r] [Lectio Esaiæ Prophetæ, in place of the epistle.—Ibid.]

[s] [Ibid., fol. xix.]

[t] [Vota quæsumus, Domine, supplicantis populi cœlesti pietate prosequere, ut et quæ agenda sunt videant, et ad implenda quæ viderint convalescant, per Dominum.—Dom. i. post octav. Epiph., Oratio. Ibid., fol. xx. Our first Sunday after the Epiphany is the Sunday within the octave, of the Sarum Missal, and the service was the same as that for the Epiphany itself. Our service for the first Sunday after the Epiphany is that of the first Sunday after the octave of the Sarum rule.]

[u] [Ibid.]

[x] [Noli extrinsecus pecus quod mactes inquirere, habes in te quod occidas. — S. Aug., Enarr. in Psal. l. v. 18. § 21. Op. tom. iv. col. 473, E.]

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te quod occidas, i. e. you have always somewhat in yourself to kill.

Be not conformed to this world.] Which is wholly set upon what is evil; 1 Joh. v. 19, seeking after honours, pleasures, and riches.

Be ye changed.] By quitting those bad affections, and giving no assent to them.

May prove &c. what the will of God is.] That is, by submitting your own wills to His, and by preferring His precepts before these vile affections.

That no man should stand high in his own conceit.] Pleasing himself in his endowments and gifts that he hath above other men, and searching after secrets, &c.

But to judge of himself, &c.] This is to be wise unto sobriety, not affecting to meddle with other men's offices, nor to be curious in such things as do not pertain to his own. Whereunto the similitude which followeth serveth most aptly.

The Gospel.] Sarum[y].

The exposition of the literal sense of the Gospel.

The feast-day.] That is, the feast of the Passover, which He, and His parents, and the Jews from all quarters, were wont and bound duly to observe, Deut. xii.

Sitting in the midst of the doctors.] Not that He sat (as the pictures commonly set Him out) in one of the doctors' chairs, and the highest of all the bench; for neither would they have permitted Him to do it, nor was it agreeable to the minority of His age, but that He was there sitting or present among them, (as John i. 26, He is said to be "standing in the midst among the Jews;" and Matt. xviii. 20, "I will be in the midst of them,") in the manner of an auditor or a disciple, observing that order which was accustomed, hearing them, and asking them questions; though in the meanwhile He shewed Himself to be such a disciple with them, that He posed the masters, and taught them much more than any of them knew before, herein declaring Himself to be more than a man; for they were astonished at Him, asking such questions and making such answers, as that the power of His Deity shewed forth itself in Him.

[y] [Ibid.]

How happened it that ye sought Me? Wist ye not, &c. An answer that seems to be somewhat short, and more quick than a mother would have expected from a son; but such were His usual returns, when she took upon her to shew any authority over Him, to let both her and His reputed father know, that He had another manner of Father in heaven, whose divine affairs were not to give place unto any human authority; which though they understood not for the present, yet in this answer they rested, and His mother, the blessed Virgin, laid it up in her heart.

And was obedient unto them. When He had given this testimony of His power and greatness that was to come, and afterwards make itself more manifest, shewing already that His authority was above theirs, presently He returns to His wonted subjection, and teacheth all persons what reverence and obedience we owe to our parents.

And Jesus prospered (or grew) *in wisdom.* A text which is urged by the Arians and the Socinians, but it will not serve their turn: for Christ being a person that consisteth of two natures, it is no derogation to His Godhead if here He be said to grow and prosper in respect of His manhood; which could not neither be said so to prosper in wisdom and knowledge, as if in the minority of His age He had been ignorant of anything that He came to know after; for He had in Himself the full knowledge of all things communicated to His human understanding by the Divine Nature united thereunto; but because from time to time He was pleased to manifest that knowledge by degrees, and not otherwise to let it be seen or known unto the world, therefore in regard of other men's taking notice of it only, is He here said to have grown up or prospered in it. And whereas they object that the text [says[1]], He prospered in wisdom as He did in age, which was not in a seeming manner to all other men, but truly and really as all mankind doth besides; we are to answer, that every word in a context is not to be taken in the same sense that another word is which is joined to it; as for example, Matt. viii. 22, "Let the dead go and bury their dead;" John xx. 7, "I ascend to My Father, and your Father;" where the same words are to be understood after a different manner. And so it is here.

[1] In Nicholls, but not in the original.

Historical Observations upon the Gospel[s].

This is the first story that we have of Christ after His r
turn out of Egypt, whither His father and mother fled wi
Him, to avoid the massacre that Herod made of the innoce

THE SECOND SUNDAY AFTER EPIPHANY.

The Collect.] Sarum[c].

The Epistle.] Sarum[d].

The literal sense.

The gift of prophecy, or interpreting the Scriptures, (for so is prophesying understood, 1 Cor. xiv.)

That it be agreeing to the faith, [i. e. to] the articles of the Apostles' Creed, then generally preached over all the world, as containing all things necessary to salvation, and being the sum of the whole Scripture.

An office, or ministry, which is properly the deacon's office.

With singleness, or simplicity, that is, to them who need, without respect of persons, and performing the trust reposed in him with all faithfulness.

He that ruleth. This is to be understood of those presbyters, of whom the apostle speaketh, 1 Tim. v. 17, "The presbyters that rule well are worthy of double honour;" from whence they came afterwards to be bishops over others. These presbyters were of one sort, and there was another sort of them that laboured in the preaching of the word.

The rest of this Epistle is plain and easy to be understood.

The Gospel.] Sarum[e].

What have I to do with thee? Ita enim Latini aiunt, quid tibi mecum est. At Hebræis aliud significat; nimirum, cur mihi molestiam exhibes? quod clare apparet, 2 Sam. xvi. 10, et 2 Paralip. xxxv. 21. *Hoc autem si ex usu Latini sermonis interpretaris, contemptum videtur inducere.* Grot.[f]

This beginning of miracles. A miracle is so called, because it begets admiration; and yet everything that is or deserves to be admired, must not presently be called a miracle; for many things done by art and the power of nature may be wondered at, and yet they are no miracles, which are and

[c] [Omnipotens sempiterne Deus, qui cœlestia simul et terrena moderaris, supplicationes populi tui clementer exaudi, et pacem tuam nostris concede temporibus, Per, &c.—Dom. ii. post octav. Epiph., Oratio; Missale Sarisb., fol. xxi. b.]

[d] [Ibid.]

[e] [Ibid.]

[f] [Grotius Comment. in Matt. cap. 8. v. 29. apud Criticos Sacros. tom. vii. col. 331.]

can only be done by the power of God, above the faculty, and beyond the order of nature, to which He is not tied. This miracle, therefore, so done by Christ, was a manifest argument of His divine power and Godhead.

And shewed or manifested forth His glory[g]. For these words' sake it is, that this gospel is appointed by the Church for one of the gospels to be read and published in the time of Epiphany, which gives the name to all these five Sundays; for Epiphany is nothing else but the manifesting forth of Christ's glory and Deity, whereof this gospel is a testimony. And because it was the first Epiphany that He so made of Himself after His baptism and beginning to preach, therefore was it also appointed to be the second lesson at even upon the day of Epiphany itself.

THE THIRD SUNDAY AFTER EPIPHANY.

The Collect.] Sarum[h].

The Epistle.] Sarum[i].

For in so doing thou shalt heap coals of fire upon his head. Which is an Hebrew proverb, and we read it Prov. xxv. 22, the sense whereof is, that either we shall gain our enemy by heaping benefits upon him, which may inflame or kindle his reciprocal charity towards us; or else, if that cannot be done, yet at least he will burn in his own conscience, and tell himself that we deserve not his hatred.

The Gospel.] Sarum[k].

The literal sense.

Tell no man. Which at other times Christ also enjoined to them whom He had healed, Matt. ix. 30, Mark v. 43; yet are not they reprehended that divulged those things which He did for them. Even this leper in St. Mark i. 45, and in St. Luke v. 12, went and told it abroad, notwithstanding Christ's prohibition to the contrary. And to the demoniac Christ Himself gave a command, that he should go and tell what great things God had done for him, Mark v. 19, Luke

[g] [See Bp. Cosin's Sermons, Serm. iii. Works, vol. i. p. 45.]

[h] [Omnipotens sempiterne Deus, infirmitatem nostram propitius respice, atque ad protegendum nos dexteram tuæ majestatis extende: Per Dominum, &c.—Dom. iii. post octav. Epiph., Oratio; Miss. Sarisb., fol. xxii. b.]

[i] [Ibid.]

[k] [Ibid.]

viii. 39. But the resolution and reconciling of these seeming contrarieties is well given by St. Chrysostom[l], who saith, that Christ forbade the publishing of His own fame, but commanded the glory of God to be openly declared to all men. For He had regard both to the indiscretion of the inconsiderate multitude, who might otherwise have made ill use of it, as they did, John vi. 15, when they went about seditiously to make Him a king, and to the desire of vain-glory that some men use to take in it, when they do any good for another, and therefore He would not have His own fame divulged; but He had regard withal to the acknowledgment which every one receiving a benefit from the hand of God is to make to Him, and therefore, in that respect, He commanded the thing itself to be told, and thankfulness to be duly returned to Him who is the author of all goodness to us.

Go and shew thyself to the priest. St. Hierome[m] thinks that this was done in regard of the priests themselves, that either they might hereby be the sooner brought to believe in Christ, or else be so much the more inexcusable, if seeing the leper cleansed by Him, they would not believe. But the truer sense is, that Christ hereby had regard to the law of Moses, Levit. xiv., which He commanded the leper to observe.

For a witness or testimony. That is, for a law or a statute to be duly kept; for in the 119th Psalm God's laws and statutes are often called His testimonies.

There came unto Him a centurion. It is said in St. Luke vii. 13, that not the centurion himself in person, but that others came to Christ for him; that is to say here, what a man doth by another, it is the same as if he did it by himself.

[l] [*οὐδὲ γὰρ ἐκεῖ ἀνακηρύττειν ἑαυτὸν ἐκέλευσεν, ἀλλὰ δοῦναι δόξαν τῷ Θεῷ.*—S. Chrysost. in loc. in Matt. Hom. 25. § 2. Op. p. 309, A.]

[m] [Varias ob causas mittit eum ad sacerdotes. Primum propter humilitatem, ut sacerdotibus deferre honorem videatur. Erat enim lege præceptum, ut qui mundati fuerant a lepra, offerrent munera sacerdotibus. Deinde, ut mundatum videntes leprosum, aut crederent Salvatori, aut non crederent. Si crederent, salvarentur: si non crederent, inexcusabiles forent. Et simul ne, quod in eo sæpissime criminabantur, legem videretur infringere.—S. Hieron. Comment. in Matth., lib. i. cap. 8. v. 4. Op. tom. vii. col. 44, A, B.]

THE FOURTH SUNDAY AFTER EPIPHANY.

The Collect[n].] Sarum.

The Epistle.] *Epistola Sarum est initium Epistolæ nostræ in* 1 *Dom. Adventus*[o].

The Gospel.] Sarum[p].

Both winds and seas obey Him.] *Hic finitur Evangelium Sarum.*

The literal exposition.

In the sea. The sea of Galilee, or the sea of Tiberias. See the Historical Notes that follow.

***But He was** asleep.* The disciples being in such great danger, **Christ seemeth** to take no care of them. After this manner **He proveth us** often in other afflictions and dangers, that He **suffereth to** come upon us, intending thereby to make us **more sensible** of our own miserable condition in this life, and the more solicitous of seeking after Him who hath both power and goodness enough to help us in our greatest distresses. For though for a while He may seem to neglect us, yet being importuned by continual prayer, He will arise out of His sleep, and still the storm for us.

Two men possessed, &c. St. Matthew says here, they were two men; but St. Mark, iv. 35, and St. Luke, viii. 22[q], (where the same story is repeated,) say there was but one, and that this one was possessed with a whole legion of devils, which made him so fierce and so famous in the country, that in comparison of him the other was not greatly noted among them, being not possessed after so extraordinary a manner as this his fellow was. But two they were.

To torment us before the time. By which words they declare that they were not ignorant of the damnation which

[n] [Before 1662 the Collect for the fourth Sunday after Epiphany was: "God, which knowest us to be set in the midst of so many and great dangers, that for man's frailness we cannot always stand uprightly, grant to us the health of body and soul, that all those things which we suffer for sin, by Thy help we may well pass and overcome, through Christ our Lord." In the Missal. Sarisb. it was: Deus qui nos in tantis periculis constitutos pro humana scis fragilitate non posse subsistere, da nobis salutem mentis et corporis ut ea quæ pro peccatis nostris patimur, te adjuvante vincamus, per, &c.—Dom. iv. post octav. Epiph., Oratio; Miss. Sarisb. fol. xxiii.]

[o] [The Epistle in the Missale Sarisb. is from Rom. xiii. 8—16. ibid.]

[p] [Ibid.]

[q] [Mark v. 2; Luke viii. 27. The text is as in Cosin's MS.]

waited for them at the time appointed in the end of the world, till when they are reserved in chains of darkness, to be punished after that day, when they, and all wicked persons who have followed their suggestions, shall be tormented for ever, in another manner and a far greater degree than they are now, 2 Pet. ii. 4; Jude, ver. 6. But they are afraid lest it should come upon them sooner, and therefore here they entreat it may be put off to the last, that in the meantime they may do the more mischief; however, herein they acknowledge and fear the divine power and majesty of Christ, whom they implore that if He would not suffer them still to possess these two men, He would at least permit them to run upon the herd of swine feeding hard by, and not send them out of the Gergesites' country to which they were accustomed, into the place of hell, where they knew well they were for ever to be tormented.

And He said, Go your ways. Christ, though He came to undo the works of the devils, yet He came not then to execute His last judgment and condemnation upon them. And therefore they obtain their desire of Him for a time.

And behold, the whole herd of swine was carried headlong into the sea. Hereupon it appeareth, 1. That they were true devils, delighting to do mischief, wherever they can be permitted, even upon beasts, or any other creature that God made. 2. What a great deal more they would do, even to the destruction of all mankind, (if God did not restrain them from it,) as they did to these swine that perished by them. 3. That they can do no more than God is pleased (for the sins and trial of men) to suffer them. 4 and 5. That they chiefly affect to be with swine, that is, such men as live like swine; and such were the Gergesites.

Historical Observations on the Gospel.

Into the country of the Gergesites. That which is here called the country of the Gergesites is named in St. Mark v. and St. Luke viii. the country of the Gadarens, for they were both conterminate, and joining one to the other. And these were the Gerasens (for that was another name they had)

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mentioned by Josephus, (lib. ii. *Belli*, cap. 20[r],) and dwelling in the eastern part of Galilee, upon the borders of Peræa. (Id., lib. iii. cap. 2[s].) Gadara was their metropolitan city in that region, and a strong fortified place, remembered by Pliny, (lib. v. cap. 18[t],) and by Ptolemy in his Geography, (lib. v. cap. 15[u].) It was seated beyond Jordan, in the division of Manasseh's tribe, and touched upon the lake which in the Gospel is called the sea of Tiberias.

And there was a herd of swine feeding. It is made a question, and a kind of wonder that swine should be there fed; for to the Jews that creature was unclean and abominable. But most likely it is, that these swine belonged to some other strangers that there inhabited among the Jews, for the Arabians were close by, and might well be the owners of that herd.

The whole city came out, and besought Him that He would depart from their coasts. This they did either out of the sense of their own unworthiness to have such a guest as Christ was among them, or out of the fear they had to lose yet more of their worldly goods in that and other kinds besides. "And Christ went His way;" but He left the demoniac whom He had cured behind Him, as well to upbraid their ingratitude as to put them in mind to amend their lives, (for some of them were idolaters, and the rest were brutish in their manners,) lest a worse matter should befal them.

THE FIFTH SUNDAY AFTER EPIPHANY.

The Collect.] Sarum[x].
The Epistle.] Sarum[y].

[r] [Γερασηνοί τε οὔτε εἰς τοὺς ἐμμείναντας ἐπλημμέλησαν, καὶ τοὺς ἐξελθεῖν ἐθελήσαντας προέπεμψαν μέχρι τῶν ὅρων.—Josephus, Bell. Jud., lib. ii. cap. 18. § 6. (aliter cap. 20.) Op. tom. ii. p. 199.]

[s] [πρὸς ἀνατολὴν Ἀραβίᾳ τε καὶ Σιλβωνίτιδι πρὸς δὲ Φιλαδελφηνῇ καὶ Γερασοῖς ἀποτέμνεται.—Id. ibid., lib. iii. cap. 3. § 3. (aliter cap. 2.) Op. tom. ii. p. 223.]

[t] [Decapolis: Gaddara Hieromiace præfluente, et jam dictum Hipponius Dion, &c.—Plin. Hist. Nat., lib. v. c. 20.]

[u] [Κοιλῆς Συρίας (Δεκαπόλεως πόλεις αἵδε) . . . Γέρασα . . . Γάδωρα.—Cl. Ptolemæus, Geographia, lib. v. cap. 15. p. 160. ap. Bertii Theatrum Geogr. Vet. Amstel. 1618.]

[x] [Familiam tuam, quæsumus, Domine, continua pietate custodi: ut quæ in sola spe gratiæ cœlestis innititur, tua semper protectione muniatur: Per, &c.—Dom. v. post octav. Epiph. Oratio: Miss. Sarisb. fol. xxiv.]

[y] [Ibid.]

The Gospel.] Sarum[z].

The literal sense of this parable.

It is only to tell us that wicked men, stirred up by the devil, will be in the Church, mixed among them that are there truly religious, and that, by the permission of God, this shall so continue to the end of the world.

The Sixth Sunday (if there be so many) shall have the Collect, Epistle, and Gospel that was upon the Fifth Sunday.] In Sarum the third is taken[a].

SUNDAY CALLED SEPTUAGESIMA.

Sar.[b] *Sciendum est quod officium hujus diei nunquam differtur propter aliquod festum, nisi cum Purificatio (aut Dedicatio Ecclesiæ) hac die contigerit, tum enim differtur ad fer.* iv.

The Collect.] Sarum[c].

The Epistle.] Sarum[d].

The literal sense.

Perceive ye not, &c. As they at Corinth might easily do, for they were accustomed there to celebrate and to be spectators of such games, wherein the runners contended to get the victory and carry away the prize. *See the Historical Observations hereafter.*

But one receiveth the prize. That is, he who outran the rest and came first to the end of the race.

So run. Not so, as in their secular races, where one only getteth the reward; but so, as he there doth, who never

[z] [Ibid.]

[a] [The words cited were the rule before the last review. In the Sarum Missal there is a provision for six Sundays, as the first Sunday after the Epiphany is there the Sunday within the octaves; and our second Sunday would be the first after the octaves, and so on, so that we use each Sunday's service a week earlier than they did. The Sarum service for the fifth Sunday after the octaves (our sixth after Epiphany) has the Officium, Gradual, &c., "ut in Dom. iii.," but the Collect, Epistle and Gospel of our fifth Sunday after the Epiphany. This has probably led Cosin to make the statement in the text; the editor has not found any other rule which could be so understood.]

[b] [This is a rubric in the Sarum Missale, fol. xxv., with slight but immaterial variations. Cosin had fer. iii. instead of iv. This has been corrected in the text.]

[c] [Preces populi tui, quæsumus, Domino, clementer exaudi: ut qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur, Per Dominum, &c.—Dominica in lxx. Oratio, Missale Sarisb. ibid.]

[d] [Ibid. Cosin has omitted to notice that the Epistle in the Sarum Missal is continued to ch. x. 4, "and that Rock was Christ."]

giveth over till he cometh to the end. In this the race of religion ought to be like the race at Corinth, but in the other respect not so; for whereas they gave the reward but to one alone, who outran all his fellows, in the race of the Church all that run and hold out to the end shall have their reward.

Every man, &c. A second similitude; the other was of running a race, this of wrestling in a theatre, which were frequently celebrated near Corinth and the places about, and became famous abroad in the world, as in the *Histor. Observ.*[e] is set forth.

Abstaineth from all things that may lessen or hinder the use and strength of his body, as gluttony, drunkenness, and lust will do, and useth a temperate and an exquisite diet proportioned to his purpose.

A crown that shall perish. Such as were used to be given to the victors in the Olympic games. See the *Hist. Observ.*

But we to obtain an everlasting crown. Much more therefore ought we to abstain from anything that may hinder us.

I therefore so run, not as, &c. For our better encouragement, he giveth himself for an example, and for our direction he telleth us how to run, not negligently, not despairingly, but with force and labour, and with aiming continually at our mark.

So fight I, against concupiscence and worldly affections; *not as one that beateth the air,* as they fight that miss their strokes, cutting the air instead of their enemy, and flourishing with the sword in their hand to no purpose.

But I tame my body. Which is by subduing the affections of the flesh, with continual mortification thereof, and abstaining from vice.

A castaway. That is, not to be a partaker of the fruit and price of the gospel, which is eternal blessedness.

The Gospel.] Sarum.[f]

The literal sense.

The kingdom of heaven, &c. This parable is spoken by Christ for the explaining of the two last sentences that are annexed to it, ("So the first shall be last," &c. "for many are called," &c.) That is to say, as it happened to them that came last into

[e] [These Historical Observations were never written; there is space left for them.]

[f] [Missale Sarisb., fol. xxv.]

e vineyard, (which is the Church of Christ,) that beyond e expectation of all men they should have their reward first ven them, and a reward greater than they could hope for emselves, having not wrought so long as the other labourers d; and on the contrary, that they who came first to labour ould be last of all rewarded, and though they had travailed l the day long, yet their reward should be less than they pected, wherein nevertheless there was no injustice or rong done to them; so shall it be in the latter days of the orld, when they that are reputed here to be the first, shall e accounted of by Christ much less than they that are ought to be the last, and the last in men's account shall be referred before the first, without any injustice on God's part, whose benignity it is to promise and to give any reward at all, because men merit nothing by their works; and yet it is their duty to do all that they are set to do, and God will give no reward to them that stand idle, and do no service in His Church.

For many are called, but few are chosen. This is the reason given how it cometh to pass, that in the end, "many who be now first shall then be last;" for though they be all called, yet they are not all chosen, because they murmur against their master, and envy the bounty that He sheweth to others; not so much regarding His free and liberal goodness, as their own merits and deservings for their works. But as men here err on one side, who say that God hath absolutely elected some particular persons, without any respect had therein to their faith in Christ, which is never true, unless they live in His obedience; so do they err likewise on the other side, who say (both ignorantly and improperly) that God hath generally elected all persons of the world, therein confounding His universal good-will towards all, whereby He gave His Son for the redemption of the world, with His election of them that believe in Him, and obey the truth of His gospel, which is a condition always annexed to His act of election. And as the first opinion excludeth both Christ and the redemption that He made of mankind, so the second is repugnant to the very word of Christ here used, which no man can otherwise take or understand, than of those that are segregate and chosen out of

the common multitude, as all those are that unfeignedly love and serve Christ, according to the gospel that He hath given them.

SUNDAY CALLED SEXAGESIMA.

The Collect.] Sarum[g].

The Epistle.] Sarum[h].

The literal sense.

Ye suffer fools gladly, &c. This is said by an irony, fo seeing they thought themselves so wise that they despised a others, and yet suffered them to glory over their own wi dom, and to magnify their credit, they might as well suff him also, that could glory (if that were aught worth) abo them all.

Ye suffer if a man bring you into bondage, if a man devou if, &c. Not simply this, but in regard of the contumely th you suffer by them; for though they do not really devo you, or smite you upon the face with their fists, yet suc things they do to you, that you are no less abused by the than if they did those things indeed.

As though we had been weak, &c. That is, they object t you our mean and low condition of living among you, brin

In death oft. That is, in dangers that threatened present death.

Forty stripes save one. The law in Deut. xxv. 3 was, that the stripes given for the punishment of a malefactor should not exceed the number of forty. The Jews, to be the surer of not transgressing this law, took one less; and it was not therefore lawful among them to exceed thirty-nine, which St. Paul suffered five times over.

Thrice was I beaten, &c. I was once stoned, I suffered thrice shipwreck, &c. Of these we have no story in the Acts of the Apostles, where St. Luke omitted many things that concerned St. Paul's sufferings, but here they are summed up.

My infirmities. Indeed his true glory, though his adversaries, who had their ease and lived at their pleasure in worldly prosperity, thought them to be low and mean infirmities, as all such matters are in the eyes of the world.

The Gospel.] Sarum[1].

Which for a while believe, and in time of temptation go away.] *Sub Anastasio imperatore vir potens Romæ, Theudericus Afer, opinionis Arianæ, habuit diaconum orthodoxum, quem unice diligebat. Is diaconus, quo Theuderico omnibus partibus et gratior et acceptior esset, dum se ad illius mores et ingenium fingeret, transiit, deserta ὁμοουσίᾳ fide, ad Arianismum; Theudericus, qui deprehendit mutationem istam, non ex animi sententia sed decipiendi et adulandi causa proficisci, præfatus,* QUI DEO NON SERVASTI FIDEM, QUI MIHI HOMINI FECERIS? *jussit diacono caput amputari. Sed in hac re omnino memorabile est exemplum Constantii imperatoris patris Constantini Magni; nam ut de iis periculum faceret, qui in comitatu vere et bona fide Christiani essent, convocatis palatinis edixit, ut qui pariter cum eo diis sacrificarent, hi in palatio manerent, ibique et gradum et dignitatem obtinerent, qui detrectassent discederent, cum hoc beneficio, quod liceret impune; itaque alii Christianam religionem prodiderunt, alii abesse maluerunt. Imperator reduxit tenaces, et quia observaverint fidem, censuit eos sibi identidem fidos amicos, consi-*

[1] [Miss. Sarisb., fol. xxvi. b.]

liariosque fore, alios, ut impostores effeminatosque ablegavit, *Euseb.*[k] *Sozom.*[l]

THE SUNDAY CALLED QUINQUAGESIMA.

Oratio Sarum[m].

Preces nostras quæsumus, Domine, clementer exaudi, atque a peccatorum vinculis absolutos, ab omni adversitate custodi per, &c.

The Epistle.] Sarum[n].

The literal sense.

With the tongues of men. The apostle intending to teach us, that all things without charity are nothing worth, beginning with the tongues and several languages of the world wherein most men covet (as the Corinthians did more than others) to be skilful.

And of angels. That is to say, if the angels had any tongues, or peculiar use of languages by themselves; which is but an emphatical expression, that the apostle here uses in the manner of an hypothetical hyperbole, the like whereof we may read Rom. viii. 38 and Gal. i. 8.

And have no love. That is, if I use not those tongues (and all that follow after) to the use and profit of others.

Though I could prophesy, either by having the gift of foretelling things to come, or of explaining the word of God by special revelation.

Had all faith. That is, the faith to do miracles; for here he speaketh not of a justifying faith, which is never severed from charity.

My goods to feed the poor. That is, do the external work

It profiteth nothing. That is, these gifts, and all these actions, how specious soever they are in the eyes of men, yet unless charity and a religious use and purpose go along with them, they are but so many fruitless vanities.

Love suffereth long, &c. Which are the works of charity, opposed to the common vices of the world, and especially to such as were rife among the Corinthians, an angry, malignant, envious, obstinate, proud people.

Seeketh not her own. That is, preferreth the pleasuring of others rather than pleasing her own desires.

Suffereth all things. That is, all the common infirmities of others, not their enormous and wilful misdoings.

Believeth all things. That is, is not suspicious of men's evil doings, nor believeth them till they be apparent.

Hopeth all things. That is, despaireth not even of their amendment and salvation, who for the present are wicked and evil doers.

Endureth all things. That is to say, all things which with a good conscience may be tolerated. For otherwise, blasphemies against God, and the truth of His religion, charity suffereth not; nor will she nourish the pravities and vices of others by flattery and connivance.

Though prophesying fail, &c., yet love falleth never away. Charity begins in this life, and shall continue for ever in the other, both towards God, and all His saints. But prophecies shall cease there; for there will be no use of them, nor of any interpretations of the Scriptures, after the consummation of this world. *Tongues shall cease.* That is, there will be no diversities of speaking hereafter in heaven.

And knowledge vanish away. That is, such knowledge as is here acquired by industry and experience; for our knowledge will be perfect in the other life, where all imperfection of knowledge, such as we now have in this, shall vanish away.

Now we see in a glass. Our knowledge of God here is by revelation and the effects of His power, and therefore we call it abstractive; hereafter we shall know Him more perfectly, as the angels now do, and that we call intuitive.

Now abideth faith, hope, and love. That is, all other gifts and graces shall endure but for a time, as long as it is God's

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pleasure to let them continue; but these three shall endure to the end, and never cease, whereof charity is the greatest, because that shall continue also in the life to come, where there will not be the like use of faith and hope.

The Gospel.] *Sarum idem Evang. habet*[o]. The literal sense whereof is clear, and needeth no explication.

THE FIRST DAY OF LENT.

Sar. Miss. Feria 4ª. in capite jejunii; Post sextam, imprimis fiat sermo ad populum, si placuerit[p].

The Collect.

This Collect is made up out of three or four other Collects in the Order of Sarum[q].

The Epistle, Joel ii. 12.] Sarum[r].

The Gospel, St. Matt. vi. 16.] Sarum[s].

After this day followeth in the Order of Sarum a service for every day throughout the whole time of Lent[t].

THE FIRST SUNDAY IN LENT.

Oratio Sarum[u]. *Deus qui Ecclesiam tuam annua Quadragesimali observatione purificas, præsta familiæ Tuæ, ut quod a Te obtinere abstinendo nititur, hoc bonis operibus exequatur, per, &c.*

To use such abstinence.] ***Voluerunt majores nostri prisci Christiani et primæ Ecclesiæ antistites, nos tota Quadragesima, non modo sobrie et commessationum, crapulæque expertes, vivere, quomodo alioquin vivendum semper est, sed sumptionem cibi ultra consuetam horam differre, et per integrum diem sola frugali cœna (nisi tamen corporis aut operis nonnullorum ratio evidenter et necessario aliud exegerit) contentos esse; atque***

[o] [Ibid.]

[p] [Ibid., fol. xxviii. b.]

[q] [The opening of the Collect is from one of many Collects used on this day in the Sarum office, Omnipotens sempiterne Deus, qui misereris omnium et nihil odisti eorum quæ fecisti, dissimulans peccata hominum propter pœnitentiam, &c. The other Collects pray in varied expressions for penitence and pardon. See Miss. Sarisb., fol. xxx. b. fol. xxxi. a.]

[r] [Ibid.]

[s] [Ibid.]

[t] [Ibid., fol. xxxii. sqq.]

[u] [Ibid., fol. xxxiv.]

leo corpus jejuniis et abstinentia attenuare, ut mens ad Deum liberior et purior feratur. C.[x]

That our flesh being subdued by the spirit, we may ever bey, &c.] *Est hæc ratio jejunii finalis, sed non formalis. unum ergo* S. Aug., *Tract.* 17. *in Joh.*[y], *perfectum jejunium ocat, abstinere ab iniquitatibus, et illicitis voluptatibus sæculi; Magnus item Basilius*[z], *Serm. priore de jejunio, verum appellat jejunium a vitiis esse alienum; et Serm. poster.*[a], *Verum jejunium* (*ait*) *est immunitas a vitiis, continentia linguæ, cohibitio iræ, segregatio concupiscentiæ, obtrectationis, mendacii, perjurii;—ita intelligendi sunt, quod verum quidem et proprie dictum jejunium, si rationem formalem spectes, est abstinere a cibis, at abstinere a vitiis est jejunium metaphoricum, et improprie dictum; nihilominus hoc ipsum, si finem* (*qui est Deo obedire, pietatem et justitiam operari*) *respicias, est jejunium verum, i.e. Deo maxime acceptum.*

Epistle and Gospel.] Sarum[b].

THE SECOND SUNDAY IN LENT.

The Collect, Epistle and Gospel.] Sarum[c].

THE THIRD SUNDAY IN LENT.

The Collect.] Sarum[d].
The Epistle.] Sarum[e].
The Gospel.] Sarum[f].

[x] [Calixtus, de Sacrificio Christi, &c. § 1.]

[y] [Jejunium autem magnum et generale est, abstinere ab iniquitatibus et illicitis voluptatibus sæculi, quod est perfectum jejunium: ut abnegantes impietatem et sæculares cupiditates, temperanter et juste pie vivamus in hoc sæculo.—S. Aug. in Johan., cap. 5. Tract. 17. § 4. Op. tom. iii. par. 2. col. 424, C.]

[z] [*μὴ μέντοι ἐν τῇ ἀποχῇ μόνῃ τῶν βρωμάτων τὸ ἐκ τῆς νηστείας ἀγαθὸν ὁρίζου. Νηστεία γὰρ ἀληθὴς ἡ τῶν κακῶν ἀλλοτρίωσις.*—S. Basil., Homil. 1. de Jejunio, § 10. Op. tom. ii. p. 9, B.]

[a] [*ἀληθὴς νηστεία ἡ τοῦ κακοῦ ἀλλοτριώσις, ἐγκράτεια γλώσσης, θυμοῦ ἐποχή, ἐπιθυμιῶν χωρισμὸς, καταλαλιᾶς, ψεύδους, ἐπιορκίας. Ἡ τούτων ἔνδεια νηστεία ἐστὶν ἀληθής. Ἐν τούτοις μὲν οὖν ἡ νηστεία καλόν.*—Id., Homil. 2, de Jejun. § 7. Ibid., p. 15, D.]

[b] [Missale Sarisb., fol. xxxv. b.]

[c] [The Sarum Collect is: Deus qui conspicis omni nos virtute destitui, interius exteriusque custodi; ut ab omnibus adversitatibus muniamur in corpore: et a pravis cogitationibus mundemur in mente; Per Dominum, &c.—Miss. Sarisb., fol. xl. See the Epistle and Gospel, ibid., b.]

[d] [Quæsumus, omnipotens Deus, vota humilium respice: atque ad defensionem nostram dexteram tuæ majestatis extende; Per Dominum, &c.—Dom. iii. Quadrag. Oratio; Miss. Sarisb. fol. xlv.]

[e] [Ibid.]

[f] [Ibid.]

In all goodness, righteousness, and truth.] *Hic finitur Epistola secundum usum Sarum.*

THE FOURTH SUNDAY IN LENT.

Sarum, Dominica media Quadragesimæ[g].

The Collect.] Sarum[h].

The Epistle.] *Sarum hic incipit,* It is written that Abraham had two sons. *Sar. Epistola addit in fine, Qua libertate Christus nos liberavit*[i].

The Gospel.] Sarum[k].

THE FIFTH SUNDAY IN LENT.

Sarum, Dominica in Passione Domini[l].

Collect.] Sarum[m].

Epistle.] Sarum[n].

Gospel.] Sarum[o].

THE SUNDAY NEXT BEFORE EASTER.

Sar. Dominica in Ramis Palmarum. Wherein, before this Missal Service, they had the benediction, distribution, and procession of palms round about the church, with many prayers and ceremonies, justly taken away from the usage of our Church[p]. We call it now Passion-Sunday, *vide not. in Evang. ad initium.*

Collect.] Sarum[q].

Epistle.] Sarum[r].

Gospel.] Sarum[s]. *Non dicitur, Gloria Tibi Domine*[t].

[g] [This is the title of the Sunday in the Sarum offices. Ibid., fol. li.]

[h] [Concede, quæsumus, omnipotens Deus, ut qui ex merito nostræ actionis affligimur, tuæ gratiæ consolatione respiremus; Per Dominum, &c.—Dom. media Quadrag. Oratio; ibid.]

[i] [Ibid.]

[k] [Ibid., fol. li. b.]

[l] [Ibid., fol. lvii.]

[m] [Quæsumus, omnipotens Deus, familiam tuam propitius respice, ut te largiente regatur in corpore, et te servante custodiatur in mente; Per Dominum, &c.—Dom. in Passione Domini, Oratio; ibid.]

[n] [Ibid.]

[o] [Ibid., fol. lvii. b.]

[p] [See the Missale Sarisb., fol. lxii., lxiii.]

[q] [Omnipotens sempiterne Deus, qui humano generi ad imitandum humilitatis exemplum salvatorem nostrum carnem sumere et crucem subire fecisti, concede propitius, ut et patientiæ ipsius habere documenta et resurrectionis ejus consortia mereamur; Per eundem Dominum, &c.—Dom. in Ramis Palmarum, Oratio; ibid., fol. lxiii. b.]

[r] [Ibid.]

[s] [Ibid., fol. lxiv., sqq. The portion read on this day in the Sarum Office was Matt. xxvi. 1—xxvii. 61. The Gospel in our books before 1662 was xxvi. 1—xxvii. 56, viz., what is now the First Lesson and Gospel.]

[t] [This is the rubric before the Passio, ibid., fol. lxiv.]

Sar. Passio Domini nostri Jesu Christi[u].

All this week long the sad story of Christ's Passion is read, together with other Scriptures of the prophets and apostles that refer thereunto: which though it ought always to be in our minds, as a matter whereupon our Christian religion and our eternal salvation chiefly dependeth, yet hath the Church designed and set apart these last days of Lent for a more peculiar meditation upon that mysterious and blessed Passion of our Saviour, who suffered it for us at this very time of the year, wherein we are now appointed to recount it, that so it may the more powerfully affect us, and work a true repentance in us of all our sins, for which we see Christ crucified, or represented to us in all this story, as if He was crucified before our eyes.

Yielded up the Ghost.] *In ordine secundum usum Sarum hic inclinat se diaconus*[x], *vel prosternit versus Orientem, et dicit privatim Pater noster, Ave Maria, In manus tuas, Domine, commendo spiritum meum, Redemisti me, Domine Deus veritatis. Deinde surgit et postea residuum Passionis legit.*

Pergit Ordo Sarum usque ad, Sedentes contra sepulchrum. Sequitur Evangelium, Altera autem die, usque ad, signantes lapidem[y].

MONDAY BEFORE EASTER.

Sar. Feria 2[a] *Hebdomadæ Sanctæ*[z].

The Epistle, Is. lxiii. 1.

Sarum Epistola est quæ in hoc nostro libro habetur die Martis usque ad, by his God[a].

The Gospel, Mark xiv. 1.

Evang. Sarum est Joh. xii. *Ante sex dies Paschæ, usque ad, et abscondit se ab iis*[b].

[u] [Ibid. This is the title of this portion of Scripture in the Sarum Missal; the proper Gospel follows.]

[x] [Ibid., fol. lxvi. Cosin cites the words of the rubric, but has altered inclinet into inclinat, and so throughout.]

[y] [See Miss. Sarisb., fol. lxvi. b.]

[z] [In the edition of the Sarum Missal of 1555 the title of this day is Feria ii. post Dominicam in Ramis Palmarum; in that printed at Rouen 1506, it is Feria secunda post Ramos Palmarum.]

[a] [i. e. Is. l. 5—10; see Missale Sarisb., fol. lxvii.]

[b] [Ibid.]

TUESDAY BEFORE EASTER.

The Epistle, Is. l. 5.

Epistola Sarum, Jer. xi.[c] *Domine demonstrasti mihi, ad, causam meam, Domine Deus meus.*

The Gospel, Mark xv. 1.

Sarum habet Evang. præcedens una cum præsenti[d].

Which came up with him to Jerusalem.] *Hic fini Ordine Sarum*[e].

WEDNESDAY BEFORE EASTER.

The Epistle, Heb. ix. 16.

Habet Sarum hic Epistolam, quæ apud nos habet Lunæ[f].

The Gospel, Luke xxii. 1.

Sarum habet hoc die et istud et sequens Evangelium[g].

THURSDAY BEFORE EASTER.

Sar. Feria quinta in Cœna Domini. Ubi imprimis reconciliatio pœnitentium, per episcopum aut sacerdotem

The Epistle, 1 Cor. xi. 17.] *Epistola Sarum*[h].

The Gospel, Luke xxiii. 1.

Sar. habet hoc die Evangelium Joh. xiii. *de lotis p apostolorum*[i].

And the veil of the temple did rent.] *Sar. Et cum diaconus, Velum templi scissum est, velum ante altare permittatur*[k].

[c] Jerem. xi. 15—18. Ibid., fol. lxvii.

[d] That is, in the Sarum Office, both vi. 50—53, comes after under Evangelium. Ibid. fol. lxxii., l

[e] These are the words of th

Wherein never man before had been laid.] *Hic finitur Evangelium pro die Mercurii in Ordine Sarum*[m].

Post Evangelium (*in Ordine ad usum Sarum*[n]) *ponebantur a subdiacono tres hostiæ ad consecrandum; quarum duæ reservabantur ad crastinum, una, de qua percipiebat sacerdos, altera, quæ posita fuit cum cruce in sepulchro.*

Cantata Communione statim inceptæ sunt vesperæ [...] *ante post-Communionem et finem Missæ, simulque cum illo finiebantur.*

Post prandium conveniebant clerici in Ecclesia, ad altaria abluenda, et faciendum Mandatum.

Altaria abluebant vino et aqua.

Mandatum faciebant in capitulo, ubi lecto Evangelio (*Joh.* xiii.) *et habito sermone, duo sacerdotes omnium pedes lavabant, unus ex una parte, et alter ex altera parte chori, ipsique invicem laverunt sibi pedes. Interim chorus cantabat antiphonas.*

Peracta vero ablutione pedum, et dicto iterum sermone accipiebant caritatis potum. Deinde dicebantur preces. Sed dum fratres sumebant poculum charitatis, legebatur Evangelium (*Joh.* xiii. *et* xiv.) Amen, Amen dico vobis, non est servus major Domino suo, &c. usque ad, Surgite, eamus hinc; et ita recedebant[o].

GOOD FRIDAY.

This day, in respect of what Christ suffered, was an evil day to Him, and ought to be a day of great sorrow to us. But in respect of that which He hath obtained for us by it, it is (as we rightly call it) a good day, and ought to be a day of great joy to us. To Him, indeed, the day of the fierceness of God's wrath; but to us, the day of the fulness of God's favour; and, as the apostle called it, a day of salvation.

The Collects.

First Collect.] *Sar. Oratio in fine Missæ ad feriam 4am.*[p]

[m] [Ibid.]

[n] [This is a rubric at the end of the proper Gospel, ibid., fol. lxxv.]

[o] [See the Rubrics, Miss. Sarisb., fol. lxxv—lxxvii. It should be noted that on this day Mass was not said till after nones.]

[p] [Respice, quæsumus, Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum; Qui tecum, &c. This Collect is appointed at the end of the service for the Wednesday before

Second Collect.] *Hæ reliquæ sumptæ sunt ex pluribus quæ habentur in Ord. Sar.*[q]

We offer before Thee for all estates of men.] *Vide quæ annotata sunt ad Orationem pro statu Ecclesiæ in terra militantis, infra post Offertorium.*

Have mercy upon all Jews, Turks, infidels, &c.] The like prayer was used by the Church in St. Augustin's time, as appeareth in his 107th Epistle[r], *Nunquid ubi audieris sacerdotem Dei ad Ejus altare orantem clara voce, ut incredulas gentes Deus ad fidem suam venire compellat, non respondebit Amen?* And he saith none but a Pelagian will find fault with this prayer. *Item Gennadius Massil. Lib. de Eccl. Dogmatibus*, cap. 30[s]; *Quum sanctarum plebium præsules mandata sibi legatione fungantur, apud divinum clementiam humani generis agunt causam, et tota secum Ecclesia congemiscente, postulant, et precantur, ut infidelibus donetur fides, ut idololatræ ab impietatis suæ liberentur erroribus, ut Judæis, ablato cordis velamine, lux veritatis appareat, ut hæretici Catholicæ fidei perceptione resipiscant, ut schismatici Spiritum redivivæ charitatis accipiant, ut lapsis pœnitentiæ remedia conferantur, et cœlestis misericordiæ aula reseretur.*

In Ordine Sarum ad hanc Orationem, non flectuntur genua[t].

The Epistle.] ***Sarum loco hujus Epistolæ habentur duæ lectiones, una ex Oseæ vi., altera ex Exod. xii.***[u]

The Gospel.] *Sarum*[x].

Easter, (Miss. Sarisb., fol. lxxiii. b.) and is appointed to be used also on Good Friday. Ibid., fol. lxxxi. b.]

[q] [The second Collect for Good Friday corresponds with the following in Miss. Sarisb.: Omnipotens sempiterne Deus, cujus Spiritu totum corpus Ecclesiæ sanctificatur et regitur, exaudi nos pro universis ordinibus supplicantes, ut gratiæ tuæ munere ab omnibus tibi gradibus fideliter serviatur; Per Dominum nostrum Jesum Christum (qui tecum vivit et regnat) in unitate ejusdem, &c.—Orat. 6. in Fer. vi. in die Parasc. Ibid., fol. lxxx. b. The third Collect is like the last six Sarum Collects, Pro hæreticis, pro perfidis Judæis, pro paganis. Of these the second begins, 'Omnipotens sempiterne Deus, qui salvas omnes homines, et neminem *vis perire*;' the last is similar to it, and the substance of the prayers is like ours. Ibid., fol. lxxxi.]

[r] [S. Aug. Epist. 227, ad Vitalem (aliter Ep. 107.) cap. 7, § 26. Op. tom. ii. col. 808, A.]

[s] [Gennadius Massiliensis, liber de Eccles. Dogmat. c. 30, pp. 16, 17. ed. Hamburg. 1614.]

[t] [The rubric at the Collects, pro perfidis Judæis, is, Non dicitur hic, Flectamus genua, Levate. Ibid., fol. lxxxi.]

[u] [The First Lesson is the last clause of Hosea v. and the first six verses of Hosea vi. The Second, Exod. xii. 1—11. —Ibid., fol. lxxvii. b., lxxviii.]

[x] [The Passio in the Missal. Sarisb. on Good Friday, was St. John xviii. 1—xix. 37, after which the Evangelium continued the sacred narrative to the end of the 19th chapter.

In Ordine Sarum[y] *sequitur adoratio crucis plane idololatrica. In Missa nulla fit consecratio; sed hostia pridie reservata, postquam in calicem vino et aqua mixtam immissa fuerit, a sacerdote sumitur. Dicuntur Vesperæ mane et finitur Missa. Deinde crux et hostia reponuntur in sepulchro, ante quod accenditur cereus, qui continue ardet usque ad vigiliam Paschæ, quando novus ignis benedicitur, et cereus Paschalis accenditur, continens* 36 *pedes in longitudine.*

EASTER-EVEN[z].

In vigilia Paschæ, benedicitur ignis et thumiama. De hoc novo igne accenditur cereus, cæteris luminaribus prius extinctis; sequitur benedictio cerei Paschalis, qui accensus ardet continue per hebdomadam Paschæ, dominicis et festis usque ad ascensionem Domini.

Deinde cantatur a pueris septiformis Litania, et pulsatis omnibus campanis in classicum, incipit Missa. Quæ omnia non immerito a nobis ablata sunt.

In the Service-books before 1662 also the Gospel was St. John xviii. 1, to the end of ch. xix.]

[y] [The rubric in the Missal. Sarisb. orders, Deinde procedant clerici ad crucem adorandam nudatis pedibus, incipientes a majoribus. . . . His finitis, deportetur crux per medium chori a predictis duobus sacerdotibus ubi a populo adoretur ante aliquod altare.

Deinde sacrificio super altare more solito deposito et incensato cum aquæ et vini infusione in calicem; scilicet post ablutionem manuum, dicat, &c. . . . . Postea demittat in calicem sicut solet partem hostiæ. . . . Statim communicet se sacerdos. Deinde post lotionem manuum dicant vesperas. . . . Et sic missa et vesperæ simul finiantur. . . . . Finitis vesperis, sacerdos reponat crucem in sepulchrum pariter cum corpore dominico, scilicet in pixide. . . . Exinde ardebit continue unus cereus ad minus ante sepulchrum usque ad processionem quæ fit in resurrectione Dominica in die paschæ: ita tamen quod dum psalmus "Benedictus" canitur, et cætera quæ sequuntur in sequenti nocte extinguatur. Similiter extinguatur in vigilia paschæ dum benedicitur novus ignis usque dum accendatur cereus paschalis xxxvi. pedes continens in longitudine.]

[z] [Before 1662 there was no Collect appointed for Easter-even. The rubrics of the Missal. Sarisb. give the following instructions: Sabbato sancto in vigilia Paschæ . . . fiat benedictio ignis ab executore officii. . . . Sequatur benedictio thumiamatis sive incensi. Post benedictionem incensi impleatur thuribulum de carbonibus cum incenso et incensetur novus ignis. Postea accendatur solus cereus super hastam de novo igne, ceteris luminaribus ecclesiæ prius extinctis. Deinde sequatur benedictio cerei Paschalis. . . . . Ardebit cereus Paschalis continue per hebdomadam Paschæ ad matutinas et ad missas et ad vesperas. Similiter, fiat in octavo Pentecostes. Omnibus vero dominicis ab octavo Paschæ usque ad ascensionem Domini ad missam tantum accendatur; etiam in festis Sancti Marci Evangelistæ, Apostolorum Philippi et Jacobi ad missam tantum. In annunciatione Beatæ Mariæ et in inventione sanctæ crucis sicut in octavo Paschæ accendatur. After certain Lessons and Collects follows the rubric: Deinde sequatur septiformis litania quæ in medio chori a septem pueris in superpelliciis dicitur. Finita litania, incipiatur missa sollenniter a cantore sine regimine chori. . . . Tunc pulsentur omnes campanæ in classicum.]

The Epistle.

In Ordine Sarum habetur Epistola quæ apud nos legitur in die Paschæ[a].

The Gospel[b].

In Ordine Sarum habetur Evangelium ex xxviii. *Mat. Vespere autem Sabbati, &c. usque ad, prædixi vobis.*

Dicuntur etiam Vesperæ cum Missa[c].

EASTER-DAY.

The Collect.] *Sarum eadem Oratio*[d].

The Epistle.] *Epistola*[e] *in Ord. Sar.* 1 Cor. v. *Expurgate vetus fermentum, usque ad, in azymis sinceritatis et veritatis.*

The Gospel.]

Evang. in Ord. Sarum[f]. *S. Marc.* xvi. *In illo tempore Maria Mag. &c. emerunt aromata, &c. usque ad, sicut dixi vobis.*

MONDAY IN EASTER-WEEK.

The Collect.] *In Ord. Sarum habetur alia Oratio*[g].

The Epistle. Ye know the preaching that God sent unto the children of Israel, &c.]

Hic incipit Epistola in Ord. Sarum[h].

The Gospel.] *Sar. idem*[i].

TUESDAY IN EASTER-WEEK.

The Collect.] *In Ordine Sarum habetur alia Oratio*[j].

The Epistle. In that He has raised up Jesus again.] *Hic finitur Epistola in Ordine Sarum*[k].

[a] [The Epistle in the Order of Sarum is part of that which we have appointed for Easter-day, Coloss. iii. 1—4.—Ibid., fol. lxxxviii.]

[b] [Matt. xxviii. 1—7. Ibid., fol. lxxxviii.]

[c] [Ibid., b.]

[d] [The words of the Collect in the Missal. Sarisb. are: Deus qui hodierna die per unigenitum tuum æternitatis nobis aditum devicta morte reserasti, vota nostra quæ preveniendo aspiras, etiam adjuvando prosequere, per eundem Dominum, &c.—Ibid., fol. xci.]

[e] [Ibid.]

[f] [Ibid., b.]

[g] [The Collect in the Missal. Sarisb. was: Deus qui solennitate Paschali mundo remedia contulisti, populum tuum, quæsumus, Domine, cœlesti dono prosequere, ut et perfectam libertatem consequi mereatur, et ad vitam proficiat sempiternam; Per, &c.—Ibid.]

[h] [Ibid.]

[i] [Ibid., fol. xcii.]

[j] [Before 1662 the Collect now appointed for the first Sunday after Easter was used on the Tuesday in Easter-week. The Collect for this day in the Missal. Sarisb. is: Deus qui Ecclesiam tuam novo semper fœtu multiplicas, concede famulis tuis ut sacramentum vivendo teneant, quod fide perceperunt; Per, &c.—Ibid., fol. xcii. b.]

[k] [Ibid.]

Gospel.] *Sarum habet idem Evang.*[l]

:r this day there is in the Order of Sarum a service for day in the week[m].

THE FIRST SUNDAY AFTER EASTER.

ım; Dominica in Octavis Paschæ[n].

Collect.] *Sarum habet eandem Orationem*[o].

Epistle.] *In Ord. Sarum repetitur Epistola in die Paschæ,* v.[p]

hæc eadem Epistola cum eodem Evangelio dicuntur, et 6[q].

Gospel.] *In Ord. Sarum repetitur Evang. in die Paschæ,* vi.[r]

THE SECOND SUNDAY AFTER EASTER.

Collect.] *In Ord. Sarum non habetur hæc Oratio*[s].

Epistle. For Christ also suffered for us.] *Hic incipit a in Ord. Sarum*[t].

Gospel.] *Sarum habet idem Evangelium*[u].

THE THIRD SUNDAY AFTER EASTER.

)rd. Sarum habetur eadem Collecta[x].

ım habet eandem Epistolam[y].

ım habet idem Evangelium[z].

l.]
d., fol. xciii—xcv.]
ıt is, this is the name of the

ore 1662 the Collect for the lay after Easter was the same or Easter-day; as it is in lissal, fol. xcvi.]
l.]
the contrary, the Epistle and hich we have on this Sunday e said each day in the week ednesday and Friday, which tles and Gospels of their own. ol. xcvii., &c.]
l., fol. xcvii.]
Collect for the second Sunday ter in Missal. Sarisb. is: Deus, qui in Filii tui humilitate jacentem mundum erexisti, fidelibus tuis perpetuam concede lætitiam, ut quos perpetuæ mortis eripuisti casibus, gaudiis facias sempiternis perfrui; Per eundem Dominum, &c.—Ibid., fol. xcviii.]

[t] [Ibid.]

[u] [Ibid., b.]

[x] [Deus, qui errantibus ut in viam possint redire justitiæ, veritatis tuæ lumen ostendis, da cunctis qui Christiana professione censentur, et illa respuere qui huic inimica sunt nomini, et ea quæ sunt apta sectari; Per Dominum, &c.—Ibid., fol. xcix.]

[y] [Ibid., but with the first word of v. 19.]

[z] [Ibid.]

THE FOURTH SUNDAY AFTER EASTER.

Sarum habet eandem Collectam[a], *Epistolam, et Evangelium*[b].

THE FIFTH SUNDAY AFTER EASTER.

Sarum habet eandem Coll., Epist., et Evang.[c]

ASCENSION-DAY.

Sarum habet eandem Collect., Epist., et Evang.[d]

The Gospel. Confirming the words with miracles following.] *Et quibus hæc non sunt satis, nihil est satis.*

SUNDAY AFTER ASCENSION-DAY.

In Ord. Sarum non habetur hæc Oratio[e].

Sarum habet eandem Epistolam[f].

Sarum habet idem Evangelium[g].

After this, there is in the Order of Sarum a special service for Whitsun-eve[h].

WHIT-SUNDAY.

In Ord. Sarum non habetur hæc Oratio. Invenitur tamen in Commemoratione S. Spiritus[i].

[a] [The Collect before 1662 began: Almighty God, which doest make the minds of all faithful men to be of one will, grant unto Thy people, &c. In the Missal. Sarisb. the words are: Deus qui fidelium mentes unius efficis voluntatis, da populis tuis id amare quod præcipis, id desiderare quod promittis; ut inter mundanas varietates ibi nostra fixa sint corda ubi vera sunt gaudia; Per Dominum &c.—Ibid., fol. c. b.]

[b] [Ibid.]

[c] [Ibid., fol. ci. b. The Collect is: Deus, a qua bona cuncta procedunt, largire supplicibus tuis, ut cogitemus te inspirante quæ recta sunt et te gubernante eadem faciamus; Per Dominum nostrum Jesum Christum; but the Gospel ends at v. 30, "By this we believe that Thou camest forth from God."]

[d] [Ibid., fol. ciii. The Collect is: Concede, quæsumus, omnipotens Deus, ut qui hodierna die unigenitum tuum redemptorem nostrum ad cœlos ascendisse credimus, ipsi quoque mente in cœlestibus habitemus; Per eundem, &c.]

[e] [The Collect for this day in the Missal. Sarisb. is: Omnipotens sempiterne Deus, fac nos tibi semper et devotam gerere voluntatem et majestati tuæ sincero corde servire, per, &c.—Ibid., fol. civ. Our Collect is from the antiphone at vespers on Ascension-day. O rex Gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos, sed mitte promissum Patris in nos, Spiritum Veritatis.—Breviar. Sarisb., fol. cxi. b.]

[f] [Ibid.]

[g] [Ibid.]

[h] [Ibid., fol. civ. b.]

[i] [This Collect *is* the Collect for Whit-Sunday in the Sarum Missal, fol. cvi., (as well as for the Missa in

Sarum habet eandem Epistolam[k].

Sarum legit hoc Evang. in vigilia Pentecostes, usque ad, Jesus answered and said unto him, If a man love Me, &c.[l]

In Ord. Sarum hic incipit Evang.[m]

MONDAY IN WHITSUN-WEEK.

Sarum non habet hanc Collectam[n].

Habet Ordo Sarum eandem Epistolam[o].

Ordo Sarum habet idem Evangelium[p].

TUESDAY IN WHITSUN-WEEK.

Ordo Sarum non habet hanc Collectam[q].

Sarum habet eandem Epistolam[r].

Sarum habet idem Evangelium[s].

TRINITY SUNDAY.

Ordo Sarum habet eandem Collectam, Epistolam, et Evang.[t]

Upon the Thursday after, there is in the Order of Sarum[u], a service appointed for the Sacrament, and they called it *Festum Corporis Christi.* But there is no mention of any transubstantiation, or circumgestation of the Sacrament, as now the papists use.

The Epistle is 1 Cor. xi. [23—29.] *The Gospel,* John vi. [55—58.]

commemoratione Sancti Spiritus, or de Spiritu Sancto; ibid., Commun., fol. xx.) The words are: Deus, qui hodierna die corda fidelium Sancti Spiritus illustratione docuisti; da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere; Per Dominum &c. in unitate ejusdem &c.]

[k] [Ibid.]

[l] [Of our Gospel for Whit-Sunday the first portion, v. 15—23, is the Gospel for the Vigil of Whit-Sunday; the second, v. 24—31, for Whit-Sunday. —Ibid., fol. cvi.]

[m] [That is, at the words just cited: In illo tempore dixit Jesus, &c.]

[n] [The Collect in Missal. Sarisb. for Monday in Whitsun-week is: Deus qui apostolis tuis sanctum dedisti Spiritum, concede plebi tuæ piæ petitionis effectum, ut quibus dedisti fidem, largiaris et pacem; Per Dominum &c. in unitate ejusdem &c.—Ibid., fol. cvii.]

[o] [The Epistle for this day begins in the Missal. Sarisb. at v. 42.—Ibid.]

[p] [Ibid., b.]

[q] [The Collect for the Tuesday in Whitsun-week in Missal. Sarisb. is: Adsit nobis, Domine, quæsumus, virtus Spiritus Sancti, quæ et corda nostra clementer expurget, et ab omnibus tueatur adversis; Per Dominum &c. in unitate ejusdem &c.—Ibid.]

[r] [Ibid.]

[s] [Ibid.]

[t] [In Missal. Sarisb. the Collect is: Omnipotens sempiterne Deus, qui dedisti famulis tuis, in confessione veræ fidei, æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare Unitatem; quæsumus, ut ejusdem fidei firmitate ab omnibus semper muniemur adversis; Per Dominum nostrum. The Epistle ends in v. 10, (*in sæcula sæculorum,*)—Ibid., fol. xcii., xciii.]

[u] [Ibid., fol. xciii.]

THE FIRST SUNDAY AFTER TRINITY.

Ord. Sarum habet eand. Collect., Epistolam, et Evangelium[x].

THE SECOND SUNDAY AFTER TRINITY.

Ordo Sarum habet eandem Collect., Epist., et Evang.[y]

THE THIRD SUNDAY AFTER TRINITY.

Ordo Sarum habet eandem Collect., Epist., et Evang.[z]

THE FOURTH SUNDAY AFTER TRINITY.

Ordo Sarum habet easdem Collect., Epist., item Evang.[a]

THE FIFTH SUNDAY AFTER TRINITY.

Sarum habet eandem Collect., Epist., et Evang.[b]

THE SIXTH SUNDAY AFTER TRINITY.

Sarum habet eandem Collect., Epist., et Evang.[c]

[x] [Ibid., fol. cxiv. The Collect is: Deus, in te sperantium fortitudo, adesto propitius invocationibus nostris; et quia sine te nihil potest mortalis infirmitas, præsta auxilium gratiæ tuæ, ut in exequendis mandatis tuis, et voluntate tibi et actione placeamus; Per Dominum. The Epistle begins at the words 'God is love,' in v. 8.]

[y] [Ibid., fol. cxv. The Collect for the second Sunday after Trinity, before 1662, was: Lord, make us to have a perpetual fear and love of Thy holy name, for Thou never failest to help and govern them whom Thou doest bring up in Thy steadfast love; Grant this, &c. And in the Missal. Sarisb.: Sancti nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum, quia nunquam tua gubernatione destituis, quos in soliditate tuæ dilectionis instituis, per Dominum, &c. The Epistle ends at v. 18.]

[z] [Ibid., fol. cxv. b., cxvi. The Collect is: Deprecationem nostram, quæsumus Domine, benignus exaudi; et quibus supplicandi præstas affectum, tribue defensionis auxilium; Per Dominum. The Epistle begins at verse 6, not in verse 5, as ours.]

[a] [Ibid., fol. cxvi. b. The Collect is: Protector in te sperantium Deus, sine quo nihil est validum, nihil sanctum; multiplica super nos misericordiam tuam, ut te rectore, te duce, sic transeamus per bona temporalia, ut non amittamus æterna; Per Dominum nostrum.]

[b] [Ibid., fol. cxvii. The Collect is: Da nobis quæsumus Domine, ut et mundi cursus pacifice nobis tuo ordine dirigatur, et Ecclesia tua tranquilla devotione lætetur; Per Dominum nostrum.]

[c] [Ibid., fol. cxviii. The Collect is: Deus qui diligentibus te bona invisibilia præparasti; infunde cordibus nostris tui amoris affectum, ut te in omnibus et super omnia diligentes, promissiones tuas, quæ omne desiderium superant, consequamur; Per Dominum nostrum. The Gospel ends at v. 24, not 26, as ours does.]

THE SEVENTH SUNDAY AFTER TRINITY.

Sarum habet eandem Collect., Epist., et Evang.[d]

THE EIGHTH SUNDAY AFTER TRINITY.

Sarum habet eandem Collect., Ep., et Evang.[e]

THE NINTH SUNDAY AFTER TRINITY.

Sarum habet eandem Collectam, Ep., et Evang.[f]

The Epistle. We should not lust after evil things as they, &c.] *Hic incipit Epist. in Ord. Sarum.*

THE TENTH SUNDAY AFTER TRINITY.

Sarum habet eandem Collect., Epist., Evang.[g]

The Gospel. For the days will come unto thee, that thine enemies shall cast a bank about thee, &c.] Which days came to pass according to this prediction of our Saviour thirty-eight years after His death, in the time of Flavius Vespasian, then Roman emperor[h].

And these be the Historical Observations concerning the destruction of Jerusalem.

In the 12th year of Nero (*An. a Nat. Christo* 67.) Florus was sent governor into Judæa; against whom and the power of the Romans the Jews began to rebel the very year following, as Josephus computeth the time.

In the 13th year of Nero was the ensign of the Roman eagle first brought into Jerusalem, and there set up in the temple by Florus, which gave the first occasion to the Jews of rising against him.

[d] [Ibid., fol. cxix. The Collect is: Deus virtutum, cujus est totum quod est optimum; insere pectoribus nostris amorem tui nominis, et præsta in nobis religionis augmentum; ut quæ sunt bona nutrias, ac pietatis studio quæ sunt nutrita custodias. Per.]

[e] [Ibid., b. The Collect is: Deus, cujus providentia in sui dispositione non fallitur; te supplices exoramus, ut noxia cuncta submoveas, et omnia nobis profutura concedas; Per. The Epistle ends in the middle of v. 17.]

[f] [Ibid., fol. cxx. b. The Collect is: Largire nobis, Domine, quæsumus, semper spiritum cogitandi quæ recta sunt, propitius, et agendi; ut qui sine te esse non possumus, secundum te vivere valeamus. Per.]

[g] [Ibid., fol. cxxi. The Collect is: Pateant aures misericordiæ tuæ, Domine, precibus supplicantium; et ut petentibus desiderata concedas, fac eos quæ tibi placita sunt postulare; Per Dominum.]

[h] [See Joseph. Antiq. Jud., lib. xx. cap. 11. Op. tom. i. p. 981.]

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And now in the holy place was seen the abomination
desolation (whereof Christ foretold); from which time to t
final destruction of Jerusalem, there passed only three yea
and a half, the just time that the prophet Daniel had spok
of for that purpose long before. The Roman forces the
brought against the Jews were under the conduct of Flavi
Vespasian, (afterwards made emperor,) who came this ye
to Jerusalem, and besieged it in the month of May. In t
28th chapter of Deuteronomy, Moses compared the Roma
nation to an eagle flying and seizing upon the Jews' countr
as if he had therein a regard to the event of this time.

In the meanwhile, all the Christians that were in t
city of Jerusalem, being by divine providence timely adm
nished to leave it, went to the city of Pella, on the oth
side of Jordan, and there had their safety, as Lot had i
Zoar, when God meant to destroy Sodom. Euseb.[i]

Two years after (Nero having slain himself) Fl. Vespasia
was cried up and proclaimed emperor by his army, whic
then besieged Jerusalem. Whereupon he sailed away wit
all haste to Rome, and left the care of the siege behind hi
with his son Titus, who followed him in the empire.

The next year ensuing was the city taken, in the time
the Jews' Passover feast. In August the temple was burn
and in September all the city set on fire. And here was a
end of the Jewish government, the 71st year after Christ
Nativity, and 38 years after His Ascension.

By the relation of Josephus[k] there perished at this b
sieging and taking of Jerusalem, what by famine, and wh
by the sword, no fewer than eleven hundred thousand pe
sons. And one hundred thousand were sold besides,
carried away captive.

[i] Οὐ μὴν ἀλλὰ καὶ τοῦ λαοῦ τῆς ἐν Ἱεροσολύμοις ἐκκλησίας, κατά τινα χρηστῶν τοῖς αὐτόθι δοκίμοις δι' ἀποκαλύψεως ἐκδοθέντα, πρὸ τοῦ πολέμου εἴς τε τὸν Χριστὸν καὶ τοὺς ἀποστόλ αὐτοῦ παρηνωμηκότας μετῆει. τῶν ἀ βων ἅρδην τὴν γενεὰν ταύτην ἐκεινη ἀνθρώπων ἀφαιζουσα. — Euseb. H

Tacitus reckoneth in his history, that there were at this time six hundred thousand men inclosed within the city walls[l]. So many were there of the Jews, that came out of Egypt.

THE ELEVENTH SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Epist., et Evang.[m]

THE TWELFTH SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Epist., et Evang.[n]

THE THIRTEENTH SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Epist., et Evang.[o]

THE FOURTEENTH SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Epist., et Evang.[p]

Sarum habet eand. Ep., Coll., et Evang.[q]

[l] [Multitudinem obsessorum omnis ætatis virile et muliebre secus, sexcenta millia fuisse accepimus.—Tacit. Histor., lib. v. cap. 13.]

[m] [Ibid, fol. cxxii. The Collect for the eleventh Sunday after Trinity, before the last revision, was: God which declarest Thy Almighty power most chiefly in shewing mercy and pity, give unto us abundantly Thy grace, that we running to Thy promises, may be made partakers of Thy heavenly treasure, through Jesus Christ our Lord. In the Missal. Sarisb.: Deus, qui omnipotentiam tuam parcendo maxime et miserando manifestas, multiplica super nos gratiam tuam, ut ad tua promissa currentes, cœlestium bonorum facias esse consortes; Per Dominum, &c. The Epistle ends with our "the grace bestowed upon me was not in vain."]

[n] [Ibid., fol. cxxii. b. The Collect for the twelfth Sunday after Trinity, before 1662, was: Almighty and everlasting God, which art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve, pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us that that our prayer dare not presume to ask, through Jesus Christ our Lord. And in the Missal. Sarisb.: Omnipotens sempiterne Deus, qui abundantia pietatis tuæ et merita supplicum excedis et vota, effunde super nos misericordiam tuam, ut dimittas quæ conscientia metuit, et adjicias quod oratio non presumit; Per, &c.]

[o] [Ibid., fol. cxxiii. b. The words of the Collect for the thirteenth Sunday after Trinity, before 1662, were these: Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service, Grant, we beseech Thee, that we may so run to Thy heavenly promises, that we fail not finally to attain the same, through Jesus Christ our Lord. In the Salisbury Missal: Omnipotens et misericors Deus, de cujus munere venit ut tibi a fidelibus tuis digne et laudabiliter serviatur, tribue nobis, quæsumus, ut ad promissiones tuas sine offensione curramus, per Dominum, &c.]

[p] [Ibid., fol. cxxiv. The Collect is: Omnipotens sempiterne Deus, da nobis fidei, spei, et charitatis augmentum; et ut mereamur adsequi quod promittis, fac nos amare quod præcipis; Per Dominum nostrum, &c.]

[q] [Ibid., fol. cxxv. The Collect is: Custodi, Domine, quæsumus, eccle-

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THE SIXTEENTH SUNDAY AFTER TRINITY.

Sarum habet eand. Coll., Ep., et Evang.[r]

THE SEVENTEENTH SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Ep., et Evang.[s]

THE EIGHTEENTH SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Ep., et Evang.[t]

THE NINETEENTH SUNDAY AFTER TRINITY.

Sarum habet eandem Collect.[u]

The Epistle. To lay from you the old man which is corrupt, &c.] *Hic incipit Epist. in Ord. Sarum*[x].

That he may give to him that needeth.] *Hic finitur*[y].

Sarum habet idem Evangelium[z].

THE TWENTIETH SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Ep., Evang.[a]

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Ep., et Evang.[b]

siam tuam propitiatione perpetua; et quia sine te labitur humana mortalitas; tuis semper auxiliis et abstrahatur a noxiis, et ad salutaria dirigatur. Per. The Epistle is Galat. v. 25—vi. 10, and the Gospel ends at "all these things shall be added unto you."]

[r] [Ibid., fol. cxxvi. The Collect is: Ecclesiam tuam, Domine, quæsumus, miseratio continuata mundet et muniat; et quia sine te non potest salva consistere, tuo semper numere gubernetur; Per Dominum, &c. The Gospel ends at "God hath visited His people."]

[s] [Ibid. b, and fol. cxxvii. The Collect is: Tua nos, Domine, quæsumus, gratia semper et præveniat et sequatur; ac bonis operibus jugiter præstet esse intentos; Per Dominum.]

[t] [The Collect for the eighteenth Sunday after Trinity, before 1662, was: Lord, we beseech Thee, grant Thy people grace to avoid the infections of the devil, and with pure heart and mind to follow Thee, the only God, through Sarisb. it was: Da, quæ sumus, Domin populo tuo diabolica vitare contagia, te solum Deum pura mente sectari; P Dominum, &c.—Ibid., fol. cxxviii.]

[u] [The Collect for the nineteen Sunday after Trinity, before 1662, r thus: O God, forasmuch as witho Thee we are not able to please The grant that the working of Thy mer may in all things direct and rule o hearts, through Jesus Christ our Lor The words of the Missal, Sarisb. ar Dirigat corda nostra, quæsumus, D mine, tuæ miserationis operatio, qu tibi sine te placere non possumus; P Dominum nostrum, &c.—Ibid., f cxxviii.]

[x] [Ibid.]

[y] [i.e., from v. 23 to 28.]

[z] [Ibid.]

[a] [Ibid. b, and fol. cxxix. The Co lect is: Omnipotens et misericors Deu universa nobis adversantia propitiat exclude; ut mente et corpore parit expediti, quæ tua sunt liberis mentib

Sword of the Spirit, which is the Word of God.] *Hic finitur Epist. Sarum*[c].

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Sarum habet eandem Collect., Ep., et Evang. partem[d].

Therefore is the kingdom of heaven likened, &c.] *Hic incipit Evang. Sarum*[e].

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

Sarum habet eandem Coll., Epist., et Evang.[f]

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

Sarum habet eandem Collectam[g].

For this cause we also, &c.] *Hic incipit Epist. Sarum.*[h]

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

Sarum Dominica proxima ante Adventum.

Ibidem habetur eadem Coll., Ep., et Evang.[i]

The same prophet that should come into the world.] Which last words refer to Christ's Advent, next therefore to follow.

If there be any more Sundays before Advent Sunday, to supply the same, shall be taken the service of some of those Sundays that are omitted between the Epiphany and Sexagesima.] In the Order of Sarum, if there be more Sundays after Trinity than twenty-five, it is appointed, that the service of the twenty-fourth Sunday shall be repeated over again, once,

quæsumus Domine, fidelibus tuis indulgentiam placatus et pacem; ut pariter ab omnibus mundentur offensis, et secura tibi mente deserviant. Per &c.]

[c] [Ibid.]

[d] [Ibid., fol. cxxx. The Collect is: Familiam tuam, quæsumus Domine, continua pietate custodi; ut a cunctis adversitatibus te protegente sit libera, et in bonis actibus tuo nomini sit devota. Per Dominum. The Epistle begins at "We are confident of this very thing."]

[e] [Ibid. b]

[f] [Ibid., fol. cxxxi. The Collect is: Deus, refugium nostrum et virtus, adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis; et præsta, ut quod fideliter petimus, efficaciter consequamur. Per Dominum.]

[g] [Ibid. b. The Collect is: Absolve, quæsumus Domine, tuorum delicta populorum; ut a peccatorum nostrorum nexibus, quæ pro nostra fragilitate contraximus, tua benignitate liberemur. Per Dominum.]

[h] [Ibid. The Epistle ends one verse before ours. The Gospel is the same, but ends at "was made whole from that hour," v. 22.]

[i] [Ibid., fol. cxxxii. b. The Collect is: Excita, quæsumus Domine, tuorum fidelium voluntates; ut divini operis fructum propensius exequentes, pietatis tuæ remedia majora percipiant. Per Dominum.]

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twice, or thrice, as the number of those Sundays m
So that the twenty-fifth Sunday is always to be ob
for the Sunday next before Advent[k].

DE APOSTOLIS.

Quo loco quisque apostolorum docuerit, quam sua prædicatione effecerint, et quid illis acciderit, quemve vita sortiti sint, scriptores quidem ecclesiastici commemorant, s ex omni parte consentiunt, et recentiores sunt plerique, qua certo istarum rerum conscii esse potuerint. Ea vero quæ i Apostolorum continentur, loco certissimæ et verissimæ l ecclesiasticæ esse possunt et debent. Et certum est a Christi ab Hierosolyma egressos prædicavisse Evangelium ubique, Domino cooperante, et sermones eorum confirma subsequentia signa.

Ab æquo itaque lectore veniam mihi dari postulo, si citandis iis, quæ Scriptores Ecclesiastici annotarunt, in meum qualecunque judicium libere et candide interposuero

ST. ANDREW'S DAY.

De Andrea Apostolo.

Euseb. Hist. Eccl. l. iii. c. 1[l]. Nazianz. in Orat. ad Arianos[m]. Niceph. l. ii. c. 22[n]. et l. iii. c. 1[o].

Scriptores Ecclesiastici affirmant, eum in Scythia et regionibus Evangelium docuisse. Nazianzenus scribit Epiro prædicasse. Dorotheus[p] in Synopsi dicit eum etiam apud Sogdianos, Sacas, in Selastopoli interior

[k] [The rubric in the Missal. Sarisb. gives the following directions after the service for the twenty-fifth Sunday after Trinity: Cum prolixum fuerit tempus inter inceptionem historiæ, "Deus omnium" et Adventum Domini, officium "Dicit Dominus" per tres dies dominicas cantetur ut supra notatum est. Cum vero breve fuerit tempus, semper proxima dominica ante adventum quando de dominica agitur cantetur "Dicit Dominus" cum oratione "Excita, quæsumus, Domine;" Epistola "Ecce dies veniunt;" Evangelio "Cum sublevasset." Si vero dominica non vacaverit, tunc in feriis primo loco per hebdomadam cantetur. Cæteræ vero dominicæ quæ remanserint in ferialibus diebus cantentur. That part of our rubric which says "And if there be fewer, the overplus may be omitted, &c." was added in 1662.]

[l] ['Ανδρέας (ἐλληχεν) τὴν Σ Euseb. Eccl. Hist., lib. iii. c.

[m] [. . . 'Ανδρέᾳ πρὸς τὴν Ἕ S. Greg. Naz. Orat. xxxiii. adv. § 11. Op. tom. i. p. 611, A.]

[n] [Καππαδοκία μὲν οὖν αὐτῷ τία καὶ ἡ τῶν Βιθύνων αὐτῷ ἐλ ἐκῆλθέ γε μὴν καὶ τὴν ἥ τῶν ' φάγων ὠνόμασται· ἥτε Σκυθῶ Εὔξεινός τε πόντος ἑκάτερος, τ Βορρᾶν καὶ Νότον αὐτοῦ κλίμα Βύζαντος πέδον.—Niceph. Cal Eccl., lib. ii. c. 39.]

[o] ['Ανδρέᾳ δὲ, τὰ περὶ τὸν καὶ τὴν Σκυθίαν πᾶσαν, Βυζά Μακεδονία τε, καὶ ἡ περὶ 'Ελλά ρος ὁ κλῆρος ἦν.—Id. ibid., lib

[p] [Dorothei Episc. Tyri, d morte Prophetarum et Apo Synopsis (liber fabulosus) ap Patr. Max., tom. iii. p. 426, G

est in Æthiopia. Nicephorus ait eum per Cappadociam, Galatiam, et Bithyniam in Scytharum solitudines ad utrumque Pontum Euxinum accessisse. Quæ Abdias[q]*, in vitis apostolorum de Andrea commemorat, caute sunt legenda: multis enim ineptiis, quæ spiritum apostolicum non spirant, historiam suam prorsus suspectam reddit.*

De morte S. Andreæ alii[1] *affirmant, eum Patris, civit. Achaiæ, ab Ægea præfecto Edessenorum in crucem actum; alii*[2] *eum in Scythia crucifixum esse credunt.*

[1] Sophronius.
[2] Sabellic Enn. 7. lib. iv.

The Collect.

The Collect in the Order of Sarum is for the intercession of Andrew, and so here omitted, this being put instead thereof[r].

Sarum habet eandem Epistolam et idem Evang.[s]

ST. THOMAS'S DAY.

Non habetur hæc Collecta in Ord. Sarum[t]*. Sarum habet eandem Epistolam et idem Evang.*[u]

THE CONVERSION OF ST. PAUL.

Ordo Sarum habet eand. Coll., Ep., et Evang.[x]

THE PURIFICATION OF ST. MARY.

In the Order of Sarum[y] here is first appointed the benediction of wax candles, to be distributed to the people, and

[q] [Acta Apostolorum apocrypha Abdiæ primo, ut ferunt, Babyloniæ episcopo ascript. lib. iii. de Gestis beati Andreæ Apostoli; ap. Fabric. Cod. Apocr. N. T., tom. ii. pp. 456—515.]

[r] [The Collect for S. Andrew's Day in Missal. Sarisb. was: Majestatem tuam Domine suppliciter exoramus ut sicut ecclesiæ tuæ beatus Andreas apostolus extitit prædicator et rector, ita apud te sit pro nobis perpetuus intercessor, per Dominum, &c.—Missale Sarisb. (Sanctorale), fol. i. b.]

[s] [Ibid. But the Epistle in Missal. Sarisb. began at v. 10, and ended with v. 18.]

[t] [The Collect in Missal. Sarisb. for S. Thomas's Day was: Da nobis, quæsumus, Domine, beati Thomæ apostoli tui ita solennitatibus gloriari ut ejus semper et patrociniis sublevemur, et fidem congrua devotione sectemur, per Dominum, &c.—Ibid., fol. v.]

[u] [Ibid.; but the Gospel in Missal. Sarisb. ends with v. 29.]

[x] [Ibid., fol. viii. The Collect for the feast of the Conversion of S. Paul, before 1662, was: God, which hast taught all the world through the preaching of the blessed Apostle St. Paul, grant, we beseech Thee, that we which have his wonderful conversion in remembrance, may follow and fulfil Thy holy doctrine that he taught, through Jesus Christ our Lord. And in Missal. Sarisb.: Deus qui universum mundum beati Pauli Apostoli tui prædicatione docuisti, da nobis, quæsumus, ut qui ejus hodie conversionem colimus, per ejus ad te exempla gradiamur, per Dominum, &c. The Gospel ends one verse earlier than ours, at "shall inherit everlasting life."]

[y] [The directions given in Missal. Sarisb. (ubi supra, fol. x.) are: In purificatione beatæ Mariæ Virginis

set up in their houses, when they will, for the driving away of devils and all other mischiefs from them.

This benediction of wax-lights is there founded upon Simeon's words in St. Luke, "To be a light," &c.

Sarum habet eandem Collectam[a].

In the Order of Sarum, the Epistle is Mal. iii.[a]: *Hæc dicit Dominus, ecce Ego mitto Angelum Meum, &c. usque ad, Sicut anni antiqui, dicit Dominus.*

Sarum habet hoc ipsum Evang. et Canticum Simeonis in fine[b].

ST. MATTHIAS' DAY.

In the Order of Sarum, the Collect is for the intercession of Matthias, and therefore here omitted and changed[c].

Sarum habet eandem Epistolam et idem Evang.[d]

ANNUNCIATION OF THE VIRGIN MARY.

Virgin Mary.] *Jam quod diem conceptionis Christi sub* ***Mariæ nomine plebs celebrat, acriter in eam superstitionem***

cantata hora sexta fiat benedictio luminis solenniter a pontifice vel a sacerdote, cappa serica induto, cum aliis indumentis sacerdotalibus, super supremum gradum altaris converso ad orientem, sic incipiente "Dominus vobiscum," "Et cum spiritu tuo," "Oremus." "Benedic, Domine Jesu Christe, hanc creaturam ceræ supplicantibus nobis, et infunde ei per virtutem sanctæ crucis benedictionem cœlestem, ut qui eam ad repellendas tenebras humano usui tribuisti, talem signaculo sanctæ crucis tuæ fortitudinem et benedictionem accipiat, ut quibuscunque locis accensa sive apposita fuerit discedat diabolus, et contremiscat et fugiat pallidus cum omnibus ministris suis de habitationibus illis, nec præsumat amplius inquietare servientes tibi, qui cum Deo Patre et Spiritu Sancto vivis et regnas Deus, per omnia sæcula sæculorum. Amen." Again in the next prayer: "Domine, sancte Pater, omnipotens æterne Deus, qui omnia ex nihilo creasti et jussu tuo per opera apium hunc liquorem ad perfectionem cereorum venire fecisti et qui hodierna die petitionem justi Simeonis implesti, te humiliter deprecamur ut," &c. And a rubric then orders: "Peracta candelarum benedictione accendantur candelæ et distribuantur."]

[a] [Ibid. The Collect is: Omnipotens sempiterne Deus, Majestatem tuam supplices exoramus, ut sicut unigenitus Filius tuus hodierna die cum nostræ carnis substantia in templo est præsentatus, ita nos facias purificatis tibi mentibus præsentari. Per eundem Dominum.]

[a] [The Service-books before 1662 directed the Epistle for the Purification of the Virgin to be "the same that is appointed for the Sunday." The Missal. Sarisb. has the Epistle which we now use, Mal. iii. 1, ending however with v. 4.—Ibid., fol. xi. b.]

[b] [The Gospel before 1662 was S. Luke ii. 22, to v. 27. In the Missal. Sarisb. it was S. Luke ii. 22—32. —Ibid., fol. xii.]

[c] [The Collect for S. Matthias's Day in Sarum Missal was: Deus, qui beatum Matthiam Apostolorum tuorum collegio sociasti, tribue, quæsumus, ut ejus interventione tuæ circa nos pietatis semper viscera sentiamus; Per Dominum nostrum Jesum Christum filium tuum.—Ibid., fol. xiv. b.]

[d] [Ibid.]

quotannis invectus sum. Galli enim sua lingua festum nostræ Dominæ in Martio appellant. Ac proinde dies ille sacer esse vulgo creditur. Sic tamen mihi temperavi, ut compescerem ex adverso, qui dies illos prorsus tollendos clamitabant. Calv., *Ep.* 128[e].

In Ord. Sarum Collecta est pro intercessione V. Mariæ; ac proinde in hac nostra Liturgia non habetur[f].

In Ord. Sarum habetur eadem Epistola et idem Evang.[g]

ST. MARK'S DAY.

In Ord. Sarum hæc Oratio non habetur, sed alia pro intercessione[h].

Sarum habet eand. Epistolam[i] *et idem Evangelium*[k].

ST. PHILIP AND ST. JAMES'S DAY.

In Ord. Sarum hæc Oratio non habetur, sed alia de meritis[l].

Ordo Sarum habet pro Epistola 5 *Sap. Stabunt justi*[m].

Ordo Sarum habet idem Evang.[n]

ST. BARNABAS, APOSTLE.

In Ord. Sarum non habetur ista Oratio, sed alia pro intercessione[o].

[e] [Epist. Calvini Ministro Burensi. Epist. et Respons., p. 63. col. 1. Op. ed. Amst. 1667.]

[f] [The Collect in Missal. Sarisb. for the Annunciation was: Deus, qui de beatæ Mariæ Virginis utero Verbum tuum, angelo nunciante, carnem suscipere voluisti, præsta supplicibus tuis, ut qui vere eam Dei genitricem credimus ejus apud te intercessionibus adjuvemur; per eundem Dominum, &c.—Ibid., fol. xvii. Our Collect is the Post-Communio in the Sarum Office: Gratiam tuam, quæsumus Domine, mentibus nostris infunde; ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Qui tecum vivit et regnat Deus; Per eundem &c.—Ibid., fol. xviii.]

[g] [Ibid.]

[h] [The Collect in Missal. Sarisb. for S. Mark's Day was: Deus, qui beatum Marcum Evangelistam tuum, evangelicæ prædicationis gratia sublimasti, tribue, quæsumus, ejus nos semper et eruditione proficere, et oratione defendi; Per Dominum, &c.—Ibid., fol. xix. b.]

[i] [Ibid. But the Epistle in Missal. Sarisb. ended at v. 13, "Unto the measure of the stature of the fulness of Christ," and the Gospel ended at v. 7.]

[k] [The Gospel in the Sarum Office, being the same as ours, is the common gospel for the Vigil of an Apostle or Evangelist's day.—Ibid., Commune, fol. i.]

[l] [The Collect for S. Philip and S. James's Day in Missal. Sarisb. was: Deus, qui nos annua apostolorum tuorum Philippi et Jacobi solennitate lætificas, præsta, quæsumus, ut quorum gaudemus meritis instruamur exemplis; Per Dominum, &c.—Ibid., fol. xx. In our Service, before 1662, it was: O Almighty God, whom truly to know is everlasting life; grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life, as Thou hast taught S. Philip and other the apostles, through Jesus Christ our Lord.]

[m] [Ibid. Wisd. v. 1—5.]

[n] [Ibid.]

[o] [The Collect for S. Barnabas' Day in the Missal. Sarisb. was: Ec-

Ord. Sarum habet Epist. 2 *ad Eph. Jam non estis*[p].
Sarum habet idem Evang.[q]

ST. JOHN BAPTIST.

In Ord. Sarum hæc Oratio non habetur, sed alia non i
Sarum habet Epist. ex 49 *Esaiæ, Audite insulæ*[s].
Sarum habet idem Evang.[t]
For He hath visited and redeemed His people.] *Hic*
Evang. in Ordine Sarum.

ST. PETER'S DAY.

Ord. Sarum habet, Petri et Pauli[u].

Hæc oratio non habetur in Ord. Sarum[x]; *mandatum de pascendo grege habetur in Vigilia pro Evangelio*[y].

Sarum habet eandem Epist.[z]

Sarum habet idem Evangelium[a].

Evangelium in die S. Petri.

And I say unto thee, Thou art Peter.] *In uno Petro fig unitas omnium pastorum Ecclesiæ.* St. Aug., *in Serm. de Apostolorum Petri et Pauli*[b]. "*Sunt quædam quæ ad Apo Petrum proprie pertinere videntur, nec tamen illustrem hab tellectum, nisi cum ad Ecclesiam referuntur, cujus ille agn in figura gessisse personam.*" Idem, *in Psal.* 108[c]. *Lo Dominus ad Petrum, Quod tu es Petrus, &c. Super ædificat Ecclesiam, et quamvis Apostolis omnibus post*

[illegible] Per. &c. [illegible]

[illegible] Ibid., [illegible]

[illegible] Ibid.

[illegible] Collect for S. John the [illegible]

apostolorum Petri et Pauli.—I xxvi.

[x] The Collect for S. Pet in Missal. Sarisb. was: Deus, [illegible] apostolorum Petri et Pauli martyrio conse[illegible] [illegible] eorum in omnib [illegible] per quos [illegible] [illegible]; Per. &c.—Ibid., fol

[y] That is, John xxi. 15. I

·ectionem suam parem potestatem tribuat, dicens, Ego mitto ›os, &c. tamen ut unitatem manifestaret, unitatis ejusdem ori- ɟinem ab uno incipientem, sua authoritate disposuit. Hoc ıtique erant cæteri apostoli, quod Petrus fuit, pari consortio ɔræditi honoris et potestatis; sed exordium ab unitate pro- ficiscitur, ut Ecclesia Christi una monstretur, &c. Caus. 24. ɟuæst. 1. cap. loquitur[d].

Istud etiam probatur ex verbis Christi, Ego pro te oravi, ut non deficiat fides tua. Quod de Ecclesia interpretatum est, quia fides Ecclesiæ nunquam deficit neque errare potest. Cap. a recta, in Caus. cit.[e] *Et probat Archidiaconus in cap. Ita Dominus, dist.* 19[f]. *Non igitur intelligi potest de fide Petri, qui in fide defecit, ut legitur in Matth.* cap. 26. *et in cap. fide hor. dist.* 19[g]. *Porro sicut ista verba ad Petrum directa, de Ecclesia intelliguntur, ita et illa, Tu es Petrus, de Ecclesia itidem intelligenda sunt.*

And I will give unto thee the keys, &c.]

Si hoc tantum Petro dictum est, non hoc facit Ecclesia. Si ergo hoc in Ecclesia fit, Petrus quando claves accepit, Ecclesiam sanctam significavit. St. Aug., *Tract.* 50, *in Joh.* cap. 12[h]. *Hoc Petrus pro omnibus tanquam personam unitatis accepit.* Idem, *Serm.* x. *super Joh.*[i] *Non sine causa inter omnes Apostolos Ecclesiæ Catholicæ personam sustinet Petrus: huic enim claves regni cœlorum datæ sunt; et cum ei dicitur omnibus dicitur, Quodcunque ligaveris, &c. amas Me? Pasce oves Meas, &c.* Idem, *de Agone Christiano,* cap. 30[k]. *Habent quidem hanc judiciariam potestatem omnes alii apostoli, &c. Petrus autem ideo specialiter accipit, ut omnes intelligant, quod quicunque ab unitate fidei et societate ejus se separaverit, nec a peccatis solvi, nec cœlum ingredi potest.* St. Hieronymus,

[d] [Decretum, pars ii. causa 24. quæst. i. c. 18. The passage is from S. Cvprian de Unitate Ecclesiæ, § 3. p. 106. ed. Fell.]

[e] [Ibid., c. 9.]

[f] [See above, p. 230, note e. The editor has not had access to this work.]

[g] [This seems to be a reference to the same work.]

[h] [Si hoc Petro tantum dictum est, non facit hoc Ecclesia. Si autem et in Ecclesia fit, ut quæ in terra ligantur, in cœlo ligentur, et quæ solvuntur in terra, solvantur in cœlo: quia cum excommunicat Ecclesia in cœlo ligatur excommunicatus; cum reconciliatur ab Ecclesia, in cœlo solvitur reconciliatus: Si hoc ergo in Ecclesia fit, Petrus quando claves accepit Ecclesiam sanctam significavit.—S. Aug. in Johan. cap. 12. Tract. 50. § 12. Op. tom. iii. p. 2. col. 633, E.]

[i] [These words, 'hoc cum omnibus tanquam personam gerens ipsius unitatis acceperit; ideo unus pro omnibus.—Id. ibid., Tract. 118. § 4. ibid., col. 801, A. Similar passages are very frequent in S. Augustine.]

[k] [Id. de Agone Christiano, cap. 30. § 32. Op. tom. vi. col. 260, C.]

in Glossa super hæc verba[l]. *Cum Petro dixit, Tibi dabo claves, transivit in alios hujus potestatis jus, quodque uni commendatur omnibus intimatur; et Petro dixit singulariter, quia cunctis Ecclesiæ rectoribus Petri forma proponitur.* Leo, *Serm.* ii. *de Ascens.*[m] *Ex his satis aperte claret, non esse verum, quod jurisdictio ecclesiastica sic in Ecclesia tanquam thesaurus in arca, et quod Petrus receperit claves, ut aperiret arcam quando ei videretur, quasi exercitium potestatis soli Petro concessum sit, sed quod potestas in habitu sit concessa Ecclesiæ universæ.*

Falsa est igitur Petri de Palude de Potestate Papæ, Quæst. 8. *Art.* 2[n]. *et aliorum papistarum doctrina, qui volunt alios apostolos non immediate a Christo, sed a Petro potestatem jurisdictionis accepisse.*

ST. JAMES, APOSTLE.

***Ista Oratio in Ord. Sarum non habetur, sed alia de præsidio S. Jacobi*[o].**

***In Ord. Sar. Epist. est 2 ad Eph. Jam, &c.*[p]**

***Sarum habet istud Evang.*[q]**

ST. BARTHOLOMEW, APOSTLE.

***In Ord. Sar. Oratio non multum differt ab hac nostra*[r].**

[l] [These words are cited as Jerome's in the Glossa Ordinaria on this passage.]

[m] [S. Leo, Serm. iv. In anniversario die ejusdem assumptionis, cap. 3. Op. tom. i. col. 18. et Serm. lxxxiii. in natali S. Petri Apostoli, cap. 2. ibid. col. 331.]

[n] [Octava conclusio est de potestate jurisdictionis, quod eam alii apostoli non habuerunt a Christo immediate, sed quamcunque habuerunt a Petro habuerunt.—Petrus de Palude de causa immediata ecclesiasticæ potestatis. Articulus secundus, conclusio octava, sign. b. iii. 2. Paris. 1506.]

[o] [The Collect for S. James's Day in Missal. Sarisb. was: Esto, Domine, plebi tui sanctificator et custos, ut apostoli tui Jacobi munita præsidiis, et conversatione tibi placeat et secura deserviat; Per, &c.—Missale Sarisb. Sanctorale, fol. xxxix.]

[p] [The Epistle referred to is Ephes. ii. 19—22, the Epistle for the feast of one apostle in the Commune unius Apostoli.—Miss. Sarisb. Commune, fol. i. b. We retain it on S. Thomas's Day.]

[q] [Ibid., fol. xxxix.]

[r] [The Collect for S. Bartholomew's Day, before 1662, was in these words: Almighty and everlasting God, which hast given grace to Thine apostle Bartholomew truly to believe and to preach Thy word, grant, we beseech Thee, unto Thy Church, both to love that he believed, and to preach that he hath taught, through Christ our Lord. And in the Missal. Sarisb.: Omnipotens sempiterne Deus, qui hujus diei venerandam sanctamque lætitiam in beati Bartholomæi apostoli tui festivitate tribuisti, da Ecclesiæ tuæ, quæsumus, et amare quod credidit et prædicare quod docuit; Per Dominum, &c.—Ibid., fol. li.]

Sarum habet Epist. ex 2 ad Eph. Jam non estis[s].
Sar. habet idem Evang.[t]

ST. MATTHEW, APOSTLE.

Ista Oratio non habetur in Ordine Sarum, sed alia de intercessione S. Matthæi[u].
Ord. Sarum habet Epist. ex Ezekiel i. *Similitudo vultus*[x].
Sarum habet idem Evang.[y]

ST. MICHAEL, AND ALL ANGELS.

Sarum habet eandem Orationem[z].
Sarum Epist. habet ex Apocal. cap. i. *Significavit Deus*[a].
Ista Epistola habetur in Ord. Sar. alio die qui dicitur S. Michaelis in Monte tumba[b].
Sarum habet idem Evangelium[c].

ST. LUKE THE EVANGELIST.

In Ord. Sarum habetur alia Oratio pro intercessione B. Lucæ[d].
Sarum habet Epist. ut in die S. Matthæi[e].
Sarum habet idem Evang.[f]

ST. SIMON AND JUDE, APOSTLES.

Sarum non habet hanc Orationem, sed aliam non ineptam[g].

[s] [See above, p. 294, note p.]

[t] [Ibid., fol. li. This Gospel is from the Commune unius Apostoli, fol. ii.]

[u] [The Collect in the Missal. Sarisb. for S. Matthew's Day, was: Beati Matthæi Apostoli tui et Evangelistæ, Domine, precibus adjuvemur, ut, quod possibilitas nostra non obtinet, ejus nobis intercessione donetur; Per, &c.—Ibid., fol. lvii. b.]

[x] [The Epistle is that from the Commune unius Evangelistæ, fol. iii., Ezek. i. 10—14.]

[y] [Ibid., fol. lvii.]

[z] [The Collect is: Deus, qui miro ordine Angelorum ministeria hominumque dispensas; concede propitius, ut quibus tibi ministrantibus in cœlo semper assistitur; ab his in terra vita nostra muniatur.—Ibid., fol. lix.]

[a] [The Epistle is Rev. i. 1—5, part of the first verse only being read.]

[b] [This festival, called S. Michaelis in Monte tumba, was observed Oct. 16. See the Miss. Sarisb. Sanctorale, fol. lxiii.]

[c] [Ibid., fol. lix. b.]

[d] [The Collect for S. Luke's Day in the Missal Sarisb. was: Interveniat pro nobis, Domine, quæsumus, sanctus Lucas Evangelista, qui crucis mortificationem jugiter in suo corpore pro tui nominis honore portavit; Per Dominum nostrum, &c.—Ibid., fol. lxiii. b.]

[e] [See above, note x.]

[f] [Ibid., fol. lxiii. b.]

[g] [The Collect for S. Simon and S. Jude's Day in the Missal. Sarisb. was: Deus qui nos per beatos Apostolos tuos Simonem et Judam ad agnitionem tui nominis venire tribuisti, ad nobis eorum gloriam sempiternam et proficiendo celebrare, et celebrando proficere, per Dominum, &c.—Ibid., fol. lxv.]

SECOND SERIES.

Sarum habet Epist. Rom. viii. *Scimus quod diligentibus Deum*[h].

Sarum habet idem Evang.[i]

ALL SAINTS' DAY.

All Saints. In the Order of Sarum these saints were reckoned to be, the Virgin Mary, the several orders of angels, the patriarchs, the prophets, the apostles, evangelists, martyrs, confessors, monks, virgins, and all clergymen. *Vide eund. Ord. ad hunc diem*[k], *et ad Missam de omnibus sanctis per totum annum.*

Ordo Sarum habet Orationem de intercessione et meritis omnium Sanctorum[l].

Sarum habet eandem Epistolam[m].

Sarum habet idem Evangelium[n].

[h] [i. e. Rom. viii. 28—39. Ibid.]

[i] [Ibid. The Gospel ended at "they hated Me without a cause."]

[k] [See the Sequentia for this day.—Ibid., fol. lxvi. b.]

[l] [The Collect for All-Saints Day in Missa'. Sarisb. was: Omnipotens sempiterne Deus, qui nos omnium Sanctorum merita sub una tribuisti celebritate venerari, quæsumus ut desideratam nobis tuæ propitiationis abundantiam multiplicatis intercessoribus largiaris; Per &c.—Ibid., fol. lxvi. b.]

[m] [Ibid.]

[n] [Ibid., but the last clause is omitted.]

Variæ denominationes quæ huic sacræ actione a S. Scriptura, et antiquis Patribus attributæ sunt.
[1] Cœna Domini.
[2] Mensa Dominica.
[3] Communio.
[4] Fractio Panis.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER[o].

Sic enim Apostolus Paulus hujus sacramenti celebrationem appellat, 1 Cor. xi. 20, *κυριακον δεῖπνον. Item,* 1 Cor. x. 21, *τραπέζαν κυριάκην. Cœnam Domini, et mensam Dominicam.*

In Actis Apostolorum, cap. ii. 42, *dictum κοινωνία, Communio, καὶ κλάσις τοῦ ἄρτου, Fractio panis. Quam loquendi formam veteres imitati sunt. A priore enim et magis perspicua actione totum sacramentum hanc denominationem accepit, figura nec nova, nec parum usitata. Hebræis certe frangere panem idem est quod cibum sumere: et sicut Græci ab altera parte (nempe potu) totum convivium συμπόσιον dixerunt, ita etiam Hebræi ab altera sed potiore parte (nempe fractione ac esu panis) totum denominarunt.*

Porro quoniam Servator noster, quando suprema sua cum discipulis cœna hoc sacramentum instituebat, εὐλογήσας καὶ εὐχαριστήσας, panem fregit poculumque distribuit, idem quoque nobis faciendum ostenderat; inde patres et Ecclesia deduxerunt appellationem Eucharistiæ; qua voce utitur etiam Syrus interpres Act. ii. 42. *Appellant quoque antonomastice λειτουργίαν, σύναξιν, καὶ μυστήριον, quæ vocabula aliis quoque rebus sacris conveniunt.*

[5] Cibus et Potus Benedictionis.
[6] Eucharistia.
[7] Liturgia.
[8] Synaxis.
[9] Mysterium.

Sacramentum altaris dicitur non inepte, eo quod peragatur vel administretur ad mensam, quæ cum altari communem habet formam, sive imaginem, etsi non eundem usum, ad quem tamen alludit. Altaris igitur vocabulum, idque illustriore significatione quam in V. T. ab Apostolo Paulo in N. T. Hebr. xiii. *atque etiam a S. Johanne,* Apoc. viii. *et ab Esaia propheta, utrisque de ecclesia Christiana loquentibus usurpatur.*

[10] Sacramentum Altaris.
[Heb. xiii. 10.]
[Rev. viii. 3.]

Sacrificium vero appellarunt e veteribus plerique, partim imitatione V. T. cujus vocabula et phrases Novi ritibus accommodabant; partim quod in hoc sacramento fidelibus communicantibus præsens sit id, quod olim materia fuit sacrificii, sive Corpus et Sanguis Christi, quæ pro nobis Deo Patri in

[11] Sacrificium.

[o] [This note is derived almost entirely from Calixtus' Dissertation De Sacrificio Christi semel in cruce oblato, et initerabili, (Helmstadt, 1644,) as are the extracts on the Communion Service generally, in this series of notes. The references are given at the end of each extract.]

SECOND SERIES.

Ara Crucis obtulit; partim quod Eucharistia utpote sacramentum et actio a Christo instituta, sit Dei cultus, Ipsi gratus et acceptus, et propterea referatur inter sacrificia spiritualia, sive figurate et analogice ita dicta; qualis ministeriorum N. T. appellatio nec infrequens est nec ignobilis. Atque hinc reliqua vocabula ab antiquis sensu satis sano, a recentioribus vero nimis depravato, usurpato, Hostiæ, Victimæ, Immolandi, et Offerendi.

[12] Hostia.
[13] Victima.
[14] Immolatio.
[15] Oblatio.
[16] Missa.

Vox Missæ[o] *primo invenitur apud S. Ambrosium, Epist.* xxxiii. *lib.* 5[p]: "*Ego*" (*inquit ad Marcellinam sororem*) "*mansi in munere, Missam facere cœpi; dum offero captum cognovi a populo castulum quendam,*" &c. *Invenire est apud eundem Missarum solennia, et precationes ad Missam præparantes duas*[q] (*apud Ambrosium vero, sicut mox dicemus, vox Missa alia prorsus res erat, quam est hodie apud Romanenses novos*) *e quibus, unam et illo dignam, et nobis necessariam, ad scribendum non pigebit.* "*Fac nos*" (*inquit*) "*Domine Jesu Christe, per gratiam Tuam semper illud de tanto mysterio credere et intelligere, sentire et firmiter retinere, dicere et cogitare, quod Tibi placet, et expedit animæ meæ. Intret Spiritus Tuus bonus in cor meum, qui sonet tibi sine sono, et sine strepitu verborum loquatur omnem veritatem tantorum mysteriorum.*"

Missæ autem vocabulum ab antiquis in Latina ecclesia, alia prorsus notione usurpatum est, quam quæ hodie apud pontificios obtinet. Veteres enim Latini dixerunt, Ite Missa est, (sicut Græci dicebant ἄφεσις) id est, missio sive dimissio; quemadmodum remissam pro remissione iidem usurparunt. Hinc itaque factum ut ab unico, eoque ultimo actu, totum illud sacrorum actuum corpus uno nomine Missa appellabatur. Usurpatur Missa pro dimissione, can. 84. *Concil. Carthag.* IV.[r], *et can.* 1. *Concilii Valentini*[s]; *in quibus mentio fit Missæ cate-*

[o] Si tamen perbrevis illa, quæ exstat Cornelii Rom. episcopi ad Lupicinum Vien. episcopum epistola genuina est, vocabulum Missæ jam tum medio sæculo 3°. in usu fuit. "Scias" ait, "quod publice neque in cryptis notioribus Missas agere Christianis licet." Ob odium nempe imperatorum Galli et Volusiani. [Epist. S. Cornelii ad Lupicinum apud Concilia, tom. i. col. 701, B First printed by Baronius, Annal. Eccl. ad ann. 225. n. 47.]

[p] [S. Ambros. Epist. xx. (edd. vet. xxxiii.) ad Marcellinam, § 5. Op. tom. ii. col. 853, B.]

[q] [These are spurious works, printed in the appendix to the works of S. Ambrose, tom. ii. col. 489, sqq.]

[r] [Ut episcopus nullium prohibeat ingredi ecclesiam, et audire verbum Dei, sive gentilem, sive hæreticum, sive Judæum, usque ad missam catechumenorum.—Conc. Carthag. IV. (ita dict.) can. 84. Concilia, tom. ii. col. 1444, B.]

[s] [Ut sacrosancta Evangelia ante

norum. Sicut enim duplex sacrum, catechumenorum sci-
t fidelium, ad offertorium usque Missa catechumenorum
tur (quos priusquam offerretur, discedere oportuit,) ab
rio et deinceps Missa fidelium. Altera autem alteri con-
erat; nisi quod dimissio illa catechumenorum et pœni-
m intercederet. Isidorus Hisp. lib. Origin. vi. *cap.* 19[t]*:*
ndo catechumeni foris mittuntur, clamat Levita, Si quis
umenus remansit, exeat foris, et inde Missa; quia sacra-
altaris interesse non possunt, qui nondum regenerati
ptizati noscuntur." Et Alcuinus, lib. de divinis Officiis[u]*:*
sa nihil aliud intelligitur, quam dimissio, id est, absolutio
finis sacrorum) quum celebratis omnibus, populus per
diaconi a solenni observatione dimittitur." Idem tamen
am plures alii mediæ infimæque ætatis scriptores, aliter
oco explicat, improprie quidem, licet non impie[x]*: "Missa*
r quasi transmissa, vel transmissio, eo quod preces et ob-
es fidelis populi per ministerium et orationem sacerdotis
eum transmittuntur; sive quia nos mittat ad Deum[y]*."*
potius ad vocabulum alludant, quam genuinum et verum
etymon explicant. Ipsum autem Missæ vocabulum, sicut
pontificios hodie usurpatur pro vero et proprio Christi
ficio, Deo patri (toties quoties) oblato pro vivis et defunc-
usquam apud antiquos invenitur. Atque ob hanc causam
cclesia Anglicana, quæ pravam illam opinionem de Missæ
ficio extirpatum ivit, ipsum etiam vocabulum Missæ (novo,
ntiquo sensu) rejicitur. In prima quidem Liturgiæ edi-
sub Rege Edvardo VI. etiam nomen Missæ[z] *(uti vulgo*
licebatur) retentum fuit; sed quum illud homines papis-
a doctrina fermentati ad pravum sensum detorquebant,
est episcopis, ut in secunda ejusdem Liturgiæ publica-

um illationem vel missam cate-
norum, in ordine lectionum, post
ium legantur.—Conc. Valent. (in
A.D. 524.) c. i. Ibid., tom. v.
9, B, C.]

[t] Isidori Hispal. Etymologiarum
Origginum) lib. vi. c. 19. § 4.
tempore sacrificii est quando,
Op. tom. iii. p. 279.]

[u] Alcuini de divinis Officiis, cap.
ebratione Missæ et ejus signifi-
, (ad fin. in verb. Ite Missa est)
Hittorp. de Div. Off. p. 79. col.

[x] [Id., ibid., p. 67. col. i. E. After eo quod, the words of Alcuin are, populus fidelis de suis meritis non præsumens, preces et oblationes quas Deo omnipotenti offerre desiderat, per ministerium et orationem sacerdotis ad Deum transmittat.]

[y] [Id., ibid., p. 67. col. ii. A.]

[z] [The title at the beginning of the Communion Service in the first Book of Common-Prayer in the reign of Edward VI., A.D. 1549, is, "The Supper of the Lord, and the Holy Communion, commonly called the Mass."]

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ugustana onf. et polog. ap. 3. de busibus[a].

tione penitus omitteretur. Interim Missæ vocabulum pro apud veteres Latinæ Ecclesiæ patres in usu fuit, nequaquam nostris Ecclesiis improbatur. "'Falso accusantur Eccles nostræ (verba sunt Confessionis Augustanæ sive Protestantiu in Germania, quorum exemplar et nos etiam Angli in plerisq secuti sumus,) quod Missam aboleant. Missa enim apud n retinetur, ea scilicet quæ habet exemplum ex Scriptura et p tribus, et summa reverentia celebratur. Servantur et usita cæremoniæ fere omnes," ordo lectionum, orationum, cantionu oblationis munerum, benedictionis sive consecrationis, et co munionis sive distributionis, quæ in ecclesia peragi solebant Habetur Missale haud multum a nostra Liturgia discr pans, "quod ad usum Ecclesiarum Augustanæ Confession Wittenbergæ speciosis et grandibus characteribus excusum u cum notis musicis ante annos LX. edidit Matthæus Ludecus Ecclesiæ cathedralis Hamburgensis Decanus, vir juxta pius eruditus: qui suum propositum cum Hieronymiana idem feci perhibet, antiquos legere, probare singula, retinere quæ bo sunt et a fide Ecclesiæ Catholicæ non recedere[d]." Id quod n

sacris Christianorum conventibus (ut patet ex Justino[f]*, Tertulliano*[g] *et aliis) a S. Paulo primum usitatus.*

Primo, canebant Psalmos etiam populus. Secundo, legebantur Prophetiæ, et Scriptura sacra. Tertio episcopus prædicabat. Quarto, fiebat Cœna et Sacrum: quod tunc fere tantum oblatione panis et vini, eorundem consecratione sive benedictione, communione [...] *ac oratione, cui populus respondebat Amen, constabat.* 5to. *Postquam omnes communicassent quidam Psalmos et Hymnos in laudem Dei canebant, et variis linguis (adflati Spiritu) prophetabant. Alii Scripturas Sacras, more Judæorum, interpretabantur; alii audiebant, et subinde interrogabant aliquid circa id quod dicebatur; simulque inclamabant, cum aliquid pii et boni pulchre dictum, Amen, Amen. Postremo, claudebat omnia agape sive convivium omnium commune, in symbolum charitatis; post quod rursum succedebant hymni et orationes. A Lapide*[h]*. Possuntque hodie pleraque ex iis quæ habet Apostolus in* 1 *ad Corinth. satis commode deduci.*

Ordo[i] *autem quo hodie hoc Sacrum in Ecclesiis nostris celebratur est hujusmodi.*

Principio jubetur, mensam sive altare mundis linteis et alio decenti apparatu sterni; S. Biblia, una cum libro Liturgiæ, patina, et calice super eandem mensam collocari; duos autem cereos superponi; celebrantem autem solenni ecclesiastico ornatu, id est, superpelliceo et casula sive capa amiciri. Nempe peculiari isto apparatu indicium facimus non esse vulgarem, quæ instituatur, actionem, sed sacram et mysticam; atque adeo ut animi omnium intenti sint, et de dignitate tanti mysterii admoneantur. Recte autem monet præfatio de cæremoniis hos ritus ad essentiam religionis non pertinere, nec necessarias esse, sed adiaphoros, ita ut ab ecclesia in alios mutari possint; stante autem præsenti publicæ authoritatis mandato observari debent.

Deinde ad introitum dicitur oratio Dominica, et precatiuncula pro purificatione cordis. Sequuntur decem Domini præcepta a presbytero recitata, et responsio populi singulis præceptis inserta,

[f] [S. Justin. M. Apol., i. c. 65—67. pp. 82, 83, cited repeatedly in the first series of notes.]

[g] [Tertullian. Apol., c. 39. Op. p. 31. and in many other places.]

[h] [This passage beginning at, In Primitiva Ecclesia, is taken from Cornelius à Lapide on 1 Cor. xiv. 26.—In omnes D. Pauli Epistolas Comment., p. 318. Paris, 1638.]

[i] [The rest of this note was written much later than the preceding paragraph.]

qua Deum orent, ut eis misereatur; subjicitur Collecta pro Rege qui utriusque tabulæ custos a Deo constitutus una cum Collecta de tempore aut festo. Collectam hanc secundam excipit lectio Epistolæ et Evangelii, exinde legitur aut canitur Symbolum (seu professio Catholicæ fidei) quod dicitur Nicænum, seu rectius Constantinopolitanum; Symbolo subjungitur Homilia sive concio ad populum.

Habita concione sequitur Offertorium, et a communicantibus colligitur quod Ministrorum Ecclesiæ et pauperum egestatem sublevare queat. Quanquam solennioribus diebus apud nos (sicut et apud alios multis in locis Protestantes) ad ipsam aram sive sacram mensam offertur quod cedat usibus ejusdem mensæ et presbyterorum Ecclesiæ. Subjicitur precatio pro Ecclesia militante, pro imperatoribus Christianis omnibus, pro rege nostro, pro consiliariis et potestatibus ei subjectis, pro episcopis, pastoribus et curatis ecclesiasticis, pro consensu omnium et unitate in rebus fidei a Deo revelatis, pro eis qui in necessitate aliqua sint constituti, denique pro omnibus quibus vel nosmet ipsi, vel alii qua animam, quave corpus indigemus; prorsus ad morem et mentem veterum, quibuscum has ipsas preces et ritus nostros componi, præter rem haud fuerit. Subsequitur Exhortatio ad populum duplex; una ut exeant foras qui non communicatum veniunt, altera ut reliqui sese digne præparent. Postea sequitur generalis omnium sed solennis peccatorum Confessio, quam excipit generalis itidem Absolutio ab episcopo vel presbytero pronunciata una cum selectis e S. Scriptura sententiis, quæ Dei misericordiam pœnitentibus promittunt. His ita peractis symbola panis et vini ante celebrantem collocantur, qui ad populum sese convertens legit antiquissimam admonitionem sive præfationem de cordibus sursum habendis, et gratiis Deo agendis. Sequuntur autem speciales nonnullæ præfationes juxta diversitatem festorum, quibus solennes Deo gratiæ aguntur pro beneficiis, iisdem diebus memoratis, quæ hymno τρισαγίῳ *claudantur. Subjungitur oratio humilitatis et devotionis plena; deinde sequens celebratus per preces et recitationem verborum Domini quibus Sacræ suam Cœnam instituerit, panem et vinum coram posita reverenter in Sacramentum consecrat; et postquam seipsum utraque specie communicaverit, easdem toti populo in genua humiliter inclinato distribuit. Finita distributione dicitur ab omnibus Precatio Dominica. Quam excipit oratio Oblationis in qua*

lemptione humani generis per passionem ejusdem Servatoris nos- in æternum benedicti in cruce olim facta. Subsequitur gra- rum actio, et Hymnus Angelicus, qui dicitur Gloria in Excelsis , &c. Postremo solenni benedictione totus communicantium us dimittitur. Atque hinc erat, quod ab hac ultima actione præmissorum sacrorum celebratio Missa veteribus dicebatur, bus alia ejusdem vocabuli ratio, quæ hodie a nuperis Romano— holicis in usu est, penitus ignota fuit.

Ordo autem quem hic recitavimus fere idem est cum Coloniensi, ab ejusdem loci Archiepiscopo Hermanno, postquam Bucerum uluisset, constitutus est, circa annum Domini MDXXXVI. *ius enim exemplar et Protestantes in Germania, et Reformatores tri in Anglia potissimum sequuti sunt.*

Vide Reformationem Coloniensem[i] *ob quam idem Archiepiscopus rmannus a non-reformatis pontificiis exauctoratus est.*

The Table at the Communion-time having a fair white linen cloth n it.] *Vide quæ annotavimus ad rubric. ante initium Precum tutinarum*[k]*;* for here is to be inserted and repeated the ler there appointed, as well concerning the ornaments of e church, as of the priest or bishop, and other ministers at celebrate the Holy Communion, viz. "The minister, at e time of the Communion, shall use such ornaments in e church as were in use, by authority of parliament, in the cond year (not the fifth year, when most of those orna- nts were taken away,) of the reign of K. Edw. VI." And en by the same authority this order was in use, and there- e (by the authority of parliament, in the Act of Unifor- ty, made 1 Eliz., and set at the beginning of the Liturgy, penult.) is still required to be continued in the Church of gland, viz. "The priest who shall (at the time of the Com- nion) execute the holy ministry, shall put upon him a sture appointed for that ministration, that is to say, a white plain, with a vestment or cope; and all other priests and

[The title of this work is, Nostra rmanni ex gratia Dei archiepiscopus loniensis, &c. simplex et pia deli- atio, qua ratione Christiana et in bo Dei fundata reformatio doctrinæ, ninistrationis divinorum Sacramen- um, &c. apud eos qui nostræ pasto- curæ commendati sunt, tantisper tituenda sit, donec Dominus dede- constitui meliorem, vel per liberam et Christianam synodum, sive gene- ralem sive nationalem, vel per ordines imperii nationis Germanicæ in sacro- sancto Spiritu congregatos. The edi- tion the editor has seen is Bonnæ, A.D. 1545. The service for the Holy Com- munion is at fol. lxxxix., sqq.]

[k] [See above, pp. 227, sqq. and the notes there.]

deacons, who shall help him in that ministration, shall upon them likewise the vestments appointed for their m try, that is to say, albs with tunicles; but a bishop shall upon him, besides his rochet, a surplice or alb, and a co vestment, and also his pastoral staff in his hand, or else or holden by his chaplain; and the preachers shall their hoods belonging to their several degrees taken in of the universities of this realm." Upon the table als sides the linen cloth and other needful furniture, were placed two lights, &c. See the notes before the Mo Prayer. *Nempe peculiari isto apparatu et antiqua et Ecclesia indicium facere voluit, non esse rem vulgarem, aut munem quæ instituatur actionem; sed solennem, sacrum et cum; atque adeo ut animi omnium eo magis intenti essent, & tantæ rei dignitatem admonerentur*[l].

And therefore when all this order, with some other appointed in our Liturgy, were represented by the Scots (Knox and his company being then at Frankfort, wher English Church used them,) to Mr. John Calvin at Ge he might have spared his hard and supercilious censure he gave of them, when he said[m], *Legi Anglicanam Litur sicut vos eam descripsistis* (which most likely it is they di worst way they could) *in qua vidi quasdam ineptias, toler tamen, &c. Epist. Francofurtensibus inscripta. Sed negar potest, Calvinum* (*utut alias laude sua dignum*) *fuisse ve Ecclesiæ rituum nimis rigidum censorem*[n]. Yet he saith of in another of his books, as he saith here of ours, that may be tolerated as long as they be not used to mai any false doctrine, from which he acquitteth both the fa and us. *Equidem* (*ait*) *cum pium et orthodoxum de toto my sive Sacramento sensum retinuisse eos videam, ullius impi damnare eos non sustineo. Excusari tamen non posse arb quin aliquid in actionis modo peccaverint. Imitati enim sun tius Judaicum sacrificandi morem, quam aut ordinaverat Chr aut Evangelii ratio ferebat.* Which he intends of the v used in the ancient Church, priest, offering, and s fice, together with the ornaments or vestments that

Calv. Inst., lib. iv. cap. 18. n. 20.

[l] [Calixtus, ubi supra, § lvii.]

[m] [Calvin's words are: 'In Anglica Liturgia sicut' &c.—Calvinus Anglis Francofurd., Epistolæ &c., col. i. p. 98.]

[n] [Calvinus rigidus veterum are the words of Calixtus, ibid. § who also cites the passage that from the Institutes.]

hops and priests used, as here in our Church they are pointed to do. For he was jealous lest they might prove occasion of introducing worse matters, as indeed among new Roman Catholics they have done many, not only se doctrines, but superstitious and vain ceremonies, where ey make account (if not theoretically, yet practically) that ost of their religion doth consist. A fault that he need not ve laid upon our Church, which had taken special order ainst such abuses of her better intentions, as he might ve seen in the preface Of Ceremonies, why some were olished, and some retained among us. But I doubt the ots sent him not that preface to read, and described all ir rites to him after the most odious and ridiculous manner at they could imagine, for so have many of their disciples ne ever since. Indeed, if we had founded ourselves upon e ridiculous *Rationale* of Durandus, or put any religion in em, (more than the obeying of a lawful command given for tter order and decency in the Church was religion,) he ight have had the more reason to find fault with us; but erein he was mistaken, and in our affairs was not sufficiently formed, otherwise he would have kept his *ineptiæ* (*tolerales tamen*) to himself. *Interim equidem papistæ*[o] *quidquid est hodierna ipsorum missa vasculorum, vestimentorum, actuum, otuum, nictuum, ad significanda vitæ et mortis Christi mysteria, rtim putide, et histrionice, partim superstitiose retulerunt. Ista tem apud sequioris ævi scriptores nonnullos utramque faciunt ginam, Durandum præsertim Rationalis auctorem. Videatur ud eum specimen,* lib. iv. cap. 6[p] et cap. 10[q], *de Igne et huribulo. Si tanta harum rerum mysteria, qualia ille describit, somniat, quanta aliarum quæ apud illos sunt in usu, existiabimus? ad quæ forte sine nausea loquenda valido opus fuerit omacho.*

The priest standing at the north side of the Table.] *Quando amus ad orationem. B. Cypr. de Orat. Dominica*[r]. *Stantes oraus, quod est signum resurrectionis, (tempore Paschali,) unde etiam nnibus diebus Dominicis ad altare id observatur.* S. Aug., Epist.

[o] [This passage is from Calixtus, id. § cxxiii., cxxiv., who gives also e words of Durandus.]

[p] [The passage referred to is n. 5. of is chapter.]

[q] [Most of the chapter is cited by Calixtus.]

[r] [S. Cypr. de Orat. Dominic. Op. Tract., p. 152.]

119[s], et Tertull., *de Orat.*, c. 14[t]. *Si ad aram Dei stet atque ejus rei testimoniis vetera abundant monumenta. Si orabant Judæi* (Matth. vi. 5.) *nisi luctus tempore, tunc enim bant proni, aut in genibus. Vide infra notas ad hanc rub. uberiores.*

At the north side.] *Antiquitus vero ad medium Divini a adstitit.* Dionys., *Eccl. Hier.*, cap. 3[u].

S. Matth. vi. 5. *Stantes orabant Judæi, nisi luctus tempo vid. Dan.* ix. 20. *Christiani in Quadragesima, quod tempus tentiæ dicatum orabant in genibus; diebus Dominicis et in tecoste, id est totis* L. *diebus post Pascha, non nisi stante docet Tertullianus de Corona Mil.*[x] *et canon ultimus Synodi m Nicæensis; et qui pœnitentiam agebant delictorum intra p tutum tempus erant ὑποπίπτοντες, postea συνεστῶτες*[y]. *gitur apud veteres non quamvis sed receptissimum orandi m significat. Ita Marci* xi. 25, *Quando statis orantes; Luc. Pharisæus stans orat; et apud Nehem.* ix. 5, *populus ad jubetur consurgere, et Gen.* xviii. 22, *ubi in Hebræo est, Abr stabat coram Deo, Chaldæus vertit, orabat. Neque aliter ve standi usurpatur, Jerem.* xv. 1, et xviii. 19, et *Job.* xxx *Atque ita vocem stationis usurpant tum Judæi, tum Christia teres; interdum et συνεκδοχικῶς pro piorum conventu.* Grot.

Of the Table.] *Quæ erat veterum consuetudo, ut omnia ad celebrationem cœnæ Dominicæ pertinebant ad aram dicere In hac autem celebratione inter Ecclesias Protestantium in mania et nostras in Anglia nullum fere est discrimen, nisi qu antistite sive sacrorum ministro apud nos ad sacram mensam dicuntur, apud illos e suggestu recitantur. Qua in re cum ant non conveniunt.*

The priest.] This term or title of priest is here throughout this whole Communion-service, unless it b

[s] [S. Aug. Ep. 55. ad Januarium (aliter Ep. 119) cap. 15. § 28. Op. tom. ii. col. 139, E.]

[t] [Tertullian. de Oratione, cap. 14. Op. p. 136, A.]

[u] [καὶ νιψαμένων τὰς χεῖρας ὕδατι τοῦ ἱεράρχου καὶ τῶν ἱερέων, ὁ μὲν ἱεράρχης ἐν μέσῳ τοῦ θυσιαστηρίου καθίσταται.—S. Dionys. Areop. de Eccles. Hierarchia, cap. 3. Op. p. 188, A.]

[x] [Die Dominico jejunium nefas ducimus, vel de geniculis adorare. Eadem immunitate a die Paschæ in Pentecosten usque gaudemus.—Tert de Corona, cap. 3. Op. p. 102, A.

[y] [ἐπειδή τινές εἰσιν ἐν τῇ κ γόνυ κλίνοντες, καὶ ἐν ταῖς τῆς κοστῆς ἡμέραις, ὑπὲρ τοῦ πάντα ἐ παροικίᾳ φυλάττεσθαι, ἑστῶτας ἕδ ἁγίᾳ συνόδῳ τὰς εὐχὰς ἀποδιδό Θεῷ.—Conc. Nicen. (A.D. 325. xx. Concilia, tom. ii. col. 41.]

[z] [Grotius, Comment. in Matt vi. v. 5. apud Criticos Sacros, to col. 266.]

such parts of it which may be read upon Sundays and holy-days when there is no Communion, for then may another minister perform the office; but the sacrament of the Eucharist is reserved for the priest, no other minister of an inferior order having any commission or power given him to meddle either in consecrating the elements or absolving the penitents that come to receive them.

Otherwhiles the Church of England calleth those that are presbyters by the name of priests, and those that are deacons by the name of Levites; nor can there be any just exception against these appellations, which are given them only by analogy and allusion to the priests and Levites of the Old Testament. And there is a clear place of Scripture for it, Isa. lxvi. 20, *Adducent ex omnibus gentibus munus Domino, &c. Atque etiam ex iis adsumam in sacerdotes et in Levitas, ait Dominus*, the prophet speaking there of the religious service that was to be done under the New Testament. So doth the apostle accommodate the name of circumcision to the sacrament of Baptism, Col. ii. 11, and the name of the passover or sacrifice to the Eucharist; ("Christ our passover is offered for us, let us therefore keep our feast;" that is, our Eucharist). And the name of altar to the table of the Lord, Heb. xiii., "We have an altar." And the name of oblations and sacrifices to the giving of alms, Ibid., *Quales Levitæ, tales sacerdotes, quale altare, talia sacrificia, omnia scilicet ad allusionem, quæ bonum neminem queat offendere. C.*[a]

Our Father.] *Est de Collectis Orationibus Constitutio Concilii Carthag.* 3. cap. 23[b]. *Ut . . . cum altari adsistitur semper ad Patrem dirigatur oratio: fuit hoc exemplo Christi, qui discipulos docens orare, exordium precationis ad Patrem direxit.*

Amen.] *Collectam excipiebat populus solenni acclamatione vocis Amen. Ubi observa Amen quandoque esse particulam affirmantis, quandoque vero concedentis aut optantis. Affirmantis est, quando orationi præmittitur, unde illud Christo frequens, Amen dico vobis; est autem concedentis aut optantis ubi postponitur. Concedentis est, Deuteron.* xxviii., *ubi ad benedictiones legis servatæ, et maledictiones violatæ, populus quasi illas acceptans, acclamat Amen. Optantis est in precibus; unde et ipsam Orationem Dominicam*

[a] [Calixtus, ibid., § xiv.]

[b] [Conc. Carthag. III. (A.D. 397.) can. 23. Concilia, tom. ii. col. 1403, A.]

Christus voluit hac voce terminari: et Ecclesia eum secuta p suas preces ad hunc modum obsignat, quasi diceret, vere fiat petimus.

The Collect.

Almighty God, unto whom, &c.] *In Ord. Sarum hæc C habetur, et secunda est in Ordinario Missæ*[c].

Then shall the Priest rehearse . . . the Ten Commandm Lego apud B. Cyprianum, Ep. 33[d], *consuevisse lectorem tribunal Ecclesiæ sive pulpitum collocari, ut plebi universa spicuus legat Præcepta et Evangelium Domini. An id ve Præceptis Decalogi intelligendum sit, nondum mihi constat.*

The Collect for the day.]

COLLECTA. *Sic dicta, quod in unum vota populi colligere quod fieret populo jam in unum collecto. Supra in Tit. Coll Epist.*[e]

The Priest standing up[f].] *Vide quæ supra adnotavimus Orat. Dom.*[g]

Let us pray.] *Sacerdos indicit Orationem. Eo respe Augustinus Epistolâ ad Vitalem*[h], *ubi meminit sacerdot altare populum exhortantis orare. Apud Græcos in Li Jacobi et alibi indictionem hanc facet diaconus. Erat et sin illud in sacris Gentilium,* HOC AGE.

The Priest shall read the Epistle.] *Post hæc comme apostolorum et scripta prophetarum leguntur. Just. Mart. tullianus vocat hæc, fomenta fidei, ab interlectione Scriptu Supra in Tit. Collect. et Epist.*[i]

[c] [Missale Sarisb., fol. cxli. This Collect is said in the preparation for celebrating immediately after Veni Creator. It is the first and only Collect in that place. It is also the Collect in the Missa ad invocandam gratiam Spiritus Sancti. Ibid. Commune, fol. xxx.]

[d] [Hunc . . . quid aliud quam super pulpitum, id est, super tribunal ecclesiæ oportebat imponi, ut loci altioris celsitate subnixus, et plebi universæ pro honoris sui claritate conspicuus, legat præcepta et Evangelium Domini.—S. Cypr. ad Ep. 39, clerum et plebem. (ed. Pam. 34.) Op. Epist. p. 77. The passage of Cyprian is cited by Calixtus, ibid., lxi.]

[e] [Calixtus, ubi supra, § lviii., quoting Alcuin. de Div. Off. See above, note d.]

[f] [The rubric before 1662 was shall follow the Collect of t with one of these two Collects f for the king, the priest stand and saying, &c.]

[g] [See above, on the priest s on the north side of the Table, 308.]

[h] [Numquid ubi audieris sac Dei ad ejus altare populum hc ad Deum orandum.—S. Aug.] ad Vitalem, (aliter Ep. 107.) § 26. Op. tom. ii. col. 808, A.

[i] [See this passage above, and notes e, f.]

And the Epistle ended, he shall say the Gospel.]

Veteribus enim Epistolæ aut lectioni propheticæ succedebat immediate Evangelium, saltem in Ecclesia Latina, prout a patribus decretum est in Concilio Toletano 4°. can. 11[k]. *Alius Græcorum mos, qui ex antiqua consuetudine versus aliquot aut hymnos Epistolæ et Evangelio intermiscuerunt Liturg. S. Chrys.*[l] *Quem ritum postea etiam recepit Ecclesia Latina; idque (ut verisimile est) ex hac ratione, ne in ecclesiis majoribus (ubi multi erant clerici celebrantes) chorus vacaret eo tempore, quo diaconus aut presbyter gradus ambonis Evangelium lecturus ascendit. Inde quoque factum ut versus isti Gradualia dicerentur. Consueverunt enim veteres in ecclesiis loca editiora habere, e quibus non tantum Evangelium, sed et aliæ lectiones legerentur.* S. Cypr., Ep. 33[m]. *Huc adducantur quæ annotata et posita sunt inter Epistolam et Evang.* 1 *Dominic. in Adventus*[n].

[ON THE NICENE CREED.]

Ab Evangelio transitur ad Symbolum, idque congruentissime, cum juxta apostolum fides ex auditu sit[o].

De Symbolo.

Ut illud in sacris recitetur Græcis ante Latinos usitatum; et apud Latinos primum Hispanis. Ita enim decreverunt patres, Conc. Tolet. 3[p]. c. 2[q], *Pro reverentia sanctissimæ fidei, et propter corroborandas hominum invalidas mentes, &c., consultu piissimi et gloriosissimi Reccardi Regis Domini nostri constituit sancta synodus, ut per omnes Ecclesias Hispaniæ et Galliciæ secundum formam Orientalium Ecclesiarum Concilii Constantinopolitani, hoc est, centum quinquaginta episcoporum, Symbolum Fidei recitetur: et priusquam Dominica dicatur oratio, voce clara a populo decantetur, quo et fides vera manifestum testimonium habeat, et ad Christi Corpus et Sanguinem prælibandum pectora populorum fide purificata accedant.*

Symbolum vero Nicenum publice occentu sacerdotum in sacris

[k] [See above, p. 91, note o.]

[l] [καὶ τοῦ ἀποστόλου πληρωθέντος ἐκφωνεῖ ὁ ἱερεύς· εἰρήνη σοι. ὁ διάκονος; σοφία. καὶ ὁ χορὸς τὸ ἀλληλούϊα. Ψαλμὸς τῷ Δαυίδ.—Lit. S. Chrys. ap. Goar. Rit. Græc., p. 68, L. and note 95.]

[m] [See above, p. 310, note d.]

[n] [See above, pp. 249, 250.]

[o] [Landtmeter, de Vetere clerico, monacho, clerico-monacho libb. tres, lib. ii. c. 81. p. 207. Antwerp. 1635.]

[p] [Thus far is from Landtmeter, ibid.]

[q] [See above, p. 92, note r.]

NOTES ON THE BOOK OF COMMON PRAYER.

Maker of heaven and earth.]

Juxta illud Gen. i. *In principio creavit Deus cœlum et terram. Hic nota quod circa mundi creationem quatuor erant errores.* 1. *Quidam enim dicebant mundum fuisse ab æterno.* 2. *Alii dicebant mundum habuisse materiale principium, et non esse factum ex nihilo.* 3. *Alii dicebant Deum superiores creaturas per Se produxisse, sed inferiores per ministerium angelorum.* 4. *Alii ponebant duo principia, sicut Manichæi, unum, summum bonum; et aliud, summum malum; dicentes incorruptibilia esse a bono principio, sed corruptibilia a malo principio. Hos errores omnes excludit Symbolum Ecclesiæ, et Moyses in prædicta authoritate. Primum cum dicit, In principio,* 2^m^. *cum dicit, creavit,* 3^m^. *cum dicit, Deus,* 4^m^. *cum dicit, cœlum et terram.* Linw.[y]

All things visible and invisible.] *Hoc dicitur ad tollendum errorem sive hæresin Manichæorum prædictam, qui dicebant, invisibiles et spirituales creaturas creatas a principio bono, visibiles autem et corporales a principio malo, de quibus habetur mentio. C. de Hæres.* 1. *Manichæor.* 24. *q.* 3. § *quidam* χ. *Manichæi*[z]. *Quibus concordat dictum S. Pauli Act.* xvi. *ubi ait, Qui fecit mundum et omnia quæ in eo sunt, &c. et ad Heb.* xi. *Fide credimus aptata esse sæcula verbo Dei, ut ex invisibilibus invisibilia fierent.* Linw.[a]

Jesus.] *Græce est* σωτήρ. *Qua voce tantum ait significari Cicero, ut id Latino uno verbo exprimi non possit. Vere tamen doctissimus Hug. Gr.*[b]*; Non videbatur deesse vox Latina ejusdem originis atque efficaciæ, sed antiquior et in sacris magis quam in usu populari recepta, Sospitatoris.*

Only-begotten.] *Et dicitur unigenitus, quia in unitate personæ a Deo Patre est genitus.* Linw.[c]

Light of light.] *Quomodo aliqualiter patet in igne, qui de se gignit splendorem; et si ignis ab æterno fuisset, splendor ab ipso genitus fuisset ab æterno, ut dicit S. Aug.* vi. *de Trin.*[d]

[y] [Ibid., p. 5. note a, in verb. cœli et terræ.]

[z] [Decretum, pars ii. caus. 24. quæst. 3. c. 39. ap. Corpus Jur. Carn., tom. i.]

[a] [Linw., ibid., note b, in verb. omnis visibilis et invisibilis creatura.]

[b] [Grotius, Comment. in S Matth. i. 21. v. Jesum. ap. Crit. Sacr., tom. vii. col. 45.]

[c] [Linw., ibid., note i, in verb. unigenitum.]

[d] [Id. ibid. S. Augustine's words are: Nam ipse Arius dixisse fertur, si filius est, natus est; si natus est, erat tempus quando non erat filius: non intelligas etiam natum esse Deo sempiternum esse, ut sit coæternum Patri Filius, sicut splendor qui gignitur ab

Incarnate.] *Per veram carnis assumptionem. Prov. Ang. de S. Trin.*[c] *Contra Manichæos, qui dixerunt Christum non veram carnem accepisse, sed fantasticam. Sed hic possit quæri quare opus assumptionis nostræ naturæ nominatur incarnatio, et non animatio, cum tamen a digniori res consueverunt nominari? Dic quod propter multas rationes. Primo, ut expressior esset nominatio. Secundo, ut profundior explicetur dignatio miserantis. Tertio, quia magis est nobis nota pars carnis. Quarto, ut major humiliatio exprimatur, quia caro magis dista a Deo quam anima. Quinto, quia caro est a parente propagata, anima vero a Deo infusa.* Linw., ibid., *in Glossa*[f].

By the Holy Ghost.] *Id est Spiritus Sancti cooperatione*[g].

Of the Virgin Mary.] *Et hoc dicit ut tollat errorem Carpocratianorum de quo habes* 24. *q.* 3. *c. quidam* χ. *Carpocratiani*[h] *qui dixerunt Christum esse conceptum et progenitum de utroque parente*[i]. *Atque etiam ut verificaretur prophetia Esaiæ* vii *Ecce virgo concipiet, &c.*[k]

Virgin.] *Supple semper, non solum ante partum, sed in partu, et post partum. Ex quo tollitur error Helvidii, qui dixit Mariam Virginem concepisse et peperisse alios postmodum filios ex Joseph.*[l]

Crucified.] *Scil. secundum humanitatem, quæ erat passibilis, non tamen secundum Deitatem, quæ erat impassibilis*[m].

Who proceedeth.] *Supple æternaliter.* Linw.[n]

And the Son.] *Additamentum illud ex scriptis Leonis Papæ* I., Epist. xciii. c. 1[o]. *(qui 'de utroque processit' inquit) desumptum, primi Symbolo inseruerunt episcopi Tarraconæ congregati, temporibus ejusdem Leonis. Ac ut ita in Ecclesia*

igne atque diffunditur, eorum est illi, et esset coæternus si esset ignis æternus.—S. Aug. de Trinit., lib. vi. cap. 1. § 1. Op. tom. viii. col. 843, C.]

[c] [Prov. Angl., lib. i. tit. 1. from the text of Abp. Peckham's Constitutio de Summa Trinitate, of which the words are: "Incarnatio seu vera carnis assumptio."]

[f] Linw. note on the above: ibid., p. 6. not. q. ad verb. vera carnis.]

[g] [Id. ibid., p. 6. note i, ad verb. per Spiritum Sanctum.]

[h] Decretum, pars ii. caus. 24. quæst. iii. c. 30, apud Corpus Jur. Can., tom. i.

[k] [Id. ibid., note o, ad verb. ex virgine.]

[l] [Id. ibid., p. 6. note p, ad verb incorrupta.]

[m] [Id. ibid., lib. i. tit. 1. de Summa Trinitate et Fide Catholica, p. 6, note ad verb. vera Christi passio.]

[n] [Id. ibid., p. 4. note d, ad verb precedentem.]

[o] Speaking of the opinions of the Sabellians, Leo says: Tanquam idem Deus nunc Pater, nunc Filius, nunc Spiritus Sanctus nominetur: nec aliis sit qui genuit, aliis qui genitus est, aliis qui de utroque procedit.—S. Leo I., Epist. xv. (al. xciii.) ad Turribium

ineretur volebat Synodus Aquisgranensis[p] *sub Carolo Magno. 'onsultus Leo Papa Tertius prohibuit hoc additamentum, non ıia aliud sentiret, sed ob reverentiam antiquitatis, et ne licen- a tribueretur, Conciliis Œcumenicis aliquid addendi. Ex qua ıdem antiquitatis reverentia idem Symbolum duobus scutis sive ıbellis argenteis, sine dicto additamento Græce et Latine cu- avit inscribi. Postea vero vitandi schismatis gratia inter- eri permissum est. Incertum tamen quando id factum; quam- is Græci tribuant Christophoro.* Landm.[q], *Lege Baronium,* 1°. 809[r] et 883[s].

Ex Patre, sed non ex solo Patre.

Concilium Constantinopolitanum 1m.[t] *Symbolo addidit illa verba, "ex Patre procedit." Sed non ait ex "solo Patre." Illa enim particula "solo" adjectio est nuperrima novorum quo- rundam Græcorum, non est autem proprium concilii verbum. Cur vero concilium non adjecerit "ex Filio," sed satis esse censuerit dicere, "Qui ex Patre procedit," ratio est; quia eo tempore dubium non erat, an Spiritus Sanctus ex Filio proce- deret; idem enim hæretici Macedoniani, contra quos concilium erat congregatum concedebant (ut constat ex S. Basilio,* lib. ii.[u] *in Eunomium) sed dubium erat de Patre a quo alienum omnino Sp. S. tanquam "solius Filii creaturam" iidem hæretici esse dicebant. Concilium igitur ut aptum morbo remedium adhi- beret, id posuit in Symbolo quod erat necesse.*

Who spake by the prophets.] *Nam* 2 S. Pet. i. *dicitur, Spi- ritu Sancto inspirante locuti sunt Dei homines. Quod facit contra errorem Cataphrygiorum, de quibus* 24. *q.* 3. c. *quidam* § *Cataphrygii*[v]. *Hi dixerunt prophetas quasi arreptitios fu- isse, et quod non prophetizarunt per Sp. Sanctum, et quod Sp. Sanctus non descendit ad perfectionem super apostolos.* Linw.[x]

[p] [Ratio quæ habita est de Symbolo fidei in secretario Sancti Petri apostoli inter dominum Leonem, &c. . . et mis- sos domini Caroli imperatoris.—Concil. Aquigranense, (A.D. 809.) Concilia, tom. ix. col. 278, sqq.]

[q] [Landtmeter de clerico &c., ubi supra, p. 311, note o.]

[r] [Baronii, Annales Ecclesiastici, A.D. 809, n. 66—81, on the discussion between the envoys of Charlemagne and Leo III.]

[s] [Id. ibid., A.D. 883, n. 5—40, on the controversy with Photius about the introduction of the clause, and the con- firmation of it by the Roman Church, (n. 36, 37, on its alleged introduction by Pope Christophorus).]

[t] [*τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον.* —Symbolum, Conc. Constant. I. (A.D. 381.) Concilia, tom. ii. col. 1131.]

[u] [*τοῦ μὲν ἀγεννήτου τὸν υἱὸν εὑρί- σκων ποίημα, τοῦ δὲ μοι σγενοῦς τὸν Παρακλητόν· κἀκ τῆς τοῦ μονογενοῦς ὑπεροχῆς τὴν τῆς ἐνεργείας διαφορὰν πιστούμενος.*—S. Basil. adv. Eunom., lib. ii. § 32. Op. tom. i. p. 269, A. They are the words of Eunomius.]

[v] [Decretum, pars ii. caus. 24. quæst. 3. c. 38.]

[x] [Prov. Angl., lib. i. tit. 1. note e. ad verb. sanctificatio Ecclesiæ.]

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Passim dicitur Deus id dixisse quod dixerunt prophetæ, primum, quia ipsam verborum sententiam Deus menti illorum inseruit; deinde quia et verba ita est moderatus, ne a sententia aberrarent. Verba autem ipsa a Deo illis dictata fuisse, sicut interdum evenisse non est negandum, ita non videtur perpetuum. Atque hinc factum est, ut pro temporum ac loquentium varietate, etiam sermo prophetarum aliquando differret. Grot.[y]

One Catholic Church.] *Dicitur in symbolo unam esse Catholicam Ecclesiam contra Donatistas, qui posuerunt Ecclesiam et gratiam Christi solum in Africa remansisse; quia totus alius mundus communicabat Cæciliano Carthaginis episcopo, quem ipsi damnaverant, et in hoc negabant Ecclesiæ unitatem.* Linw.[z]

CONCIO SIVE HOMILIA AD POPULUM.

After the Creed shall follow the Sermon or Homily.] *Quam necessarium Scripturas populo legere et exponere, tam quoque est antiquum.* Justin. Mart., *Apol.* 2[a], *"Solis qui dicitur die, omnium qui vel in oppidis vel rure degunt, conventus fit, et commentaria apostolorum vel scripta prophetarum, quoad tempus fert, leguntur. Deinde lectore quiescente, præses (sive episcopus sive presbyter) sermonem habet, quo populum instruit, et ad imitationem tam pulchrarum rerum cohortatur*[b]*."*

Conciones quas hodie dicimus, Græci ὁμιλίας vocant; Tractatus appellabant Latini veteres, quibus tractare est populum docere. Hinc Vinc. Lirin. cap. 40[c], *Doctores tractatores nunc appellantur, &c. et* Vict. Vit. lib. i.[d], *Persecut. Vandal. de S. Augustino;* 233 *libros confecerat, exceptis innumerabilibus epistolis, et tractatibus popularibus, quas Græci*

[y] [Grotius, Comment. in Matt., cap. i. v. 22. apud Criticos Sacros., tom. vii. col. 50.]

[z] [Lyndwood, ubi supra, a few lines before the last extract.]

[a] [*καὶ τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἄγρους μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται· καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγιγνώσκεται μέχρις ἐγχωρεῖ. εἶτα παυσαμένου τοῦ ἀναγιγνώσκοντος, ὁ προεστὼς διὰ λόγου τὴν νουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται.*—S. Justin. Mart. Apol. 1. (al Apol. 2.) § 67. Op. p. 83, D.]

[b] [This passage is an extract from Calixtus, ubi supra, § lxi.]

[c] [Vincentii Lirinensis Commonitorium, c. 28. (p. 362.) ap. Gallandi Bibl. patrum, tom. x. p. 114, E.]

[d] [Victor Vitensis de Persecutione Africana, lib. i. p. 5. ed. Chifflet, Divione, 1664. (The quotation is abridged.)]

ὁμιλίας vocant. Certe Augustini in Joh. Sermones etiam hodie Tractatus inscribuntur; uti quoque Gaudentii Brixiensis qui supersunt. Ambrosius Epist. 33[e], *Post Lectiones atque Tractatum dimittuntur Catechumeni, &c.*[f]

Ad Lectionem autem sive Psalmorum sive Prophetarum, sive Epistolæ, sive Evangelii paulo ante auditam, Sermonem suum aut Tractatum referre, eique exponendæ operam dare consueverunt veteres qui tractabant et solennibus festis, ut Paschæ, Pentecostes, &c. Diebus etiam jejuniorum, ut Quadragesimæ, Quatuor Temporum, et Vigiliarum, Lectio et Sermones tempori reique præsenti semper congruebant; etsi alias integri quidem Scripturæ libri pertractabantur. Id ipsum videre est ex procemio S. Augustini in Epist. S. Joh.[g] *quod est hujusmodi; "Meminit sanctitas vestra Evangelium secundum Johannem ex ordine Lectionum nos solere tractare. Sed quia nunc interposita solennitas sanctorum dierum, quibus certas ex Evangelio Lectiones oportet in Ecclesia recitari, quæ ita sunt annuæ, ut aliæ esse non possint, ordo ille quem susceperamus, necessitate paulatim remissus est, non omissus*[h].

(*Vide etiam Optatum de Donatistis* lib. iv.[i] *Lectiones* (*inquit*) *Dominicas incipitis, et Tractatus vestros ad nostram injuriam explicatis, profertis Evangelium, et facitis absenti fratri convicium. Atque utinam hodie nusquam gentium, qui cum Donatistis ea in re paria faciant, inveniantur*[k].)

De pravo more acclamantis et plaudentis populi, quando aliquid admodum concinne dixisset concionator et feliciter expedivisset, vide S. Aug. de Doct. Chr., lib. iv. cap. 10[l] and 24[m]. Hieronym. *Ep.* ii. *ad Nepotium*[n] *et* Chrysostom. *Homil.* 2. *de Lazaro*[o]. *Tacete* (*inquit*) *auditores, &c.*[p]

[e] [S. Ambros. Ep. 20. ad Marcellinam, (ed. vet. 33.) § 4. Op. tom. ii. col. 853, B.]

[f] [From Calixtus, as above, § lxiv.]

[g] [S. Aug. Prologus Tract. in Epist. Johann. Op. tom. iii. p. 2. col. 825, 826.]

[h] [From Calixtus, as above, § lxviii. with adaptations at the beginning.]

[i] [S. Optatus, de Schism. Donat. lib. v. cap. 5. Op. p. 72.]

[k] [Calixtus, ibid., § lxvi. This paragraph is added in the margin of the original.]

[l] [Solet autem motu suo significare utrum intellexerit cognoscendi avida multitudo.—S. Aug. de Doct. Christ., lib. iv. § 25. cap. 10. Op. tom. iii. p. 1. col. 74, A.]

[m] [Denique cum apud Cæsaream Mauritaniæ populo dissuadcrem pugnam civilem, . . . egi quidem granditer, quantum valui, ut tam crudele atque inveteratum malum de eo dibus et moribus eorum avellerem, pelleremque dicendo: non tamen egisse aliquid me putavi, cum eos audirem acclamantes, sed cum flentes viderem. Acclamationibus quippe se doceri et delectari, flecti autem lacrymis indicabant.—Ibid., § 55. cap. 24. Op. tom. iii. p. 1. col. 87, E.]

[n] [S. Hieronymus, Ep. lii. (ol. ii.)

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DE CONCIONIBUS SEU HOMILIIS AD POPULUM.

Auspiciis Caroli Magni Homiliæ Patrum, quibus lectiones Dominicæ et Festivæ exponerentur, delectæ sunt.

na spectare merentur, atque percipere. Dionys., *Eccl.* *h.* c. 3[t]. *et Conc. Laodicenum,* can. 19[u].

'iones ergo catechumenorum aut pœnitentium aut eo- i sese manifestis criminibus obstrinxissent, vetus eccle- ime recipiebat[x].

olum enim erat perfectæ Communionis una cum cæteris offerre, et alios de aliorum oblationibus particulam in istia accipere. Idem.[y]

rior quidem Liturgiæ pars, (quæ in Latinis Ecclesiis n Missa Catechumenorum, quia ea finita dimittebantur, 'a fuit,) communis erat institutionis, id est, omnibus echumenis quam pœnitentibus, et infidelibus ipsis, atque ominibus, non minus quam regeneratis, fidelibus et piis ermittebatur; Posterior vero pars, quæ cum Offertorio et deinceps sequitur usque ad ultimam Dimissionem, 'idelium vocabatur, et erat propriæ institutionis ad eos et non alios pertinens[z]. *Vide quæ de hac re infra imus ad ult. benedictionem et dimissionem communi-* [a].

this latter part was reckoned by the ancient Fathers hurch, as it is still by us, to be the more noble, holy, red solemnity of the two. For in the former part , there was only an exercise of the common ministry st's Gospel, whereby all men, whosoever they were, ir instruction, and were exhorted to make profession 's true religion, and for that purpose were admitted he former parts of the Liturgy or Service of the . But when it came once to the latter part, wherein ly Communion was to be administered, that was l only for such as were already duly brought up in nd prepared for the reception thereof, according to es and institution of Christ Himself at His last which the Church was most careful and curious rve. In a king's court, all manner of persons are

ote b, on next page.] *τοῦ δεῖν ἰδιᾳ πρῶτον μετὰ τὰς ἐν ἐπισκόπων, καὶ τὴν κατη- ὐχὴν ἐπιτελεῖσθαι· καὶ μετὰ τοὺς κατηχουμένους, τῶν ἐν ἠν εὐχὴν γίνεσθαι.*—Concil. (A. D. cir. 364.) can. 19. om. i. col. 1500, C.]

[x] [Partly taken from Calixtus, ubi supra, § xxiv.]

[y] [Id., ibid.]

[z] [From Calixtus, ibid., § xc. The passages which follow are in great measure translated from the same.]

[a] [See the notes at the end of the Communion Service.]

nourished according to their degree and condition, even those have some entertainment that are but newly entered into his family, not yet fit for any great or serious employment; many disorderly persons, and those that are held in prison or captivity for their misdoings; all these have some provision or other made for them at his expense: but into his private lodgings, into his bedchamber, or to his own table, none are admitted, but such as tried and approved persons, both for their fidelity, and for their abilities, which renders them more acceptable to him, and more fit to do him service. And after the like manner it is in the Church, where to the common doctrine and instructions of the word of God, which is the nourishment of the souls of men, and without which no spiritual life can either be begun or continued in them, all men are admitted, be they catechumens or penitents, or excommunicate persons, or such as be vicious and irregular in their course of life. But to Christ's own table, into His inner chamber, none are suffered to come, but those that are regenerate, and live a godly life according to His own ordinances. For He accounteth all others as not yet fitted to serve Him in so near a capacity, or to partake of His greatest favours. By this similitude may we the better understand, what the difference is between the first and second part of this ecclesiastical Liturgy.

Missis catechumenis ministrorum alii quidem pro clausis templi foribus adstant, alii proprii aliquid muneris agunt; deinde facta per populum oblatione, qui ipsius ordinis præcipui ministri sunt, una cum sacerdotibus, sanctum panem, et benedictionis calicem sacro sanctis altaribus imponunt. Dionys. ibid.[b] *Ubi per præcipuos ordinis ministros diaconos intelligit. Horum enim est, materiam sanctæ celebrationis in altari disponere. Erant autem hæc panis et vini elementa ea quæ potissimum offerebantur. Usque adeo vero existimarunt fideles aliquid offerendum, quod aut sacrificio, aut ejus ministris quoquomodo serviret, ut de aliquibus referant auctores, ne eis*

[b] [καὶ μετὰ ταύτας, ἔξω γίγνονται τῆς ἱερᾶς περιοχῆς οἱ κατηχούμενοι καὶ πρὸς αὐτοῖς οἱ ἐνεργούμενοι, καὶ οἱ ἐν μετανοίᾳ ὄντες, μένουσι δὲ οἱ τῆς τῶν θείων ἐποψίας καὶ κοινωνίας ἄξιοι. τῶν λειτουργῶν δὲ, οἱ μὲν ἑστᾶσι παρὰ τὰς τοῦ ἱεροῦ πύλας συγκεκλεισμένας, οἱ δὲ ἄλλό τι τῶν τῆς οἰκείας τάξεως ἐνεργοῦσιν. Οἱ δὴ τῆς λειτουργικῆς διακοσμήσεως ἔκκριτοι, σὺν τοῖς ἱερεῦσιν ἐπὶ τοῦ θείου θυσιαστηρίου προτίθεασι τὸν ἱερὸν ἄρτον, καὶ τὸ τῆς εὐλογίας ποτήριον.—S. Dionys. Areop. de Eccles. Hierarchia, cap. 3. Op. tom. i. p. 187, D.]

deesset quod offerrens, ad fontem properasse, inde aquam saltem delaturos, notavit ex Alcuino[c] *et Amalario*[d] *Onuphrius. Populus vero fidelis offerebant panem et vinum; aquam (ut ait Amalarius*[e] *de suo tempore) offerebant cantores, aut alii eorum nomine.*

Erat autem[f] *veteri Ecclesiæ in more positum ut in sacris conventibus a fideli populo offerrentur panis et vinum, quæ non modo cederent pauperibus, sed etiam Ecclesiæ ministris in subsidium et alimoniam, postquam tantum quantum administrandæ Eucharistiæ sufficiebat, de eisdem sumptum fuisset.* Which order and custom of the ancient Church is acknowledged and approved by H. Bullinger[g], one of the reformers in Switzerland, lib. iii. *de Orig. Error.* cap. 4[h]. *Receptissimum fuit in Ecclesiis vetustis cibum et potum offerre in cœtu sacro ad usum ministrorum et pauperum; ex quibus deligebantur etiam panis et vinum, quæ in Cœna Domini proponebantur. Unde Sacramentum Eucharistiæ vocabatur oblatio et sacrificium, &c.* Which is the reason that the sentences appointed here to be read for the Offertory, refer some to the poor, and some to the ministers of the Church, that wait upon the altar. And this is also the reason, that in the fifth rule following the Collects after the Offertory, it is appointed, "If any of the bread and wine remain, the curate shall take it home to his own house." *Hinc B. Cyprianus*[i] *lib. de Opere et Eleemosyna, opulentam matronam increpans, "Locuples, inquit, et dives es, et Dominicum celebrare te credis, . . . quæ in Dominicum sine sacrificio venis, quæ partem de sacrificio, quod pauper obtulit sumis?" Sane sacrorum participes quæ ad sacra peragenda requiruntur offerre sive conferre decet. C.*[j]

Et sanctior cultus, cujus obeundi ergo conferri sensibilia munera possint, alius nullus est, Irenæi antiquissimi itidem scriptoris hæc sunt verba, lib. iv. cap. 32. *"Offerre igitur oportet Deo primitias ejus creaturæ, quam Dominus docuit*

[c] [Alcuin says: Cantores, . . . quærunt aquam ad fontem, et servant eam coopertam, usque ad tempus sacrificii, et sic eam mundam offerunt.—Alcuinus de Div. Off. c. quid significent vestimenta. Apud Hittorp. de Div. Off. p. 67, B.]

[d] [See the next note.]

[e] [Amalarius Fortunatus, de Eccl. Off., lib. iii. c. 19. apud Hittorp. de Div. Off., p. 163, D.]

[f] [Calixtus, ibid., § xvii.]

[g] [This passage was added in the margin: and seems to be Cosin's own.]

[h] [Bullingerus, de origine erroris libri duo, lib. ii. cap. 4. fol. 106, b. Tiguri, 1568.]

[i] [S. Cypr. de Operibus et Eleemosynis, Op. Tract. p. 203.]

[j] [Calixtus, ibid., § xviii.]

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offerri in Ecclesia; sicut et Moyses ait, Non apparebis vacuus ante conspectum Domini Dei tui[k]. *Non quasi indigentem, sed ut ipsi nec infructuosi nec ingrati simus*[l]."

Diu duravit in Ecclesia hic ipse offerendi mos, quem Matisconensis Synodus 2[a] *sæculo* VI. *ad finem jam vergente confirmatum ivit,* can. 4[m]. "*Decernimus, ut omnibus Dominicis diebus altaris oblatio ab omnibus viris et mulieribus offeratur, tam panis quam vini, ut cum Abel vel cæteris juste offerentibus consortes sint.*" *De eadem oblatione seculo nono Amalarius Fortunatus qui suos de Officio Eccl. libros Ludovico Pio inscripsit,* lib. iii.[n] *Omnis populus intrans Ecclesiam debet sacrificium* (*panem et vinum*) *Deo offerre.* Only in places where they had quire-men, that sung during the time of the Offertory, it was appointed that one should offer for them all. They in the Church of Rome have at this day no such common Offertory as of old they had; but now they leave it off, and teach the people to think upon no other offering but their offering up of Christ in the Sacrifice of the Mass.

Superest tamen in Gallia[o] (*haud, quod sciam, alibi*) *hujus antiqui Offertorii aliquod vestigium, ubi in Missis, quas vocant Parochiales, grandis panis, quem ex ordine per vicos patresfamilias parochiani suppeditant, cum pompa offerunt.*

(*First sentence of the Offertory.*) *And glorify your Father which is in heaven.*] Justin. Mart. *Apolog.*[p] "*In omnibus vero oblationibus benedicimus et laudamus Creatorem omnium per Filium Ejus Jesum Christum et per Sp. Sanct.*"

Who goeth a warfare &c.] *Pro clero.*

Let us do good unto all men, especially.] *Beneficium maxime necessarium est sublevare egentes; ab isto igitur beneficio quod non tam homini præstatur quam humanitati, neminem vult apostolus excludi. Quod haud dubie ex æqui bonique regula intelligendum est, quatenus et nostræ facultates ferunt*

[k] [Igitur Ecclesiæ oblatio, quam Dominus docuit offerri in Ecclesia, purum sacrificium reputatum est apud Deum. . . . Offerre igitur oportet Deo primitias ejus creaturæ sicut et Moyses ait, &c. —S. Irenæus cont. Hæres., lib. iv. cap. 18. § 1. Op. p. 250. 1.]

[l] [Sed et suis discipulis dans consilium, primitias Deo offerri ex suis creaturis, non quasi indigenti, sed ut ipsi nec infructuosi nec ingrati sint, eum qui ex creatura panis est, accepit et gratias egit.—Idem, ibid., cap. 17, § 5. Op. p. 249. 2.]

[m] [Conc. Matisconense II. (A.D. 585.) can. 4. Concilia, tom. vi. col. 674.]

[n] [See above, p. 321, note e.]

[o] [Calixtus, ibid., § xxvii.]

[p] [ἐπὶ πᾶσι δὲ οἷς προσφερόμεθα εὐλογοῦμεν τὸν ποιητὴν τῶν πάντων διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ διὰ πνεύματος τοῦ ἁγίου.—Justin M. Apol i. c. 67. Op. p. 83, c.]

Gal. v. 10.

et ipsorum necessitas postulat. Quod si omnibus sublevandis pares non simus, æquum est eos præferri quos pietatis professio nobis conjungit. Grotius[q].

Let every man do as he is disposed &c.] Just. Martyr (*ex quo veteris in his oblationibus ecclesiæ praxis et mos claret*) *Apol.* 2[r]. "*Quibus copia est, et qui volunt, pro arbitrio quisque suo, quod visum est, contribuunt; et quod colligitur apud præpositum deponitur. Ipse vero modo opitulatur pupillis et viduis, et propter morbum aliamve causam egenis, &c.* Item Tertullian. *Apolog.*, c. 39[s]. "*Modicam unusquisque stipem menstrua die, vel cum velit, et si modo possit apponit; nam nemo compellitur, sed sponte confert. Hæc quasi deposita pietatis sunt; nam inde non epulis, nec potaculis, nec ingratis voracinis dispensatur, sed egenis alendis humandisque et pueris ac puellis re ac parentibus destitutis, itemque domesticis senibus, item naufragis, et si qui in metallis, et si qui in insulis, vel in custodiis, duntaxat ex causa Dei sectæ, alumni confessionis suæ fiunt.*

Whoso hath this world's good, &c.] *Pro pauperibus.*

The churchwardens, &c.] *Munus œconomorum et assistentium in Ecclesia Anglicana jampridem observatum; Quibus incumbit curare,* 1°. *Ne quid detrimenti capiat templi fabrica.* 2°. *Ut cum consilio rectoris pecuniæ collectæ et in cistam repositæ rite distribuantur pauperibus.* 3°. *Ne quis rei sacræ interstrepat.* 4°. *Ne quis excommunicatus cœtui se ingerat.* 5°. *Inordinate viventes admonere. Et* 6°. *Si perseverent, eorum nomina ad episcopos deferre.*

Hi autem vel a rectore nominantur, vel ab ipso et parochianis quotannis eliguntur.

And upon the Offering-days appointed.] It was one of the instructions set forth by the authority of King Henry VIII. in the convocation of his clergy, *anno* 1536, to be generally observed in the Church of England[t]; "That the feasts of

The four general Offering-days of the Church of England.

[q] [The editor has not found this passage of Grotius.]

[r] [*οἱ εὐπορούντες δὲ καὶ βουλόμενοι, κατὰ προαίρεσιν ἕκαστος τὴν ἑαυτοῦ, ὃ βούλεται δίδωσι, καὶ τὸ συλλεγόμενον παρὰ τῷ προεστῶτι ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς τε καὶ χήραις, καὶ τοῖς διὰ νόσον ἢ δι' ἄλλην αἰτίαν λειπομένοις, καὶ τοῖς ἐν δεσμοῖς οὖσι, καὶ τοῖς παρεπιδήμοις οὖσι ξένοις, καὶ ἁπλῶς πᾶσι τοῖς ἐν χρείᾳ οὖσι κηδέμων γίγνεται.*—S. Justin. Mart. Apol. 1. (al. Apol. 2.) § 67. Op. p. 83, E. 24, A.]

[s] [Tertullian. Apolog., cap. 39. Op. p. 31, B.]

[t] [A copy of the Act made for the abrogation of certain holidays, &c. 1536. Wilkins' Concilia, tom. iii. p. 824.]

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the Nativity of our Lord, of Easter Day, of the Nativity of St. John Baptist, and of St. Michael the archangel, shall be accounted accepted, and taken for the four general Offering-days." Which order is in some places among us still observed. And the king or queen in their chapel-royal (or wherever they be at church on those days) never omit it, but arise from their seat, and go in solemn manner to present their offering upon their knees at God's altar. And then is read by the priest or bishop attending, this sentence here prescribed, 1 Cor. ix., "They which minister about holy things live of the sacrifice, and they which wait on the altar, are partakers with the altar. Even so hath God also ordained, that they who preach the Gospel, should live of the Gospel."

Let us pray for the whole state.] *Audis sacerdotem Dei ad altare exhortantem populum Dei, orare pro omnibus,* S. Aug. *Ep.* 107[u].

Militant here on earth.] *Sic dicta ad differentiam Ecclesiæ triumphantis in cœlo, de quibus plenius videre poteris in c. fundamenta super v. militantis Eccl. per Cardin. de Ele,* lib. vi.[x]

By Thy holy apostle hast taught us to make prayers.] 1 Tim. ii. 1, *δεήσεις, προσευχὰς,* &c. *quas pro omnibus hominibus, pro regibus, et quibusvis in eminentia constitutis fieri jubet apostolus, de precibus in celebratione Eucharistiæ recitari solitis exponit Augustinus, Ep.* 59[y]. *Eligo* (*inquit*) *in his verbis hoc intelligere, quod omnis vel pene omnis frequentat Ecclesia, ut Precationes accipiamus dictas, quas facimus in celebratione Sacramenti, antequam illud quod est in Domini mensa incipiat benedici; Orationes, cum benedicitur et sanctificatur, &c.*

Agimus vero gratias non ob propria tantum, verum etiam ob aliena bona. Ita enim et invidiam poterimus extinguere, et adstringere charitatem, eamque facere magis sinceram; neque enim jam illis poteris invadere, pro quibus et pro quorum bonis gratias Deo agis. Idcirco etiam sacerdos pro universo orbe

[u] [See above, p. 310, note h.]

[x] [Lyndwood, Prov. Angl., lib. tit. 1. c. 1. p. 5. note p. ad verb. Ecclesiæ. The reference to Cardinal Franc. Zabarella the editor has not found.]

[y] [S. Aug. Ep. 149. ad Paulinum. (aliter Ep. 59.) cap. 2. § 16. Op. tom. ii. col. 509, C.]

terrarum pro absentus, atque præsentibus, pro his qui ante nos fuerunt et pro his qui postea futuri sunt, sacrificio Christi proposito Deo nos gratias jubet offerre. Chrysost. *Hom.* 26. *in Matt.*[z]

All Christian kings, princes, and governors, and especially &c.] *Bonum factum, ut benignam eis protectionem, et cuncta, sine quibus vitam tranquillam, piam et honestam, degere non licet, postulemus.* C.[a]

De iisdem precibus Tertullianus, Latinorum Patrum antiquissimus, Apologet. cap. 39[b], *Oramus etiam pro imperatoribus, pro ministris eorum et potestatibus, pro statu seculi, pro rerum quiete, "pro mora finis," &c. Et libro ad Scap.*[c], *Itaque et sacrificamus pro salute imperatoris, sed Deo nostro et ipsius, sed quomodo Deus præcepit, pura prece. Atque huc spectant verba Cyrilli Hierosolymitani Catech. Mystag.* 5[d], *Obsecramus Deum pro communi Ecclesiarum pace, pro tranquillitate mundi, pro regibus, pro militibus, pro sociis, pro ægrotis et afflictis, et in summa pro his omnibus, qui egent auxilio. Egemus autem omnes.*

[THE SECOND EXHORTATION[e].]

The holy Sacrament—the holy mystery.] *Sacramentum et mysterium idem sunt. Sacramentum tamen proprie dicitur illud quod videtur. Mysterium vero quod per id significatur.*

To a most godly and heavenly feast.] *S. Aug. Tract.* 84. *in S. Joh.*[f] *Hoc est quod legitur in Proverbiis Solomonis* cap. xxiii. ver. 1. *Si sederis cœnare ad mensam potentis, considerans intellige quæ apponuntur tibi, et sic mitte manum tuam, sciens quia talia te oportet præparare. Quæ autem mensa est potentis, nisi*

[z] [εὐχαριστῶμεν δὲ μὴ ὑπὲρ τῶν οἰκείων μόνων, ἀλλὰ καὶ ὑπὲρ τῶν ἀλλοτρίων ἀγαθῶν, οὕτω γὰρ καὶ τὴν βασκανίαν ἀνελεῖν δυνησόμεθα, καὶ τὴν ἀγάπην ἐπισφίγξαι καὶ γνησιωτέραν ποιῆσαι. οὐδὲ γὰρ δυνήσῃ βασκῆναι λοιπὸν ἐκείνοις ὑπὲρ ὧν εὐχαριστεῖς τῷ δεσπότῃ· διὸ δὴ καὶ ὁ ἱερεὺς ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῶν προτέρων, ὑπὲρ τῶν νῦν, ὑπὲρ τῶν γεννηθέντων τῶν ἔμπροσθεν, ὑπὲρ τῶν μετὰ ταῦτα ἐσομένων εἰς ἡμᾶς, εὐχαριστεῖν κελεύει, τῆς θυσίας προκειμένης ἐκείνης.—S. Chrysost. in Matt. cap. viii. Hom. 25. (al. 26.) Op. tom. vii. p. 311, A.]

[a] [Calixtus, ibid., § xxxi.]

[b] [Tertullian. Apolog., cap. 39. Op. p. 31, A.]

[c] [Id. ad Scapulam, cap. 1. p. 69, C.]

[d] [S. Cyril. Hieros. Catechis. 23. Mystagog. 5. Op. pp. 327, D. 328, A. cited above, p. 243, note h.]

[e] [The second exhortation of the books before 1662 is embodied in our first exhortation.]

[f] [S. Aug. In Johann., cap. 15. Tract. 84. Op. tom. 3. p. 2. col. 709, A. This is not an exact citation.]

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unde sumuntur Corpus et Sanguis Ejus, qui animam suam posuit pro nobis? Et quid est ad eam sedere, nisi humiliter accedere? Et quid est considerare, et intelligere quæ apponuntur tibi, nisi digne tantam gratiam cogitare? Et quid est sic mittere manum, ut scias quia talia te oportet præparare, nisi quia pro nobis Christus passus est, relinquens nobis exemplum (1 *Pet.* ii. 21) *ita ut nos sequamur vestigia Ejus? Hoc est talia præparare.*

Then let him come to me—and open his grief.] *Hoc autem et eos qui Johannem adibant,* (*Mat.* iii. 6.) *fecisse credibile est, tum ut precibus ipsius apud Deum juvarentur* (*Jac.* v. 16.) *tum ut instruerentur consilio ad speciales circumstantias accommodato* (*Luc.* iii. 12, 14.) . . . *Quod autem disputant viri eruditi, an legibus Levit.* v. 5, *et Num.* v. 7, *exigatur tantum confessio apud Deum, et eum cujus interest, an vero etiam apud sacerdotem, ea de re probabilis maxime videtur eorum sententia qui existimant etiam apud sacerdotem factam aliquam particularem culpæ confessionem, in iis quæ cognita capitis pœnam non adferebant, in cæteris sufficisse generalem. Grotius*[g]. *Overallus*[h].

Cur pœnitentiarii sacerdotes introducti sunt in Ecclesiam post errorem Novatianorum, licet aliunde assumere, sed quemadmodum eos aboleri, atque item postea restitui placuit, hoc vero instituti nostri erit. Sub imperatoribus Valentiniano, Theodosio, et Arcadio[i]*, Constantinopoli mulier fuit, et ea quidem nobilis, quæ cum a pœnitentiario jussa, in remissionem agniti confessique delicti, jejunio et orationi vacare, propterea frequentius in Ecclesia moraretur, adeoque in ea certe pernoctaret, a diacono stuprata est. Quod scelus pœnitentiario revelavit. Pœnitentiarius item, cui ex veteri canone taciturnitas commendabatur, prodidit commissum. Itaque re in contumeliam versa, et in opprobrium ecclesiasticæ disciplinæ, Nectarius Constantinopolitanus episcopus, nedum diacono ut scortatori, pœnitentiario ut imprudenti dignitatem ademit,* (*quæ pœna Synodo Anglicano* 1604,

[g] [Grotius, Comment. in Matt. cap. iii. v. 6. apud Criticos Sacros, tom. vii. col. 103.]

[h] [It does not appear why the name of Bp. Overall is added here. His views were well known to Cosin, who had been his chaplain. See reference to his teaching and practice in the former series of notes, pp. 114. 127, 155.

In a letter to Grotius dated Sept. 25, 1617, Overall, speaking of the views of the English Divines, says: Tenent presbyteros Ecclesiæ veram habere potestatem, etsi ministerialem, solvendi et remittendi peccata, (clave non errante.) non tantum declarandi soluta aut retenta esse; ut et veteres ex majore parte judicarunt.—Præstantium et eruditorum virorum Epistolæ. Ep. ccxcii. p. 486. ed. Amst. 1684.]

[i] [See Socrates, Hist. Eccl., lib. v. c. 19. p. 286.]

Canone 113[k], *renovata et aucta est,*) *verum etiam ex Eudæmonis presbyteri sententia, ut libera esset in posterum ecclesia ab omni maledicentia et probrosa suspicione pœnitentiarium munus omnino abrogavit: maluitque ut pro fiducia et conscientia sua unusquisque ad communionem sacrorum mysteriorum accederet, quam ut denuo in religione tale probrum, seu verum, seu fictum, pœnitentiariorum sacerdotum, et tacitæ hujus professionis occasione nasceretur. Quod exemplum alii omnes episcopi eo tempore secuti sunt, et hodie sequitur Ecclesia Anglicana, quæ necessitatem confessionis privatæ (præterquam in moribundis) sustulit, confessionem liberam non sustulit. Ita sæpe accidit, ut quæ bene constituta, atque introducta sunt, quasi ipsæ leges et non homines deliquissent, severius indignatione facti, aboleantur, quam pœnæ exigantur ab iis qui adversus eas leges deliquerunt, ut Regiam potestatem, Decemviratum, dictaturam, tribunatum Romani, eorum potius odio qui hos magistratus tenuissent, abrogarunt; quam quod in his potestatibus aliquid vitii detrimentive esset. Quapropter et ex contrario abusu easdem leges postea iterum refigi, aut eosdem magistratus restitui, mirum videri non debet, quia in omnibus sola salus populi quæritur. Itaque et pœnitentiarii ipsi postea sunt restituti, sed nulla conscientiæ necessitate ante Innocentii Tertii decretum, quod Anglos non ligat. Ad cæteros quod attinet, ipsi viderint. Merito vero in Inquisitione Hispanica improbatur, quod confitentibus subornantur, qui occulti excipiunt quid scisciteur pœnitentiarius, quid respondeat reus. Itaque laudatur a Plutarcho Lacedæmonius ille, qui religione initiaturus, Deo noluit confiteri quod gravius unquam deliquisset, nisi prius semoto sacerdote. Id quod Ecclesiæ nostræ Anglicanæ jure objici aut exprobrari non possit.*

Non habetur pro confesso, qui apud eum confessus est, quem lex vetat enuntiare, quod dictum sit. Ærod. de Episcopali Audientia, c. 16[l].

[k] [If any man confess his secret and hidden sins to the minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him, we do not any wise bind the said minister by this our constitution, but do straitly charge and admonish him that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy, (except they be such crimes as by the laws of this realm his own life may be called in question for concealing the same,) under pain of irregularity.—Canon 110, Canons and Constitutions Ecclesiastical, A.D. 1604.]

[l] [Ærodii Rerum ab omni antiquitate judicatarum Pandectæ, lib. i. tit. 5. c. 16. p. 34. This is the title of the chapter, out of which the whole note on the Penitentiary priests is taken, except the additions respecting the English Church.]

And be in perfect charity with all men.] Where Christian men are chiefly to be understood, as being all the sons of one Father, God our Almighty Creator; and for all whom Christ our blessed Saviour suffered death upon the cross, that all men (for aught that He intended to the contrary) might come to repentance, and be saved by it.

Draw near, and take this holy Sacrament.] Which seems to be an inviting of the people that are to communicate, to come into the quire, where the communion-table is placed; (in the place where the altar stood, or within the chancel, Injunct. of Queen Eliz., An°. 1559[m]) or if otherwhiles, for more convenience, it be brought down at this time, and set in the body of the church, the people are hereby ordered to go out of their pews or common seats, and to approach towards it, for the celebrating of the Sacrament. But the custom of calling up the communicants into the quire or chancel of the church, though it be no new thing, (having been formerly used, as it is also at this day among the Roman and unreformed Catholics, and among both the Protestants in Germany (*Finitis post concionem precibus, qui communicaturi sunt, in chorum progrediantur, et in genua procumbant. Agenda Julia sive Brunsvicensis*[n]) and other the reformed Catholics elsewhere abroad;) yet anciently it was not so: for of old time, none of the lay-people were permitted to come up, or tarry longer in the quire than whilst they presented their oblations to the priest there at the altar; and the offertory being ended, they were to return into the body of the church, and there to receive the blessed Sacrament, which the priest and deacon brought down unto them, *Concil. Bracarense, A°.* 563°. *Intra sanctuarium altaris ingredi ad communicandum non liceat laicis viris aut mulieribus, nisi tantum clericis, sicut et antiquis canonibus statutum est. Toletan. Concil. IV. post initium* sec. vii. can. 17[p]. *Sacerdos et Levita ante altare communicent, in choro clerus, extra chorum populus.*

Imo imperator ipse Theodosius ab Ambrosio Episcopo (*quamvis*

[m] [See Injunctions given by the Queen's majesty, A.D. 1559, § For Tables in the Church. Wilkins' Concilia, tom. iv. p. 188.]

[n] [These words, which are in the margin of the original, are out of Calixtus, ibid., § lxxx.]

[o] [Conc. Bracarense II. (A.D. 563.) can. 13. Concilia, tom. vi. col. 521.]

[p] [Conc. Tolet. IV. (A.D. 633.) can. 18. Ibid., col. 1457.]

in hac re paulo morosiore quam oportuit) prohibitus est in choro post offertorium manere. Egredere igitur (ait) et cum laicis consiste; nam interiora o Rex, solis sacerdotibus sunt pervia. Theodoret. Hist., lib. v. c. 17[q].

Populo tamen ut τὰ δῶρα offerrent, intrare licuit; egressis autem, et suo loco consistentibus diaconi deinde τὰ δῶρα quando erant consecrata attulerunt[r]. *Et multo tempore hic mos in ecclesia duravit. Vide quæ annotata sunt supra, ad rubr. de Cancellis ante initium Matutinarum Precum*[s].

Meekly kneeling upon your knees.] *Ubi excluserimus a sacerdotalibus ambitibus eos qui non possunt participes esse altaris, alia facienda est oratio, et omnes simul in terram jacemus. S. Chrys. Hom.* 18. *in* 2 *Ep. ad Corinth.*[t]

Then shall this general confession be made.] *Hujus instituti auctorem faciunt quidam Damasum papam, quidam Pontianum; Pol. Verg.*[u] *Quamvis verius utroque antiquior sit; nec aliud illi fecerint quam quod decretis suis ritum illum confirmaverint. Landm.*[x]

After which the priest shall proceed, saying, Lift up &c.] Præfatio; Sursum corda.

Succedit Præfatio, cujus usum etiam antiquissimum testantur veteres Liturgiæ, et primorum seculorum patres, Cyprianus, Chrysostomus, Aug. de Bon. Persev., cap. 13[y]. *Eam adhiberi ut præparetur mens sanctioribus istius celebrationis actionibus, monet B. Cyprianus; Ideo (inquit) sacerdos ante orationem (h.e. canonem sive orationem benedictionis) præfatione præmissa parat fratrum mentes dicendo, "Sursum corda:" ut dum respondet plebs, "Habemus ad Dominum," admoneatur aliud se nihil quam Dominum cogitare debere. B. Cypr. de Orat. Dom.*[z] *Patet hinc etiam ætate*

[q] [*τὰ ἔνδον, ὃ βασιλεῦ, μόνοις ἐστὶν ἱερεῦσι βατὰ, τοῖς δὲ ἄλλοις ἅπασιν ἄδυτά τε καὶ ἄψαυστα· ἔξιθι τοίνυν, καὶ τοῖς ἄλλοις κοινώνει τῆς στάσεως, ἀλουργὶς γὰρ βασιλέας, οὐχ ἱερέας ποιεῖ.*—Theodoret. Hist. Eccl., lib. v. c. 18. p. 218. This passage in parentheses is a marginal addition in Cosin.]

[r] [Calixtus, ibid., § lxiii., from whom the previous part of the note is derived, § lxii.]

[s] [See above, p. 228. This is a marginal note in the original.]

[t] [*πάλιν ἐπειδὰν εἴρξωμεν τῶν ἱερῶν περιβόλων τοὺς οὐ δυναμένους τῆς ἱερᾶς μετασχεῖν τραπέζης, ἑτέραν δεῖ γενέσθαι εὐχὴν, καὶ πάντες ὁμοίως ἐπ' ἐδάφους κείμεθα.*—S. Chrysost. in 2 Ep. ad Corinth. cap. viii. Hom. 18. § 2. Op. tom. x. p. 368, C.]

[u] [Polydori Vergilii de Rerum Inventoribus libb. viii.; lib. v. cap. 11. p. 442. ed. Argent. 1613.]

[x] [Landtmeter, de vetere clerico, &c., lib. ii. c. 81. p. 203. ed. Antw. 1635.]

[y] [S. Aug. de Dono Perseverantiæ (aliter de Bono Persev.) cap. 13. § 33. Op. tom. 10. col 839, B. The words are cited a little below, as are also those of S. Chrysostom.]

[z] [S. Cypr. de Orat. Dominica, Op. Tract. p. 152.]

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B. Cypriani de nomine notam fuisse quam hodie dicimus præfationem, ac itidem ea verba "Sursum corda." Resp. "Habemus ad Dominum."

Lift up your hearts. Answ. We lift them up &c.[z]] *Præfationes istæ antiquissimæ sunt, et in Ecclesia Dei universa a primis usque sæculis usitatæ. S. Aug. de Vera Relig.*, cap. 3[a]. *Quotidie per universum orbem humanum genus una pene voce respondet sursum se corda habere ad Dominum. S. Chrysost. Homil. de Eucharist. in Encæniis*[b]. *Nonnulli (inquit) sub horam terribilis mysticæ mensæ, in vaniloquentiæ conventiculis occupati sunt. Quid facis, O homo? Nonne promisisti sacerdoti, qui dixit, Sursum mentem et corda, et dixisti, Habemus ad Dominum. Non vereris et erubescis? Nempe illa ipsa hora mendax inveniris? Quod igitur, si unquam alias, omnium maxime in sanctissimi hujus sacramenti celebratione animus a terra terrenisque curis et cogitationibus avellendus, sursumque sit tollendus, hinc ἀναφορὰν vocarunt Græci. Anast. Sinaita Orat. de S. Synaxi*[c]. *State cum timore tremenda illa elevationis hora, ἐν τῇ φοβερᾷ ὥρᾳ τῆς ἀναφορᾶς. Quo enim affectu, et quo animo quisque illo tempore adsistit, sic et ad Dominum sursum fertur.* Ἀναφορὰ γὰρ λέγεται διὰ τὸ πρὸς Θεὸν ἀναφέρεσθαι. *Elevatio enim dicitur quia ad Deum sursum fertur.*

Let us give thanks &c. Ans. It is meet and right &c.] *S. Aug. de Bon. Persever.* cap. 13[d]. *Quod in Sacramentis fidelium dicitur ut sursum corda habeamus ad Dominum, munus est Domini; de quo munere ipsi Domino Deo nostro gratias agere a sacerdote post hanc vocem, quibus hoc dicitur, admonentur; et dignum et justum esse respondent. S. Chrys. Hom.* 18. *in posterior. ad Corinth.*[e] *In horrendissimis mysteriis ea quæ ad*

[z] [The note which follows, and part of the preceding one, are from Calixtus, ubi supr., § lxxx., lxxxi.]

[a] [S. Aug. de Vera Relig. cap. iii. § 5. Op. tom. i. col. 750, C.]

[b] [ταῦτα πρὸς τοὺς ἀπολιμπανομένους τῶν θείων συνάξεων εἴρεται, καὶ πρὸς τοὺς ἐν τῇ τῆς φοβερᾶς καὶ μυστικῆς τραπέζης ὥρᾳ εἰς συντυχίας καὶ ματαιολογίας ἀσχολουμένους. τί ποιεῖς, ἄνθρωπε; οὐχ ὑπέσχου τῷ ἱερεῖ εἰπόντι, ἄνω σχῶμεν ἡμῶν τὸν νοῦν καὶ τὰς καρδίας, καὶ εἶπας, ἔχομεν πρὸς τὸν Κύριον. —S. Chrysost. De Pœnitentia, &c., Hom. ix. Op. tom. ii. p. 549, C.]

[c] [στήκετε μετὰ φόβου ἐν τῇ φοβερᾷ ὥρᾳ τῆς ἀναφορᾶς οἵᾳ γὰρ διαθέσει καὶ οἵῳ λογισμῷ παρίσταται ἕκαστος ὑμῶν κατ' ἐκείνην τὴν ὥραν, οὕτως καὶ προαναφέρεται τῷ δεσπότῃ. ἀναφόρα γὰρ λέγεται διὰ τὸ πρὸς Θεὸν ἀναφέρεσθαι. —S. Anastas. Sinait. de S. Synaxi apud Canisium, Lect. Antiq. tom. i. p. 470.]

[d] [S. Aug. de Dono Perseverantiæ (aliter de Bono Persev.) cap. 13. § 33. Op. tom. x. col. 839, B.]

[e] [ἐπ' αὐτῶν πάλιν τῶν φρικωδεστάτων μυστηρίων ἐπεύχεται ὁ ἱερεὺς τῷ λαῷ· ἐπεύχεται δὲ ὁ λαὸς τῷ ἱερεῖ . . . τὰ τῆς εὐχαριστίας πάλιν κοινά. οὐδὲ γὰρ ἐκεῖνος εὐχαριστεῖ μόνος, ἀλλὰ καὶ ὁ

gratiarum actionem pertinent sacerdoti et populo communia sunt omnia, neque enim ille solus gratias agit, sed etiam omnis populus.

DE PRÆFATIONIBUS.

Inter præfationes illæ vetustissimæ sunt, quas S. Ambrosius composuit singulis diebus et officiis proprias, et quarum plures cum libro Sacramentorum S. Gregorii primi edidit Pamelius[f]*. Novem prolixiores quarum hodie usus est in Ecclesia Romana a pluribus tribuuntur Gelasio; et in illius Actis habetur*[g]*, Hic fecit Præfationes Sacramentorum.*

DE PRÆFATIONIBUS PROPRIIS[h].

Ipse Dominus noster priusquam panem frangeret et distribueret, gratias egit. Idem sibi faciendum putavit Ecclesia. Quia vero Dominus nullam certam formulam præscripsit, sed rei temporique congrua usus fuit; ideo etiam Ecclesia, uti res et tempora exigere videbantur, sic quoque in precibus concipiendis, et agendis gratiis formulas attemperavit. Deo (*S. Aug. de Civ. D.* lib. x. cap. 4[i]) *dona Ejus in nobis, nosque ipsos vovemus, et reddimus; et beneficiorum Ejus solemnitatibus festis, et diebus statutis dicamus sacramusque memoriam. Ita ad hunc modum juxta diversitatem festorum pro diversis beneficiis, quorum videlicet iis diebus* (*ut Nativit. Domini, Pasch. Ascens. et Pentecostes*) *memoria recolitur, ut gratiæ Deo agerentur formulæ diversæ confectæ sunt.*

After which Prefaces shall follow.] *Præfationem concludit Hymnus Trisagius, Triumphalis, Cherubicus* (*ita enim veteribus vocatur*) *in omnibus antiquis Liturgiis.*

Therefore with angels &c., saying, Holy, holy, &c.] *Præfationes propriæ, sive formulæ istæ, quibus gratiæ Deo agebantur, hymno τρισαγίῳ semper clauduntur. Quod ipsum quia εὐχα-*

λαὸς ἅγιος.—S. Chrysost. in 2 Ep. ad Corinth. cap. viii. Hom. 18. § 2. Op. tom. x. p. 368, C, D.]

[f] [See Liturgica Latinorum, Jacobi Pamelii, tom. ii. p. 550. ed. Colon. Ag. 1571. Præfationes antiquæ per anni circulum. Quarum pleræque D. Gregorii ætate vetustiores sunt, immo mea quidem sententia, Gelasianæ et Ambrosianæ complures.]

[g] [Vita Gelasii Papæ ex libro Pontificali, apud Concilia, tom. v. col. 281, E. The words are, Fecit etiam et sacramentorum præfationes et orationes cauto sermone.]

[h] [The note that follows is from Calixtus, ibid., § lxxxii.]

[i] [S. Aug. de Civitate Dei, lib. x. cap. 3. (ed. vet. cap. 4.) Op. tom. vii. col. 240, e.]

ριστίαν complectitur, et præstat, quod ante distributionem et sumptionem Dominus ipse præstitit, ideo negligendum minime voluit Ecclesia. C.[k]

Then the priest standing up, shall say the Prayer of Consecration.

The Priest.] *Nam per alium quam sacerdotem rite ordinatum non potest hoc Sacramentum confici.* Lindw. *in Gloss. v. Solis celebrantibus, de sum. Trin. c. Altiss.*[l]

Standing up.] Which is a posture of reverence, and here ordered for the priest to use, that he may with the more readiness perform his office in consecrating the elements.

THE PRAYER OF CONSECRATION.

Constat ex commemoratione unici Sacrificii per Christum semel in cruce oblati, historia et institutione Sacramenti, una cum oratione ut simul cum benedicto pane et vino de Corpore et Sanguine Christi communicemus.

Dicit Gregorius Magnus (lib. vii. Ep. 63[m].) *morem apostolorum fuisse, ut ad ipsam solummodo orationem Dominicam, oblationis hostiam consecrarent. Quod, si testi sex seculis re gesta inferiori fides habenda sit, aut de sola formula precandi (seclusis gratias agendi et commemorandi formulis) aut alio aliquo modo intelligendum est. Justinus sane ætati apostolicæ proximus ait, (Apolog. 2[n],) præsidem celebrantem precatum esse quantum totis viribus suis potuit, et gratias egisse. Magis itaque probo verba Walafr. Strabonis in hunc modum loquentis (De Rebus Eccl.,* cap. 22[o].) *"Quod nunc agitur multiplici orationum, lectionum, cantilenarum, et consecrationum officio, totum hoc apostoli, et post ipsos proximi, ut creditur, orationibus, et commemoratione Passionis Dominicæ, sicut ipse præcepit, agebant simpliciter . . . et relatio majorum est, ita primis temporibus missas fieri solitas, sicut modo in*

[k] [From Calixtus, ibid.]

[l] [Lyndwood, Prov. Angl., lib. i. tit. 1. c. 2. p. 9. note k.]

[m] [S. Greg. M. Epist., lib. ix. Ind. Epist. xii. Op. tom. ii. col. 940, D. Mos Apostolorum fuit, &c. The word Dominicam is supplied from the previous clause. The whole of this note is from Calixtus, § lxxxiii.]

[n] [καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας ὅση δύναμις αὐτῷ ἀναπέμπει.—S. Just. Mart. Apol. 1. (al. Apol. 2.) § 67. Op. p. 83, D.]

[o] [Walafridus Strabo de rebus Ecclesiasticis, c. 22, at the beginning: ap. Hittorp., de Div. Off., p. 345, E.]

Parasceue Paschæ (quo die apud Romanos missæ non aguntur) communicationem facere solemus, id est, præmissa oratione Dominica, et sicut ipse Dominus noster præcepit, commemoratione Passionis Ejus adhibita, eos corpori Dominico communicasse et sanguini, quos ratio permittebat." Ad commemorationem illam facit ipsa institutæ Dominicæ cœnæ historia, una cum mandato Ejus, (ut quod Ille fecit, idem et nos faciamus, et perpetuam illius mortisque suæ memoriam conservemus) a nobis hic recitari solita.

By His one oblation of Himself.] "For this He did once, when He offered up Himself," &c. Heb. vii. 27; x. 12. *Qui una pro peccatis oblata victima, in perpetuum sedet ad dextram Dei.* And therefore Christ can be no more offered, as the doctors and priests of the Roman party fancy Him to be, and vainly think that every time they say mass, they offer up and sacrifice Christ anew, as properly and truly as He offered up Himself in His sacrifice upon the cross. And this is one of the points of doctrine, and the chief one whereof the popish mass consisteth, abrogated, and reformed here by the Church of England, according to the express word of God.

Of Himself.] *Oblatus enim est quia voluit. Et Ipse tradidit animam suam in mortem,* Isa. liii. 12. *Ego (inquit) pono animam meam a meipso et nemo tollit eam a me,* Joh. x. 18; Eph. v. 2.

A full, perfect, and sufficient sacrifice.] *Quod proprie conceptum semper supponit mortem et occisionem Christi. Sunt enim hæc duo de intrinseca ratione sacrificii ad cultum Dei et remissionem peccatorum impetrandam oblati* [p]. So that without shedding of His blood, and killing Him over again, no proper sacrifice can be made of Him; which yet in their masses the Roman priests pretend every day to do.

A full, perfect.] *Hujus enim sacrificii fructus est perpetuus, quia hoc unicum semel oblatum sacrificium Deus Pater semper intuetur, et Filius ad dextram Patris considens intuendum semper exhibet et offert, atque ita Patrem ut propitius nobis esse velit, permovet. Hoc est quod dicit apostolus,* Heb. ix. 12, *Ingressus est in cœlum, ut compareat apud faciem Dei pro nobis* [q].

[p] [Calixtus, ibid., xcii. sqq.]

[q] [Id. ibid., § ix.]

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And sufficient.] *Epistola igitur ad Hebr. a sacrificio C iterationem, utpote imperfectionis argumentum, plane ren Et cum sciamus Christum suscitatum a mortuis non am mori*, Rom. vi. 9, *hinc abunde constat, sacrificium Ejus non posse, atque adeo non posse dari in Ecclesia sacrifi quod cum sacrificio in cruce oblato specie idem sit, vel* ***essentialiter quale illud fuit, vel de quo et sacrificio crucis voce sacrificium prædicetur***[r].

And satisfaction for the sins of the whole world.] ***pretii est immensi et infiniti***[s]. **Which is the doctrine of Church of England, founded upon the words of the ap 1 John ii. 2, "And He is the propitiation for our sins, not for ours only, but for the sins of the whole world."**

A perpetual memory.] *Optima enim beneficiorum custo ipsa memoria beneficiorum, et perpetua gratiarum actio, qu Eucharistia. S. Chrys. Hom.* xxvi. *in S. Matt.*[t]

Proprium est huic celebrationi[u], *quod in ea memoratur Domini, non per mera verba, ut in aliis precibus, sed etian symbola et signa sacra, sive sacramenta, quæ S. Augustino quædam quasi verba visibilia.* Lib. xix. *cont. Faust.*, cap. *Nam dum frangitur hostia, dum Sanguis de calice in ora fid funditur, quid aliud quam Domini ei Corporis in cruce immo Ejusque Sanguis de latere effusio designatur*[v].

Est quidem memoratio[x], *est precatio citra et extra sanctiss hoc sacramentum. Quia autem in eo exhibetur Corpus C in mortem traditum, et præterea symbolicis sive sacramenta actionibus traditio Corporis et effusio Sanguinis figurantur;*

[r] [Calixtus, ibid., § x.]

[s] [Id., ibid., § ix.]

[t] [φυλακὴ γὰρ εὐεργεσίας ἀρίστη ἡ τῆς εὐεργεσίας μνήμη καὶ διηνεκὴς εὐχαριστία. διὰ δὴ τοῦτο καὶ τὰ φρικώδη μυστήρια, καὶ πολλῆς γέμοντα σωτηρίας· τὰ καθ' ἑκάστην χέγω σύναξιν· εὐχαριστία καλεῖται.—S. Chrysost. in Matt. viii. Hom. 25. (al. 26.) § 3. Op. tom. vii. p. 310, D.]

[u] [This paragraph is from Calixtus, ibid., § xciv., substituting huic celebrationi, for missæ fidelium.]

[x] [Quid enim sunt aliud quæque corporalia sacramenta, nisi quædam quasi verba visibilia sacrosancta quidem veruntamen mutabilia et temporalia. . . . Hæc omnia fiunt et transeunt: virtus tamen quæ per ista operatur, j manet, et donum spiritale, quc ista insinuatur, æternum est.—S. cont. Faustum, lib. xxxix. cap. 1 tom. viii. col. 321, E.]

[y] [These words, Nam dum & cited by Lanfranc, Gratian, and o as from the Sentences out of Augu by Prosper. They do not occur ther seem to be Lanfranc's. The refe to Aug. cont. Faust. alone is put margin of Calixtus, § xciv.. but the latter part, beginning at Nam is given as above from the Sent by Prosper.]

[z] [This passage is from Cal ibid., §§ xcix., c., ci., ciii.]

veteres memorationem huic sacramento peculiarem, Sacrificium memorativum, precationem autem Oblationem appellare ament: utroque illo vocabulo non proprie sed improprie et late sive metaphorice accepto. Notus est locus Augustini in Epist. ad Bonifac.[a] *Die Dominico dicimus, hodie Dominus resurrexit, cum ex quo resurrexit tot anni transiverunt; nempe dicitur illo die fieri propter sacramenti celebrationem quod non illo die, sed jam olim factum est. Nonne semel immolatus est Christus in seipso? et tamen in Sacramento non solum per omnes Paschæ solennitates, sed omni die populis immolatur. Sicut enim Christus eo die resurrexisse dicitur, quo resurrectionis Ejus memoria celebratur: ita in Sacramento Eucharistiæ immolari dicitur quia in eo immolationis Ejus memoria peragitur. Insignis etiam est Fulgentii locus, de Fid. ad Petr.*[b], cap. 19. *Firmissime tene Christum se pro nobis obtulisse sacrificium et hostiam Deo, &c. cui . . . sacrificium panis et vini in fide et charitate sancta Ecclesia Catholica per universum orbem terræ offerre non cessat. Euseb. Demonstr. Evang.* lib. i.[c] *ub finem, Ejus sacrificii memoriam nobis tradidit, ut vice sacrificii* (ἀντὶ Θυσίας) *semper offeramus.* Item[d], *Hujus sacrificii memoriam in mensa per symbola celebrandam accepimus.*

It pleased the synod at Trent[e] (not long after this Liturgy of ours was published) to lay their curse (their "anathema") upon all them that held the celebration of this sacrament to be a nude commemoration only of Christ's sacrifice upon the cross; or that said it was not a true propitiatory sacrifice, but a sacrifice only of praise and thanksgiving, or that taught any more, that this sacrifice profited none but those that communicated of it, and was not truly offered up for the sins, pains, and satisfactions of the living and the dead,

[a] [Hodie nempe ipso die Dominico dicimus, Hodie Dominus resurrexit; cum ex quo resurrexit tot anni transierint. Cur nemo tam ineptus est, ut nos ista loquentes arguat esse mentitos, nisi quia istos dies secundum illorum, quibus hæc gesta sunt, similitudinem nuncupamus, ut dicatur ipse dies qui non est ipse, sed revolutione temporis similis ejus, et dicatur illo die fieri propter Sacramenti celebrationem, &c.— S. Aug. ep. 98. ad Bonifacium, § 9. Op. tom. ii. col. 267, D, E.]

[b] [Fulgentius, Lib. de Fid. ad Petrum, cap. 19. § 60. Op. p. 237. ed. Venet. 1742.]

[c] [μνήμην καὶ ἡμῖν παραδοὺς, ἀντὶ θυσίας τῷ Θεῷ διηνεκῶς προσφέρειν.— Euseb. Pamph. Demonst. Evangel., lib. i. cap. 10. p. 38, E.]

[d] [τούτου δῆτα τοῦ θύματος τὴν μνήμην ἀντὶ τραπέζης ἐκτελεῖν διὰ συμβόλων, τοῦ τε σώματος αὐτοῦ, καὶ τοῦ σωτηρίου αἵματος κατὰ θεσμοὺς τῆς καινῆς διαθήκης παρειληφότες. — Id., ibid., p. 39, A.]

[e] [This paragraph, to Sess. xxii., corresponds to Calixtus, § cxxv., but is Cosin's own.]

Who in the same night that He was betrayed, &c.] *Eo quod novissimum esset tum Pascha, tum epulum, quod ad modum hactenus usitatum cum suis in terra celebraret, quoque adimpleret typum veteris Paschæ, et institueret novum Corporis et Sanguinis sui pro fidelium salute Sacramentum; quod quoniam mortis Ejus futurum erat μνημόσυνον, non conveniebat institui, nisi suprema Cœna, (quando jam Ipse mortem erat subiturus,) eaque Paschali, ut figuræ succederet res, et typo veritas.*

Who in the same night that He was betrayed, &c.] *Hujus Paschæ historiam accurate describunt omnes evangelistæ. Post igitur paratum hoc Paschæ, et a Servatore cum discipulis comestum, eadem nocte capitur, et postero die cruci affigitur.*

Christus e Judæi non eadem nocte pascha celebrabant.

De hac nocte in qua Pascha comedit, et Sacramentum suum instituit, magna oritur quæstio. Nullum enim dubium est, quin cum Christus Pascha comederet, vulgo a Judæis comestum non fuerit; nam in die festo tam solenni nunquam iis licuisset, neque ipsi unquam in animum induxissent, hominem capere, accusare et supplicio afficere. Quod si eadem vespera cum Christo celebrassent Pascha, fuisset sequens dies primus Azymorum inter dies festos totius anni facile princeps. Judæi autem non introierunt in prætorium (eo die quo Christus crucifixus est) ne polluerentur, sed ut ederent Pascha, Joh. xviii. 28, *nondum igitur comederant; at Christus comederat; ergo non eodem die aut eadem nocte Christus et Judæi comederunt.*

Quæritur igitur an Christus legem violaverit, et alio quam fas esset die Pascha celebraverit? Quod sane non videtur verosimile; quia hoc a Judæis inter alia crimina Ei objectum non fuit. Et quomodo in Servatorem cadat, ut legem violaret, qui venerat in mundum non ut legem solveret, sed ut adimpleret? Et quomodo permiserit aliquis Judæorum ut in domo sua nocte non legitima Pascha Judæorum celebraretur? Non hic recensendæ sunt variæ de hac re variorum interpretum opiniones, quarum aliæ non magni, aliæ nullius sunt momenti. Paulus Burgensis Hebraicarum antiquitatum peritissimus, sententiam primus ante annos ducentos proposuit, quam hodie doctissimi quique amplectuntur. Aiunt itaque, si quando accideret, ut festus aliquis dies et usitatum Sabbatum sese mutuo exciperent, ita ut necesse esset duos continuos dies festos agere, tum moris fuisse, ut fieret translatio feriarum et conjungerentur duo festi dies in unum. Non enim facimus (inquiunt

Rabbini) *duo Sabbata continua propter olera et propter mortuos. Nempe diebus festis neque licitum erat sepelire mortuos, aut cibum coquere. Cum vero in calidioribus illis regionibus, vere præsertim et autumno mortuorum cadavera integrum biduum servari non poterant, neque cibi in plures dies parari ex oleribus, hinc ut huic incommodo moderentur, translationem dierum excogitarunt, et in morem apud Judæos introduxerunt, non quidem convenienter legi divinæ, sed notum est truditiones seniorum apud illos seculis sequioribus admodum invaluisse, et vim legis obtinuisse. Non autem satis compertum est, quando hæc translatio feriarum cæperit institui. Sunt qui referunt ad tempus captivitatis Babylonicæ. Hinc igitur quæstio expeditur. Cum instaret Passio Domini, ita ferebat ratio mensis, ut magnum et festum diem azymorum mox exciperet Sabbatum usitatum, atque adeo duo continua Sabbata celebranda essent. Judæi igitur more jam pridem recepto translationem fecerunt, et festum cum Sabbato conjungunt; unde S. Joh. cap.* xx. 31, *Erat ille dies magnus dies Sabbati, nempe qui proxime sequebatur diem crucifixionis Domini, quia in eam rejectus erat primus dies azymorum. Servator autem contra divinæ legis fuit observantissimus, neque constitutionem aut traditionem Judaicam ei prælatam voluit. Ipse enim eo nomine sæpe Judæos reprehenderat, ut Marci* vii. *Inde Lucas signanter* cap. xxii. 7. *ait: Venit dies Azymorum quo oportebat Pascha mactari. Judæi quidem postridie mactabant; non igitur eo die quo oportebat. Johannes igitur signanter dicit* (cap. xix. v. *ult.*) *Erat Parasceue Judæorum, ut a Parasceue legitima eam distingueret. Ex his intelligi potest Christum hoc tempus celebrandi Pascha anticipasse, ut Græci opinati sunt, atque inde argumentum sumpserunt non in azyma sed in fermentato Eucharistiam a Deo institutam et celebratam, atque a nobis etiam ita celebrandam esse; quæ opinio cum aliis nonnullis ecclesiam Græcam cum Latina irreconciliabili schismate commisit; nec Judæos distulisse; sed Christum secundum legem, Judæos secundum traditionem majorum suorum Pascha celebrasse. Non igitur paterfamilias miratus est factum Christi, et ut eo anno ex decreto synedrii aliter fieret; neque sacerdotes qui Christum accusabant, ausi fuerint criminis loco id ei objicere, cum scirent ex lege Christum Pascha suum cum discipulis edisse.* C.[1]

[1] [The editor has not found from what work this and the following extract are made.]

Took bread, and when He had given thanks, (or, as we use to say, when He had said grace), *and blessed it, He brake it, &c.*] *Operæ pretium est ut perpendamus hic, qui fuerint sacri convivii peculiares ritus apud Judæos inde a primo eorum in Palestina ingressum, ut probabile est, observati, sine quibus cognitis historia evangelica, seu institutio hujus Sacramenti accurate intelligi non potest.*

Ritus edendi Pascha, et Institutionis Cœnæ Dominicæ.

Cum festum Paschæ aderat, unusquisque paterfamilias agnos a nona hora usque ad undecimam, hoc est, inter duas vesperas, secundum legem Mosis, cædebat: singuli agni a singulis sodalitiis, quæ Josephus Belli Jud. lib. vii. c. 17[j], *appellat* φρατρίας, *seu contubernia, manducabant, et hæ* φρατρίαι *non pauciorum erant quam decem virorum; aliquando etiam vicini convenerunt. Ante occubitum pedes lavabant. Quia enim in lectis discumbebant, propterea depositis soleis pedes lavare oportebat, ne pulverosis pedibus strata inquinarent. Atque hunc morem observavit Christus. Joh.* xiii. *Luc.* vii. 44. *Discumbentes vescebantur agno illo solido, cum panibus azymis. Hac cœna peracta consurgentes altera pedum lotione sese ad secundas mensas comparabant, ad quas pro . . . .*[k] *inferebantur in paropside acetarium ex intybis et lactucis agrestibus, quarum amaritudinem embammate quodam temperabant. Ista colligi possunt e rituali Paschæ quod citat Scaliger* lib. vi. *de emend. Temp. Secundæ mensæ hi erat ritus; Paterfamilias integrum panem azymum in manus sumens, et in duas partes dividens sic uni benedicebat, Benedictus es Domine Deus noster in esu panis azymi; alterum autem partem sub mappa reconditam ad finem convivii servabat: quo peracto idem ille paterfamilias totam illam alteram depromens in tot frusta fractam, quot erant in mensa convivæ, primus ipse sumebat, reliqui vero frusta sigillatim et ordine discumbentibus cæteris porrigebat cum his verbis, Iste est panis ærumnæ quam comederunt majores nostri in terra Ægypti; quisquis esurit, accedat et paschalizet. Primam benedictionem dans Servator noster non mutavit, neque ratio erat cur mutaret. Eam itaque prolatam innuunt evangelistæ cum dicunt, accepisse panem et benedixisse. Instituturus autem Corporis sui Sacramentum posteriora verba non retinuit, sed pro iis*

[j] [οἱ δὲ ἑνστάσης ἑορτῆς, Πάσχα καλεῖται, καθ' ἣν θύουσι μὲν ἀπὸ ἑνδεκάτης ὥρας μέχρι ἑνδεκάτης, ὥσπερ δὲ φρατρία περὶ ἑκάστην γίγνεται θυσίαν, οὐκ ἔλασσον ἀνδρῶν δέκα, μόνον γὰρ οὐκ ἔξεστι δαίνυσθαι, πολλοὶ δὲ καὶ σὺν εἴκοσιν ἠθροίζον.—Joseph. Bell. Jud., lib. vi. cap. 9. § 3. Op. tom. ii. p. 399.]

[k] [There is a word here which is now illegible; in Nichols, the words were translated, "instead of delicate meats."]

dixit, Accipite, edite, hoc est Corpus Meum. Deinde idem paterfamilias poculum accipiebat, hac benedictione usus, Benedictus es Domine, qui fructum vitis creasti, et degustatum proximo tradebat, et secundo donec per totum contubernium circumferretur. Idem fecit Salvator, sed pro ratione instituti Sui, adjecit; Hic est Sanguis Meus, &c. His omnibus absolutis Psalmus cxi. *cum aliquot sequentibus cantatur, quem solennem hymnum, hodie Judæi magnum Halleluia vocant. Ita etiam Salvator et discipuli; Et cum cecinissent hymnum, abierunt in montem Olivarum. . . . Domino nostro in Cœna sua suprema . . . intelliguntur*[l]. C.

Took bread . . . took the cup.] At these words the priest was appointed, by the first liturgy set forth in the second year of king Edw. VI., to take the bread and cup into his hands[m] (which is still observed among us); but he was not appointed to make any elevation of them, as the new Roman Catholics do at their mass; where the priest saying *Hoc est Corpus Meum*, suddenly lifts up the wafer over his head, and afterwards the chalice, that the people may all fall down upon their knees, and worship them; which rite neither we, nor any of the reformed or Protestant Churches observe, but (in regard of the peril of idolatry) have wholly omitted[n]. Besides, it is but a novelty as the Roman priests now use it, for in the ancient fathers we do not read of any such custom; and when afterwards this rite of elevation came into the Church, it was not a lifting up of the bread and wine (as soon as they were sacramentally hallowed) over the priest's head; nor were the people then appointed to fall down and adore them, as the very Body and Blood of Christ held up between the priest's fingers, and set down again upon the table, which is more than any priest of them all can do: but this only was the order or custom of the Church; after the elements were consecrated, the priest and the deacon together held them in their hands, and shewed them to the people, whom at the same time they admonished and invited to approach, and

[l] [There are several words illegible here: in Nichols the passage is translated; "Now by what has been said, those things which were done by our Saviour in His last Supper, may better be understood."]

[m] ["Here the priest must take the bread into his hands." "Here the priest shall take the cup into his hands." Rubric in the margin of the prayer of consecration, Book of Common Prayer, 1549. These were omitted in the second book, and not restored till 1662.]

[n] [See Calixtus, ubi supra, §§ lxxxiv., lxxxv. The whole of the latter part of this note is taken from him.]

communicate thereof, saying to them, προσέλθετε[o]. *Sancta sanctis, siquis dignus sit, accedat et participet*[p]. (In the order of Sarum, heretofore used in the Church of England, the priest is appointed only to elevate the consecrated elements, *usque ad frontem, ut a populo videri possint,* no mention of the people's adoring is at that time made[q].) And other elevation and ostension than this they had none. *Nicol. Cabasil. in Exposit. Liturgiæ,* cap. 36[r]. *Sacerdos vivifico pane accepto et ostenso, ei qui digne ipsius participes futuri sunt, vocat, Sancta (inquit) sanctis, propemodum dicens, Ecce panis vitæ quem videtis (quod de ipso Corpore Christi naturali dici non potest) accurrite ergo, siquis est sanctus;* and cap. 39[s], *Ostensis sanctis, vocat illos qui participare voluerint.* Which order and custom in effect is by us still observed. Probably this manner of elevating and shewing the consecrated elements to the people, was at first introduced to signify and excite the elevation of their minds, as at the *Sursum Corda* we call upon the people to lift up their hearts, and their answer is, "We lift them up unto the Lord." Which the Greek Church called *ἀναφορὰ,* (*Anastasius, Serm. de Synaxi*[t],) that is, the elevation. Afterwards, in the Latin Church, they would have it to signify the elevation of Christ upon the cross. *Rabanus Maurus,* lib. i. *de Inst. Cleric.*[u] *Elevatio sacerdotis et diaconi Corporis et Sanguinis Christi (in sacramento) elevationem Ejus ad crucem insinuat, pro totius mundi salute. Et Ivo Carnot.,* ep. 233[x]. *Cum Panis et Calix adhibito diacono, elevatur, exaltatio Corporis Christi in*

[o] [*ἀνοίγουσι τὴν θύραν τοῦ ἁγίου βήματος. καὶ ὁ διάκονος προσκυνήσας ἅπαξ λαμβάνει τὸ ἅγιον ποτήριον μετὰ εὐλαβείας, καὶ ἔρχεται εἰς τὴν θύραν, καὶ ὑψῶν τὸ ἅγιον ποτήριον δείκνυσιν αὐτὸ τῷ λαῷ, λέγων· Μετὰ φόβου Θεοῦ καὶ πίστεως προσέλθετε.*—S. Chrys. Lit., ap. Goar, Rit. Græcorum, p. 84.]

[p] [The words which follow in parentheses are in the original a marginal note on the words "This only was the order," &c.]

[q] [Post hæc verba inclinet se sacerdos ad hostiam, et postea elevet eam supra frontem: ut possit a populo videri: et reverenter illam reponat. . . . Hic elevet calicem usque ad pectus vel ultra caput, &c.—Rubrics after the words of consecration of the bread and cup respectively. Missale Sarisb. Rothomag. 1506, and Paris, 1556.]

[r] [*τὸν ζωοποίον ἄρτον λαβὼν, καὶ ἀναδείξας, τοὺς ἀξίους αὐτοῦ μετέχοντας, εἰς τὴν μετουσίαν καλεῖ. τὰ ἅγια, φησὶ, τοῖς ἁγίοις. μόνον οὐ λέγων· ἴδου ὁ τῆς ζωῆς ἄρτος ὃν ὁρᾶτε. οὐκοῦν δράμετε μεταλημψόμενοι, ἀλλ' οὐ πάντες, ἀλλ' εἴ τις ἅγιος.*—Nicolai Cabasilæ Liturgiæ Expositio, c. 39. ap. Bibl. Patr. Auct., tom. ii. p. 247, A, B. Paris. 1624.]

[s] [*δείξας τὰ ἅγια, καλεῖ τοὺς μεταςχεῖν βουλομένους.*—Id. ibid., c. 39. p. 250, B.]

[t] [See above, p. 330, note c.]

[u] [Rabanus Maurus de Institutione Clericorum, lib. i. Append. de Missa, Op. tom. vi. p. 14, C.]

[x] [Ivo Carnotensis, Epist. 231. Op. pars alt. p. 98. Paris. 1647.]

cruce commemoratur. In all which, there is not a word tending to the people's adoration of that bread, and that cup, this being a late device of the new Roman Catholics, after they had brought in their novelty of transubstantiation.

When He had given thanks.] *Nobis*[y] *hoc ipso exemplum præbens, imo injungens per verba sequentia (Hoc facite) ut nos idem agamus.* Εὐχαριστήσας *autem hic est* εὐλογήσας, *Benedicens fregit panem, &c. formulam quidem non præstitit certam, sed Ipse eam quæ tempori et rebus præsentibus congrueret, adhibuit. Ecclesiæ vero permisit, ut verbis uteretur quibus tantæ rei dignitatem, beneficiorumque magnitudinem, et devotionem populi, quam commodissime fieri poterat, exprimeret. Atque hinc diversarum gentium et Ecclesiarum aliæ atque aliæ liturgiarum formulæ, quas cum alibi, tum sexto BB. PP. tomo Paris*[z]*. Gr. edit. videre est.*

He brake it.] *Ad hæc verba dividitur panis. Quæ divisio Eucharistiæ Latinis et Græcis communis fuit; cum hoc tamen discrimine, quod Latini divisionem facerent fractione, Græci sectione. Erat enim Græcis in hunc usum lanceola, ac præter sectionem in modum crucis, adhibebant punctionem in latere dextro. Cabasil. Liturg.*, cap. 8[a].

Likewise after supper, &c.] *Cum quæritur quare Sanguis divisim a Corpore consecratur, dic, quod ratio potest sumi ex usu ad quem sacramentum ordinatum est; quia manducatio ex cibo et potu consistit. Alia ratio potest sumi ex eo quod per Sacramentum repræsentatur; quia in Passione Sanguis Christi a Corpore divisus fuit. Linw. in gloss. simul. De Sum. Trin.* c. *Altiss.*[b]

Voluit Dominus Corpus et Sanguinem suum eo modo sumi, quin panem quoque et vinum, cum quibus exhibentur, eo modo tractari, qui ad passionem animis fidelium imprimendam esset idoneus. Nempe voluit Sanguinem seorsim, et tanquam a Corpore separatum accipi, et voluit benedictum panem, qui κοινωνία *est Corporis, frangi, et vinum calici infusum effundi, ut ita et passio et mors, ac Corporis cruciatus et Sanguinis effusio repræsentarentur, et non*

[y] [This note is from Calixtus, ubi supra, § xxix.]

[z] [That is in the sixth volume of the Bibliotheca Patrum de la Bigne, Paris. ed. 2. 1589; but for the Greek, see the Auctarium, 1624, tom. ii., where the Greek liturgies are printed.]

[a] [μετὰ δὲ τοῦτο, καὶ ὡς ἐπὶ τὰ δεξιὰ μέρη κεντεῖ τὸν ἄρτον, τὴν πλαγὴν τῆς πλευρᾶς ἐκείνης διηγούμενος, τῇ τοῦ ἄρτου πλαγῇ.—Nicolaus Cabasilas, ubi supr. c. 8. p. 209, E.]

[b] [Lyndwood, Prov. Angl., lib. i. tit. i. c. 2. p. 8, note l.]

nti, sed ipsis quoque oculis per hujusmodi signa et actiones r ingenerentur[c].

s in remembrance of Me . . . Drink this in remembrance of hat is, of Christ put to death and sacrificed for us e cross, which is the sacrifice that He truly and per- ice made, and whereof we only make a commemo- r a representation, *toties quoties*, as often as we cele- is His sacrament, and observe the precept which He about it.

um igitur abest[d], *ut fractio panis, aut effusio vini, aut m mystica sumptio Corporis et Sanguinis Domini, sit verus , aut vera mors Domini, et separatio animæ a Corpore), tantum abest quoque ut Sacrificium Eucharistiæ sit veri, et stricti nominis sacrificium, et non potius istud ab illo, a prototypo, non nisi extrinsece denominetur. Contra sacrificio pro nobis Christi Sanguis effusus est, ut recte ., Lib. contra Adv. Leg. et Proph.*, cap. 18[e]. *Hujus icrificii Caro et Sanguis* (*ut idem Aug.*, lib. xx. *contra* ap. 22[f].) *ante adventum Christi per victimas similitudi- mittebatur, . . . in passione Christi per ipsam veritatem ur, post adventum Christi per sacramentum memoriæ cele- et* cap. 18[g]. *Unde jam Christiani peracti ejusdem sacri- noriam celebrant sacrosancta oblatione, precibus videlicet sentatione) fieri solita, et participatione Corporis et San- hristi, sine qua nunquam eo tempore Eucharistia celebra- Et Lib. Quæst.* 83. *Quæst.* 62[h]. *Holocausti sui ima- l memoriam passionis Suæ in Ecclesia celebrandam dedit. t in Sententiis per Prosperum*[i] *collectis etiam citant Lan- , Algerus*[l] *et Gratianus*[m]*: Dum frangitur hostia, dum*

ctus, ibid., § iii.] note is from Calixtus, ibid.,

ug. Cont. Adver. Legis et . i. cap. 18. § 37. Op. tom. 58, B.] , Cont. Faustum, lib. xx. bid., col. 348, C, D.] , ibid., cap. xviii. col. 345,

. Lib. de Quæst., 83. Quæst. . tom. vi. col. 35, E.] work referred to is Prosperi Sententiæ ex Augustino de- e Prosperi Op. p. 543. ed. l; and S. Aug. Op. tom. x. Append., p. 163; but these words do not occur there.]

[k] [Lanfrancus, Liber de Corpore et Sanguine Domini, cap. xiii. Op. p. 240, C. ed. Paris. 1648. The words appear to be Lanfranc's own. They are not given by him as a citation.]

[l] [Algerus, de Sacramento Corporis et Sanguinis Domini, lib. i. c. 19. ap. Bibl. Patr. Max., tom. xxi. p. 271, col. i. B. Here we find the words, Augustin. in libro sententiarum Prosperi, in the text before this citation; hence they are so given in Gratian's Decretum, &c.]

[m] [Decretum, pars iii. De Co dist. 2. c. 37.]

Sanguis de calice in ora fidelium funditur, quid aliud quam Dominici Corporis in cruce immolati, ejusque Sanguinis de latere effusio designatur? Sequitur apud Algerum[n], *Ergo etiam ipse Corpus Suum fregit, et tradidit, ut signaretur, quod sponte sua in passione id faceret pro nobis; quod etiam in altari vice sua imitantur sacerdotes, ut idem repræsentent.* lib. i. cap. 19. *Hinc S. Aug. ad Bonif.*, ep. 23[o]. *Nonne semel Christus immolatus est in semetipso, et tamen in sacramento omni die immolatur. Nec mentitur qui sic dicit, si enim Sacramenta quandam similitudinem earum rerum quarum sunt Sacramenta, non haberent, omnino Sacramenta non essent.*

Hoc facite in commemorationem Mei[p].] *Quæ verba explicans S. Paul.* 1 Cor. xi. 26. *Quotiescunque (inquit) panem hunc ederitis et poculum hoc biberitis, mortem Domini annunciatis usque quo venerit. Nempe ipsa mors Domini verum est illud sacrificium in cruce semel oblatum: in Eucharistia est ejusdem mortis atque adeo sacrificii memoratio. Recte igitur appellatur Eucharistia a nobis oblata, sacrificium eucharisticum, et mortis Christi memorativum, sive sacrificii Dominici repræsentativum.* C.

[*Rubric after the Prayer of Consecration.*]

And after, (deliver it) to the people[q].] *Chrys. Hom.* 18. *in poster. ad Corinth*[r]. *docet, uti preces, ita quoque sumptionem mysteriorum populo cum sacerdote communes esse (contra solitarias papistarum missas, ubi sacerdos tantum mysteria sumit) Est (inquit) ubi nihil differt sacerdos a subdito populo, ut quando fruendum est tremendis mysteriis; similiter enim omnes, ut illa percipiemus, digni habemur. Non sicut in veteri lege, partem quidem comedebat sa-*

[n] [Algerus, ubi supra.]

[o] S. Aug. Epist. 98. (ol. 23.) ad Bonifacium, § 9. Op. tom. ii. col. 267. E. S. Augustine's words are: Et tamen in Sacramento non solum per omnes Paschæ solemnitates sed omni die populis immolatur, nec utique mentitur qui interrogatus eum responderit immolari, &c.

[p] [This note is from Calixtus, ibid., but with considerable additions and modifications by Cosin. Calixtus' words, after the quotation from S. Paul, are: Nempe mors Domini verum est sacrificium. In Eucharistia est memoratio mortis, atque adeo sacrificii Domini beatur et appelletur sacrificium memorativum. Memoratur autem et suo quodam modo repræsentatur mors Domini, &c.]

[q] [From Calixtus, ibid., § xxxiv.]

[r] ἔστι δὲ ὅπου οὐδὲ διέστηκεν ὁ ἱερεὺς τοῦ ἀρχομένου· οἷον ὅταν ἀπολαύειν δέῃ τῶν φρικτῶν μυστηρίων. ὁμοίως γὰρ πάντες ἀξιούμεθα τῶν αὐτῶν, οὐ καθάπερ ἐπὶ τῆς παλαιᾶς, τὰ μὲν ὁ ἱερεὺς ἤσθιε τὰ δὲ ὁ ἀρχόμενος· καὶ θεμὶς οὐκ ἦν τῷ λαῷ μετέχειν ὧν μετεῖχεν ὁ ἱερεύς. ἀλλ' οὐ νῦν· ἀλλὰ πᾶσιν ἓν σῶμα πρόκειται, καὶ ποτήριον ἕν.—S. Chrysost. in 2 Ep. ad Corinth. cap. viii. § 2. Hom. 18. Op. tom. x. p. 368. B.

:erdos, partem autem populus, et non licebat populum participem :se eorum, quorum particeps erat sacerdos. Nunc autem non ic: sed omnibus unum corpus proponitur, et poculum unum.

Kneeling.] *Porriguntur iis*[s], *qui sese ut digne acciperent, ræpararunt, tum benedictus Panis, tum benedictus Calix, ıxta Christi institutionem et mandatum. Ipsi autem interea ım accipiunt in genua procumbentes Christum Dominum, qui ræsens eis digne edentibus et bibentibus adest, suumque Corpus anducandum, et Sanguinem bibendum exhibet, venerantur et dorant; non quidem elementa in Sacramentum sanctificata, ıæ adoranda non sunt, sed ipsum Dominum et Deum nostrum :sum Christum.*

True it is, that the Body and Blood of Christ are sacramentally and really (not feignedly) present, when the blessed read and Wine are taken by the faithful communicants; ıd as true is it also, that they are not present, but only ıen the hallowed elements are so taken, as in another ork (the History of the Papal Transubstantiation[t]) I have ore at large declared. Therefore whosoever so receiveth em, at that time when he receiveth them, rightly doth adore and reverence his Saviour there together with e sacramental Bread and Cup, exhibiting His own Body ıd Blood unto them. Yet because that Body and Blood neither sensibly present (nor otherwise at all present ıt only to them that are duly prepared to receive them, ıd in the very act of receiving them and the consecrated ements together, to which they are sacramentally in that :t united) the adoration is then and there given to Christ imself, neither is nor ought to be directed to any exrnal sensible object, such as are the blessed elements. ut our kneeling, and the outward gesture of humility and verence in our bodies, is ordained only to testify and exess the inward reverence and devotion of our souls towards ır blessed Saviour, who vouchsafed to sacrifice Himself for upon the Cross, and now presenteth Himself to be united

[s] [This Latin note is from Calixtus, d., § lxxxv.]

[t] [Historia papalis Transubstantiaıis &c., cap. iv. § 5. Cosin's Works, . iv. p. 49. That work was written 1656, not printed till 1675. This indicates the date of this note. See the preface to volume iv. Cosin had first written "qui tantum sumentibus adest, et vera fide non destitutis;" this he altered into "quum communicantibus tantum adsit." See the treatise itself.]

sacramentally to us, that we may enjoy all the benefits of His mystical Passion, and be nourished with the spiritual food of His blessed Body and Blood unto life eternal.

Take, and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith.] *Servator enim ipse in sui memoriam sive commemorationem se Sacramentum hoc instituisse pronunciarat. Hoc facite (inquit) in Mei commemorationem. Quæ verba interpretans S. Paulus* 1 Cor. xi. 26. *Quotiescunque (ait) panem hunc ederitis, &c. mortem Domini annunciabitis. Hinc colligere est, in confirmationem fidei, per quam in Christo vivimus institutam esse; fieri enim non potest quin fides crebrat seria mortis Domini, qua ipsa nititur, commemoratione, nutriatur, augescat, et roboretur. Imprimis vero quod talis hic Ejus mortis fiat commemoratio, in qua præsens fideli cuivis sit ipsum illud corpus, quod pro nobis in mortem traditum est, ipseque ille sanguis, qui pro nobis in ara crucis effusus est. Quinimo non tantum præsentia sunt et illud et ille, sed nobiscum indistanter, intime, atque certissime esu potuque conjunguntur. Est enim sancta cœna actio a Christo instituta, in qua quando benedictus panis accipitur et comeditur, simul accipitur et comeditur a fidelibus verum Corpus Christi et similiter de vino benedicto, et Sanguine Christi dicendum est, ut commemoratione mortis Ejus, promissio testamentaria, et fides eam amplexa, confirmetur et obsignetur.* C.

And the Minister that delivereth the Cup.] *Qui debet esse ex auro vel argento. De Consecr. Dist.* 1. *Et Calix*[u]. *Non autem de ligno nec de vitro, nec de cupro, nec de aurichalcho. De Cons. Dist.* 1. *Vasa*[x]. *Sed nunquid sufficit Calix stanneus? Dic secundum canones quod sic saltem propter paupertatem, sicut legitur in eadem Dist. c. Et Calix*[y]. *De hoc tamen reperitur constitutio Richardi, interdicens ut episcopus benedicat stanneum Calicem. Prov. Angl. de celebr. Miss. c. Præcipimus*[z]. *Sed illam intellige, secundum illum Canonem, Calix, viz. nisi*

[u] [Decret., pars iii. dist. i. c. 45. ap. Corp. Jur. Can. tom. i. Ut calix Domini cum patena, si non ex auro, omnino ex argento fiat; et infra; si quis tamen tam pauper est, saltem vel stanneum calicem habeat. De ære aut aurichalco non fiat calix. . . . Nullus autem in ligneo aut vitreo calice præsumat missam cantare.]

[x] [Ibid., c. 44.]

[y] [Ubi supra, note u.]

[z] [Præcipimus, ne consecretur Eucharistia nisi in calice de auro vel argento; et ne stanneum calicem episcopus amodo benedicat, interdicimus. —Prov. Angl., lib. iii. tit. 23. c. 6. a constitution of Richard, abp. of Cant., A.D. 1171—1184.]

propter paupertatem. Linw. *in Gloss.* χ. *in Calice; de Sum. Trin. c. altiss.*[a]

Then shall the Priest say the Lord's Prayer, &c.] *Ad solam Orationem Dominicam Apostolos consecrasse plures annotarunt. Post canonem institutum, quidam Orationem Dominicam omiserunt, quod redarguit S. Gregorius,* lib. vii. *Ep.* 63[b], *indignum ratus, ut precem, quam scholasticus composuerat, super oblationem diceremus, et ipsam traditionem, quam Redemptor noster composuit, super Ejus Corpus et Sanguinem non diceremus; præsertim cum* (*ut ait* S. Hieronymus, l. iii. *contr. Pelag.*[c]) *ideo illam Christus docuerit, ut ea in sancta celebratione quotidie uteremur.*

Quam totam Sacramenti celebrationem, fere omnis Ecclesia Dominica oratione concludit, et gratiarum actione. S. Aug. *Epist.* 59[d].

Græcis oratio Dominica ab omni populo, Latinis a solo sacerdote dicitur. S. Greg.[e]

O Lord and Heavenly Father, &c.] The Prayer of Oblation, which by the first ordering of this Book in the time of King Edward VI. was appointed to be said before the distribution of the Sacrament. And it would not have been amiss if that order had continued so still.

This our sacrifice of praise and thanksgiving.] That is, this sacrifice of our Eucharist[f]. In which regard, as in divers other besides, the Eucharist may by allusion, analogy, and extrinsecal denomination, be fitly called a sacrifice, and the Lord's table an altar; the one relating to the other; though either of them can be strictly and properly so termed. It is

[a] [Prov. Angl., lib. i. tit. 1. c. 2. § 9. not. c.]

[b] [See above, p. 114, note a. S. Gregory continues, Et valde mihi inconveniens visum est ut precem quam scholasticus composuerat, super oblationem diceretur &c.—Epist. lib. ix. ind. ii. Ep. 12. Op. tom. ii. col 940, D.]

[c] [See above, p. 114, note c.]

[d] [Sed eligo in his verbis hoc intelligere, ... ut *precationes* accipiamus dictas, quas facimus in celebratione sacramentorum, antequam illud quod fit in Domini mensa incipiat benedici: *orationes* cum benedicitur et sanctificatur, et ad distribuendum comminuitur, quam totam petitionem fere omnis Ecclesia Dominica oratione concludit.... Quibus peractis et participato tanto Sacramento, gratiarum actio cuncta concludit.— S. Aug. Epist. 149. ad Paullinum, (aliter Ep. 59.) cap. 2. § 16. Op. tom. ii. col. 509, C, F.]

[e] [Sed et Dominica oratio apud Græcos ab omni populo dicitur, apud nos vero a solo sacerdote.—S. Greg. M. ubi supr. col. 941, A. next after the words cited in note b.]

[f] [This note is derived from Calixtus, ibid., § xi. xiii. xv.]

the custom of Scripture to describe the service of God under the New Testament, be it either internal or external, by the terms that otherwise most properly belonged to the Old, as immolation, offering, sacrifice, and altar. So the evangelical prophet, Esay, foretelling the glory and amplitude of the Christian Church, speaketh of God's altar that shall be there, upon which an acceptable offering shall be made, ch. ii. 4, &c. And the apostle, Rom. xv. 16: "I labour in the Gospel, that the oblation of the Gentiles may be accepted, being sanctified by the Holy Ghost." And Phil. ii. 17: "The service and sacrifice of your faith." And Heb. xiii. 10: "We have an altar whereof they (the Jews) are not worthy to eat." And indeed, the Sacrament of the Eucharist carries **the name of a sacrifice, and the table whereon it is celebrated an altar of oblation, in a far higher sense than any of their former services did, which were but the types and figures of those services that are performed in recognition** and memory of Christ's own sacrifice, once offered upon the altar of His Cross. The prophecy of Malachy, concerning the Church under the New Testament ("My name is great among the Gentiles, and they shall offer," or sacrifice, "unto Me a pure oblation," Mal. i. 10,) applied by the doctors of the Roman Church to their proper sacrifice (as they call it) of the mass, is interpreted and applied by the ancient fathers sometimes in general to all the acts of our Christian religion, and sometimes in particular to the Eucharist; that is, the act of our praise and thanksgiving for the sacrifice of Christ once made for us upon the Cross, (as here we use in the Church of England.) S. Hieronymus *in hunc locum*[g]; *Ut sciant carnalibus victimis spirituales successuras; et thumiama; hoc est sanctorum preces Domino offerendas.* Tertullianus, iii. *contra Marcion.* cap. 22[h]. *In omni loco sacrificium Mihi offertur, gloriæ scilicet relatio, et benedictio, et laus, et hymni.* Rursus iv. *contr. eund.* c. 1[i]. *Sacrificium mundum, scilicet simplex oratio de conscientia pura. Et adv. Judæos,* cap. 5[k]. *De spiritualibus sacrificiis addit, dicens, et in omni loco sacrificia munda offerentur nomini Meo.*

[g] [S. Hieron. Comment. in Malachi, cap. i. 11. Op. tom. vi. col. 952, A.]

[h] [Tertullian. adv. Marcionem, lib. iii. cap. 22. Op. p. 410, D.]

[i] [Idem, ibid., lib. iv. cap. 1. p. 414, A.]

[k] [Idem, adv. Judæos, cap. 5. p. 188, A.]

uale vetus Ecclesia sacrificium, (et non aliud) agnovit. b. lib. i.[l] *de Dem. Evang. sub finem*[m]. *Sacrificamus* ? *Deo summo sacrificium laudis: sacrificamus divinam, abilem, et decoram victimam; sacrificamus novo modo am hostiam. At sacrificium Deo spiritus contritus est. ue adolemus propheticum illum suffitum, in omni loco ntes Ei odoratum fructum; precibus videlicet Eum com- ites: Igitur et sacrificamus et adolemus; alias quidem riam magni illius sacrificii, secundum mysteria, quæ Ipse lit, celebrantes, et gratias pro salute nostra per pios os et preces Deo agentes; alias nosmetipsos totos Ei con- ntes, pontificique Verbo Ejus, corpore atque animo dedi-*

S. Chrys., *Hom.* 17. *in Ep. ad Hebr.*[n] *Quid ergo nos? e per singulos dies offerimus? Offerimus quidem, sed ad lationem mortis, &c.* Theodoret, *in* cap. 8. *Ep. ad Hebr.*[o] *e obtulit sacrificium, fecitque ut alia sacrificia non essent naria, quare N. T. sacerdotes mysticam liturgiam sive ficium offerunt? Sed clarum est iis, qui sunt in rebus s eruditi, non aliud sacrificium offerre, sed unius illius et rris memoriam peragere. Hoc enim nobis præcepit ipse nus.*)

e Church of England therefore herein followeth the holy ture and the ancient fathers[p]. *Gratiarum enim actiones eces piorum S. Scriptura vocat sacrificia.* Psal. l. 14. *fica, vel immola Deo laudem.* Hos. xiv. 3. *Reddemus s labiorum nostrorum.* Heb. xiii. 15. *Per Christum*

he Latin of this note seems de- rom Calixtus, ubi supra, §§ ciii., r. It is in the original a mar- ddition. The rest should be read iously.]

ύομεν δῆτα τοιγαροῦν τῷ ἐπὶ πάν- τῳ θυσίαν αἰνέσεως· θύομεν τὸ ἔν- ταῦ σεμνὸν, καὶ ἱεροπρεπὲς θῦμα. καινῶς κατὰ τὴν καινὴν διαθήκην θαρὰν θυσίαν. θυσία γὰρ τῷ Θεῷ : συντετριμμένον εἴρηται. καὶ δὴ μιῶμεν τὸ προφητικὸν θυμίαμα τὲ μὲν τὴν μνήμην τοῦ μεγάλου ς, κατὰ τὰ πρὸς αὐτοῦ παραδο- μυστήρια ἐπιτελοῦντες, καὶ τὴν ωτηρίας ἡμῶν εὐχαριστίαν δι' εὐ- ῦμνων τε καὶ εὐχῶν τῷ Θεῷ προ- οντες, τοτὲ δὲ σφᾶς αὐτοὺς ὅλῳ, ῦντες αὐτῷ, καὶ τῷ γε Ἀρχιε- τοῦ Λόγῳ, αὐτῷ σώματι καὶ ἀνακείμενοι. — Euseb. Pamph. Demonst. Evangel., lib. i. cap. 10. p. 40, A, B.]

[n] [*τί οὖν ἡμεῖς; καθ' ἑκάστην ἡμέραν οὐ προσφέρομεν; προσφέρομεν μὲν, ἀλλ' ἀνάμνησιν ποιούμενοι τοῦ θανάτου αὐτοῦ.* —S. Chrys. in Heb., cap. 10. Hom. 17. § 3. Op. tom. xii. p. 168, D.]

[o] [*εἰ τοίνυν ὁ κατὰ τάξιν Μελχισεδὲκ ἀρχιερεὺς τὴν θυσίαν προσήνεγκε, καὶ θυσίας ἑτέρας ἀνενδεεῖς καθεστήκαμεν, τὶ δήποτε τῆς καινῆς διαθήκης οἱ ἱερεῖς τὴν μυστικὴν λειτουργίαν ἐπιτελοῦσιν; ἀλλὰ δῆλον τοῖς τὰ θεῖα πεπαιδευμένοις, ὡς οὐκ ἄλλην τινὰ θυσίαν προσφέρομεν, ἀλλὰ τῆς μιᾶς ἐκείνης καὶ σωτηρίου τὴν μνήμην ἐπιτελοῦμεν· τοῦτο γὰρ ἡμῖν αὐτὸς ὁ δεσπότης προσέταξεν.*—Theodoret. Comment. in Ep. ad Hebr. viii. 4. Op. tom. iii. p. 431, B.]

[p] [What follows is from Calixtus, ibid. § xxviii., xxix.]

assidue offeramus sacrificium laudis, i. e. *fructum labiorum confitentium nomini. Ejus* Apoc. v. 8. *Suffitus sunt preces sanctorum.* Item, viii. 3. *Dati sunt angelo suffitus multi, ut offerret cum precibus sanctorum omnium super altare aureum, quod est ante thronum.* Ps. cxl. 2. *Dirigatur oratio mea sicut incensum, &c. Hinc de Ecclesia Christiana loquitur* S. Greg. Nyssenus, *Libro de vita Mosis, ἐν ταύτῃ τῇ σκηνῇ (inquit) θυσία τῆς αἰνέσεως, &c.*[q] *In hoc tabernaculo et laudis victima, et suffitus precum offerri semper conspicitur. Et* S. Aug. lib. i. *contra Adv. Leg. et Proph.,* cap. 18[r]. *Quod est sacratius laudis sacrificium, quam in actione gratiarum. Quod tamen fideles in Ecclesia sacrificio faciunt?*

That by the merits and death of, &c.] *Insigne admodum Sacrificii genus*[s]. *Nam Deum Patrem per Christum, Christi mortem et meritum obtestari et precari, nihil est aliud quam Deo Patri Christum, Christique mortem et meritum offerre. In celebratione igitur Sacramenti Eucharistiæ Deo Patri Filius suus, Filiique mors, quæ verissimum est sacrificium (a nobis representatur, et per eandem representationem sive commemorationem, et obtestationem) offertur, et quidem, ut ex iis quæ infra dicentur constat, pro vivis et pro defunctis, (id est, pro universa Ecclesia.) Sicut enim Christus ipse quando in cœlis comparet in conspectu Dei pro nobis* (Heb. ix. 24; Rom. viii. 34) *semetipsum suamque mortem Deo sistit et offert, ita etiam in terris Ecclesia, quæ corpus Ejus est, quando per Ipsum et mortem Ejus Deum deprecatur ibidem Ipsum, Ejusque mortem, atque adeo sacrificium in cruce peractam repræsentat, et Deo offert. Nemo autem adeo cæcutit aut lippit, ut non videat inter 'offerri' proprium, quod per mortem in cruce semel peractum fuit, et inter 'offerri' improprium, quod nunc fiat in cœlis, per illam quam diximus comparationem, sive in terris per preces, et representationem aut obtestationem et commemorationem peragitur, meram (vocis) homonymiam (in re vero magnam differentiam) intercedere.*

[q] [*ἐν ταύτῃ τῇ σκηνῇ καὶ θυσία τῆς αἰνέσεως καὶ θυμίαμα τῆς προσευχῆς ἐν τῷ ὀρθρῷ καὶ τῇ ἑσπέρᾳ ἐνεργουμένη διὰ παντὸς καθορᾶται.*—S. Greg. Nyssen. de vita Mosis. Op. tom. i. p. 226, D.]

[r] [Quod est sacratius laudis sacrificium quam in actione gratiarum. Et unde majores agendæ sunt Deo gratiæ, quam pro ipsius gratia per Jesum Christum Dominum nostrum, quod totum fideles in Ecclesiæ sacrificio sciant.—S. Aug. cont. Adver. Leg. et Proph., lib. i. cap. 18. § 37. Op. tom. viii. col. 568, E.]

[s] [This note is from Calixtus, ibid. § xlvi.; the words in parentheses are

Si attendat quis[t] *formalem sacrificii rationem in hoc posi- am, ut res animata, quæ Deo offeratur, destruatur, non est roprie sed improprie tantum et per extrinsecam denomina- ionem dictum sacrificium. Apparet ergo quomodo dici possit acrificium, quomodo non possit. Quod observandum est.*

Si enim[u] *sacrificium proprie et formaliter accipimus, sive ro actione sacrificandi (ut hodie sumitur a sacrificis Roma- ensibus) tum sane etiamsi victima per commemorationem et epresentationem sit eadem numero cum illa quæ oblata est in ruce, actio tamen ipsa sive oblatio qua nunc a nobis fit in Ecclesia, cum oblatione et immolatione quæ in cruce peracta uit, nec specie, nec genere convenit. Neque enim datur forma el ratio oblationis quæ de ista, et de illa univoce prædicari ossit. . . . Nempe in cruce facta est oblatio per veram rei vivæ estructionem et mortem, absque qua sacrificium proprie dic- m nullum esse potest; in Eucharistia vero nostra fit oblatio r preces, consecrationem et representationem, quæ proprie acrificium non est. Nihil autem obstat, quin Eucharistia beatur et appelletur sacrificium proprii sacrificii et mortis hristi memorativum. Quod et Ipse nos docuit Dominus uando dixit, Hoc facite in Mei commemorationem.* C.

That we and all Thy whole Church may obtain remission of ur sins, and all other benefits of His Passion.] Where by 'all he whole Church,' is to be understood, as well those that have een heretofore, and those that shall be hereafter, as those hat are now the present members of it. (And hereupon my ord of Winchester, Bp. Andrewes[x], grounded his answer to ardinal Perron, when he said, "We have and offer this acrifice both for the living and the dead, as well for them hat are absent, as those that be present;" or words to this urpose, for I have not the book now by me.) And by 'all ther benefits of His Passion,' is intended no less the victory hat we shall all have over death and sin at the last day, that s, the resurrection of our bodies from the grave, and the

dded by Cosin, who has also altered dissa into celebratione Sacramenti.]

[t] [This paragraph is from Calixtus, bid. § xcii.]

[u] [The rest of this note is from alixtus, ibid. § xlix. l.]

[x] [The words in parentheses are a marginal addition. See Bp. Andrewes' Answer to Cardinal Perron, Minor English Works, p. 20. His words are; "The Sacrifice of Christ's death is available for present, absent, living, dead, (yea, for them that are yet unborn)."

public acquittal which will then be given us from all our sins, (when Christ shall pronounce His final sentence, and say, "Come ye blessed," &c.) than the remission of sins past to be now given us. So that the virtue of this sacrifice (which is here in this prayer of oblation commemorated and represented) doth not only extend itself to the living, and those that are present, but likewise to them that are absent, and them that be already departed, or shall in time to come live and die in the faith of Christ. *Qua re observata, locutiones nonnullæ veterum de sacrificio et oblatione Ecclesiæ pro vivis et mortuis, quæ alioquin difficiles forte primo intuitu apparere possint, facile explicantur. Nihil enim minus cogitabant illi, quam opus operatum Missæ Pontificiæ, et sacrificium proprie dictum, quod se hodie offerre (toties quoties) sacerdotes Romani non Reformati, contendunt et gloriantur, sed frustra. Nos autem cum antiquis patribus dicimus, et docemus, in sacramento Cœnæ Dominicæ nihil aliud veteribus fuisse oblationem pro vivis et mortuis, quam pro iis per Christum, Christique Passionem et mortem a sacerdote sive presbytero ad sacram mensam consistente Deum orare. A traditione igitur antiquitatis, et consuetudine universalis Ecclesiæ in hac re nos*

Agamus ergo Ei qui crucifixus est pro nobis juges gratias, et id non modo verbis nostris, verum etiam operibus ipsis præcipue impleamus. Propterea et tremenda et salutaria illa mysteria, quæ in omni Ecclesiæ cœtu celebrantur, Eucharistia sive gratiarum actio nuncupatur. S. Chrys., *Hom.* 26. *in S. Mat.*[e]

In the time of Ivo, bishop of Chartres, there was no other interpretation made of the Roman Canon (as they called it) in the Mass or Liturgy of the Latin Church, than what we make here, and practise in ours.

Adscribam[f] *quæ huc faciunt illius verba, e Tract. de convenientia veteris et novi sacrificii*[g]. *"Unde et memores, Domine, nos Tui servi Passionis Tui Filii, Resurrectionis et Ascensionis, offerimus majestati Tuæ, id est oblatam commemoramus, per hæc dona Tua visibilia, hostiam puram, id est sine fermento malitiæ, sanctam, id est Tibi consecratam, immaculatam, id est talem qualem significabant animalia, quæ immolanda sine macula quærebantur. Et hanc veri sacrificii commemorationem postulat sacerdos ita Deo Patri fore acceptam, sicut accepta fuerunt munera Abel, Abrahæ et Melchisedec."*

And herein, in a spiritual sense, though not in regard of public offices in the Church, we are all priests, the whole assembly of the people, as well as the chief minister himself. 1 Pet. ii. 9, "Ye are a royal priesthood;" Rev. i. 6, "and hath made us priests unto God." *Ex Chrysostomo etiam hac de re nonnulla audire operæ erit pretium. Homil.* 18. *in poster. ad Corinth.*[h] *docet uti sumptionem mysteriorum, ita quoque preces et gratiarum actiones populo cum sacerdote communes esse. Est (inquit) ubi nihil differt sacerdos a subdito, ut quando fruendum est tremendis mysteriis; similiter enim omnes &c. ut supra ad lit.*[i] . . . *Quin et in precibus*

[e] [διὰ δὴ τοῦτο καὶ τὰ φρικώδη μυστήρια, καὶ πολλῆς γέμοντα σωτηρίας· τὰ καθ' ἑκάστην λέγω τελούμενα σύναξιν· εὐχαριστία καλεῖται.—S. Chrysost. in Matt. viii. Hom. 25. (al. 26.) § 3. Op. tom. vii. p. 310, D.]

[f] [This paragraph, except the opening words, is from Calixtus, ibid., § cviii. It was added in the margin.]

[g] [Ivo Carnotensis, Serm. v. De convenientia veteris et novi Sacrificii, Op. pars ii. p. 281, ed. Par. 1647.]

[h] [S. Chrysost. in Ep. ad Corinth., cap. 8. Hom. 18. § 2. Op. tom. x. p. 368, C. See the words quoted above, p. 344. This paragraph is from Calixtus, ibid., § xxxiv.]

[i] [This refers to p. 344, where the words were cited; the annotations in the MS. are distinguished by letters, one of which is indicated here; the passage continues thus in the Greek: καὶ ἐν ταῖς εὐχαῖς δὲ πολὺ τὸν λαὸν ἴδοι τις ἂν συνεισφέροντα. καὶ γὰρ ὑπὲρ τῶν ἐνεργουμένων, ὑπὲρ τῶν ἐν μετανοίᾳ, κοιναὶ καὶ παρὰ τοῦ ἱερέως καὶ παρ' αὐτῶν γίνονται αἱ εὐχαί· καὶ πάν-

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videat quis populum multum simul offerre. Communc preces a sacerdote, et ab illis fiunt; et omnes unam orationem, orationem misericordia plenam.

Sed quamvis[k] *omnes qui præsentes sunt, eo modo o quo et precantur, viri et fœminæ, et universus fidelis pc nihilominus præcipua et peculiari quadam ratione vider rat offerre nomine omnium ὁ προεστὼς, qui sacræ mer staret, et verbis præiret*[l].

To offer unto Thee any sacrifice.] *Hujus sacramen brationem ob varias rationes sacrificium appellari posse antiqua Ecclesia appellatam esse agnoscimus; negamus aliquam ex omnibus esse, propter quam verum et propr tum sacrificium censeri possit aut debeat. Verum autem ficium quando dicimus, formalem sacrificii rationem a mus, non finalem. Nempe finis est cultum et obsequiu præstare, sive agere quod Deus approbet, et gratum Hujusmodi enim opus quodcunque fuerit ab Augustino sacrificium appellatur. Ita, X. de C. D.* cap. v.[m] *miseric verum sacrificium et Deo gratum cum apostolo vocat, et c Omne opus quod agitur ut sancta societate inhæreamu verum sacrificium est.*

Ita veteribus[o] *et nobis nunc celebratio hujus sacr sacrificium appellatur, imo ea, quæ modo exposita est, verum sacrificium.* (1°) *Quod sit ritus sensibilis supplens sensibilium V. T. sacrificiorum.* (2°) *Quod quando cele offerri soleant quæ cedant in usum peragendi sacri, ve ministrorum Ecclesiæ et pauperum, qualia ipsius sc phrasi victimæ Deo gratæ appellantur.* (3°) *Quod Deo agantur gratiæ et fundantur preces, sacrificiorum t Scriptura insignitæ.* (4°) *Quod per has ipsas preces of Patri per commemorationem et repræsentationem suus Ejusque passio, mors et meritum. . . .* (5°) *Quod sit h factum, ut sancta societate inhæreamus Deo, quemad locutum esse diximus S. Augustinum.*

τες μίαν λέγουσιν εὐχὴν, εὐχὴν τὴν ἐλέου γέμουσαν.—Idem, ibid.]

[k] [This paragraph is from Calixtus, ibid., § lxxiii.]

[l] [The passage which follows is from Calixtus, ibid., § xci.]

[m] [Porro autem misericordia verum sacrificium est; unde dictum est quod paulum ante commemoravi, enim sacrificiis placetur Deo.- de Civitate Dei, lib. x. cap. 5. vii. col. 242, E.]

[n] [Idem, ibid., cap. 6. col.

[o] [This passage is from ibid., § xciii.]

Or this, We most heartily thank Thee.] S. Aug., *Ep.* 59. Q. 5[p]. *Quibus peractis, et participato tanto Sacramento, Gratiarum Actio cuncta concludit, quam* (1 Tim. ii. 1) *verbis suis ultimam commendavit apostolus.*

Then shall be said or sung, Glory be to God on high.] *In ritibus celebrandi Paschatis, atque in institutione et celebratione Cœnæ Domini, hunc morem observatum innuunt Evangelistæ, cum dicunt, Et cum cecinissent hymnum, abierunt in Montem Olivarum. Absoluto esu Paschatis, in more erat apud Judæos cantare* Ps. cxi. *et sequentes aliquot, quem solennem hymnum hodie Magnum Halleluja vocant. Eos Servator, nos Eum imitati sumus.*

In ordinario Sarum iste hymnus dicitur ad initium Missæ[q].

Jesus Christ.] *Hic additur*[r], *Spiritus alme, orphanorum Paraclete.*

Son of the Father.] *Hic additur, primogenite Mariæ V. Matris.*

Receive our prayer.] *Hic additur, ad Mariæ gloriam.*

Art holy.] *Hic additur, Mariam sanctificans.*

Art the Lord.] *Hic, Mariam gubernans.*

Thou only, O Christ.] *Hic, Mariam coronans.*

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Ecclesia dixerunt post datam benedictionem, Ite missa est, Dimissa est populi congregatio. Græci autem dixerunt, σις, quæ itidem est Missio, sive Dimissio. Atque hinc fac ut ab hoc unico eoque ultimo actu totum illud Liturgiæ co sive universum complexum sacrorum actuum in hac sol Sacramenti celebratione in Ecclesia peragi solitarum nomine Missam appellarunt. Cujus missæ verum etymon in hac dimissione populi etiamnum in Ecclesiis nostris ret mus; priscæ scilicet et genuinæ missæ, in qua non solum hy canantur, precationes fiant, scripturæ legantur, et explicen panis vinumque benedicantur et consecrentur, sed etiam manducandum et bibendum omnibus præsentibus distribuan Talem enim missam sive Sacramenti sui celebrationem Do nus instituit, et usque ad suum reditum frequentari præce non qualem hodie usurpant novi Romano-Catholici, in quo rumque nemo nisi sacerdos communicat; populo autem sem calix benedictionis substrahitur; adeoque omnibus aliis sac dotibus, qui præsentes sunt et non celebrant sacrum. C.

Collects, &c. Assist us mercifully.] *Ista Oratio habe in Ord. Sarum ad Missam pro iter agentibus*[u].

And if any of the bread and wine remain, &c.] Which to be understood of that bread and wine, that the churc wardens provided, and carried into the vestry, not of tl which the priest consecrated for the Sacrament; for of th if he be careful, as he ought to be, to consecrate no mc than will suffice to be distributed unto the communican none will remain.

(Yet if for lack of care[x] they consecrate more than they d tribute, why may not the curates have it to their own u as well as be given to children, (*Concil. Matisc.* c. 2[y].) or burnt in the fire (*Isych. in Levitic.*[z]) for though the bread a wine remain, yet the consecration, the Sacrament of t

[u] [This is the Collect in the Officium Peregrinorum, Miss. Sarisb. Commune, fol. xlvi., and the Missa pro iter agentibus, ibid., fol. xlvii., but the words are; Adesto Domine supplicationibus nostris, et viam famulorum tuorum N. et N. in salutis tuæ prosperitate dispone: ut inter omnes viæ et vitæ hujus varietates tuo semper protegantur auxilio: per, &c.]

[x] [This part of the note was writ after the former, and because that cupied the page, this is carried d the margin; it appears to be a sor quære or ἀπορία in the way of cussion.]

[y] [See above, p. 132, note s.]

[z] [See ibid., note q.]

and Blood of Christ, do not remain longer than the action itself remains for which the bread and wine hallowed; and which being ended, return to their r use again?)

curate shall have it to his own use.] It was the ancient er of the Church, to offer a good quantity of bread and (every one of the people some) for the use as well of inister and priest, as for the poor, and the preparation Sacrament.

l note, that every parishioner shall communicate at the hree times a year, of which Easter to be one.

ry parishioner.] *Hoc est, tam masculi quam fœminæ dultam ætatem.* Linw. *in gloss.* χ. *Paschali, de Sum. c. Altiss.*[a]

the least.] *Qui ob devotionem alio tempore commu- volunt, talibus non debet denegari Sacramentum, (dum sint dispositi ad illud sumendum) etiamsi ad furcas vel lum quis duceretur,* 26. q. 6. *Siquis* 13. q. 2. q. *Situm. ubi supra*[b].

ee times in the year.] *Scilicet Paschali tempore, in oste, et Natali Domini. De Consecr. Dist.* 2. *Sæculares. tamen neminem arctari per hanc rubricam, nisi ad tem- 'aschale, modo duabus aliis vicibus infra annum com- et*[c].

was one of K. Canutus's laws, made here in England Convention at Oxford, "That every Christian should in the year receive the blessed Sacrament of the Supper." Baker, 21[d].

schali tempore: quo tam mas- tenentur Eucharistiæ Sacra- recipere nisi ad tempus de sui sacerdotis duxerint absti- — Lyndwood, Prov. Angl. n lib. i. tit. i. c. 2. p. 8, not. q.] id., not. h. ad verb. alio, re- to the Decret. pars ii. caus. 26. 3. c. 6; and caus. 13. quæst. 2.

id. This is the former part of s quoted in the last note; it is words, Paschalis tempore vel io; sc. &c. . . . Domini nam et is sæculares tenentur commu- alias inter Catholicos non habe- de conse. di. 2. c. sæculares . pars iii. dist. 2. c. 19,) quod de clericis sæcularibus satis posset con- cedi . . . nam quoad laicos puto eos non arctari nisi semel in anno, viz. in Paschali tempore.]

[d] [Baker's Chronicle, p. 16, which says that these regulations were made in a Convention at Oxford. The Canon referred to seems to be this: Let every Christian act for his own benefit, and have an earnest concern for his Christianity, and prepare himself to go to housel three times a year at least.— King Cnute's Laws Ecclesiastical (at Winchester) sub ann. 1017. can. 19. Johnson's Canons, vol. i. p. 509. Anglo-Cath. ed.; the same rule is given in the Canons of Eanham, circ. 1009. can. 20. ibid. p. 487.].

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Of which Easter to be one.] *Acerbissimæ mortis, quam pro nobis auctor vitæ sustinuit, nunquam non meminisse oportet. Hoc tamen anni tempus peculiariter memoriam tanti mysterii sibi vindicat, quod et ab omni antiquitate, ipsaque adeo infantia Ecclesiæ est observatum, et ratio ipsa ac natura rei postulat, ut quo tempore opus redemptionis nostræ peractum fuit, eodem in ejus considerationem non minus sedulis quam piis cogitationibus incumbamus. C.*[e]

ON THE OFFICE OF HOLY BAPTISM.

Except he be regenerate, and born anew of water, and of the Holy Ghost.] *Hoc est, nisi baptizetur.*

That they may be baptized with water.] *Ceremonia hæc (etiam tempore Johannis Baptistæ) neque nova plane fuit, et vocationi gentium prælusit. Tradunt enim Hebræi inquilinos, qui nollent jus civitatis Judaicæ adipisci, non necesse habuisse circumcidi, sed ablutos duntaxat fuisse, ut hoc modo ab idolorum cultu recedere se ostenderent. Atque ita narrant multa hominum millia Davidis et Solomonis temporibus abluta. Sed et nunc qui ad Judaismum veniunt, ab ipsis baptizantur. Sunt et qui scribunt temporibus Messiæ tantam fore turbam conversorum, ut per lavacrum non per circumcisionem sint admittendi. Cum vero peregrini abluti et non circumcisi solis legibus tenerentur, quas Deus toti hominum generi dederat, intellectu facile est, ablutionem hanc fuisse inter vetera instituta, orta, ut arbitror, post magnum diluvium in memoriam purgati mundi. Grot.*[f]

By the baptism of Thy well-beloved Son Jesus Christ.] *Cum Christus perfectissimæ innocentiæ exemplar fuerit, ne in Ipso quidem inanis erat ceremonia quæ innocentiæ propositum obsignabat. Neque efficacius ostendi potuit quantus honos institutis a Deo ritibus deberetur, quam si Christus Ipse usum eorum nobis exemplo suo commendaret. Præterea Ipse per hanc ceremoniam, quæ nos populo Dei inserit, eidem populo velut concorporatus est, certosque suo exemplo fecit omnes, qui, ut oportet, baptizantur, apertæ ipsis regiæ cœlestis, consequendi Spiritus, et juris filiorum Dei. Grot.*[g]

[e] [This is from Calixtus, ubi supra, § 1. It is at the opening of the dissertation, and refers to the season of Lent, at which time this treatise, or '*Exercitatio Academica*' was sent out.]

[f] [Grotius, Comment. in Matt. cap. iii. ver. 6. Apud Criticos Sacros, tom. vii. col. 102.]

[g] [Id., ibid., in cap. iii. v. 15. col. 105, 106.]

The mystical washing away of sin.] *Ut sic discerneretur hæc ra ablutio a lustrationibus prophanarum gentium, et lotionibus dæorum.*

Josephus[h], *ut Johannis Baptistæ ablutionem a gentium ablunibus discerneret, quæ aqua marina, aut etiam vivo flumine pas suas elui, animosque purgari delictorum conscientia existibant, de quibus poeta,*

O nimium faciles, qui tristia crimina cædis
Tolli fluminea posse putatis aqua[i].

. .] *ait, illo authore mentibus primum justæ vitæ proposito purtis, usurpatam deinde aquam quæ corpora ablueret. Grot.*[j]

Shall dip it in the water. . . . It shall suffice to pour water on it.] *Mersatione enim, non perfusione, agi solitum hunc um baptismi per apostolos, implicat et vocis proprietas, et loca eum ritum delecta,* Joh. iii. 23, Acts viii. 38, *et allusiones ltæ in eorum scriptis, quæ ad aspersionem referri non possunt,* om. vi. 3, 4; Col. ii. 12. *Serius aliquanto invaluisse videtur s perfundendi sive aspergendi, in eorum gratiam, qui in gravi rbo cubantes nomen dare Christo expetebant, quos cæteri κλινιὺς vocabant. Grot.*[k]

In the water.] *Dixit Johannes Baptista Christum baptizarum Spiritu Sancto et igne,* Matt. iii. 11. *Quod autem illic citur Spiritum et ignem, in Marco* i. 8, *Joh.* i. 33, *dicitur simiiciter baptizare Spiritu; ut appareat illud igne adjectum* ἐξηγητικῶς, *nimirum quia ut aeris ita ignis subtilissima atque efficasima natura vim illam divinam quam in se credentibus Christus at collaturus* τὸ σφοδρὸν τῆς χάριτος, *ut hic loquitur Chrysostomus*[l], *optime exprimit, unde et linguæ ignitæ super apostolos issæ. Grot.*[m]

Rubric on the sign of the Cross.] *Quod autem Æthiopes juxta ptismum ustionem quoque usurpant, factum arbitror more veterum hristianorum, qui traditis a Christo ceremoniis signa addebant, æ verba Scripturæ eandem rem aliter atque aliter adumbrantia*

[h] [οὕτω γὰρ καὶ τὴν βάπτισιν ἀποστὴν αὐτῷ φανεῖσθαι, μὴ ἐπί τινων ἁμαρτάδων παραιτήσει χρωμένων, ἀλλ' ἁγνείᾳ τοῦ σώματος, ἅτε δὴ καὶ τῆς ψυχῆς δικαιοσύνῃ προεκκεκαθαρμένης.—Josephus, Antiq. Jud., lib. xviii. c. v. 2. p. 883.]

[i] [Ovid. Fast. ii. 45.]

[j] [Grotius, ubi supr. in v. 6. col. 102.]

[k] [Id., ibid., col. 103.]

[l] [ἀλλὰ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ, καὶ τῇ ἐπεξηγήσει τοῦ πυρὸς, πάλιν τὸ σφοδρὸν, καὶ ἀκάθεκτον τῆς χάριτος ἐνδεικνύμενος.—S. Chrys. in S. Matt. Hom. xi. § 4. Op. tom. vii. p. 154, C.]

[m] [Grotius, ubi supra.]

simul in memoriam revocarent: talis fuit lactis et mellis prægustatio, signatio crucis, signa ab antiquis addita dæmonum adjuratio, salis admotio, unctio, aliaque hujusmodi: morem autem hunc urendi vetustissimum esse, neque proprium gentis Æthiopicæ, docet nos Heracleon citatus a Clem. Alexandrino in Libro de Prophetia[n]. *An Seleuciani et Hermiani*[o], *quos igne baptizasse legimus, hunc morem observarint incertum habeo, ut et de Valentino, de quo Tertullianus;—*

Bis docuit tingi, traducto corpore flamma[p]:

At horum mos, ut videtur, librariis audacioribus causam dedit delendi hanc voculam 'igne' in Matthæo quod in quibusdam codicibus videre est. Id.[q]

A Christian man.] *Hæc dictio non solum masculum, sed etiam fœminam comprehendit. Linw. de sum. Trin. e Ignor.* χ. *Ne quis*[r]. *Nam et fœminæ scire tenentur articulos fidei, &c. sicut et masculi. Ibid.*[s]

Ratio quare a Christo dicimur Christiani, et non a Jesu Jesuani, hæc est, quia rem significatam hoc nomine, Christi scilicet unctionem, Christus nobis communicavit; nam, ut ait apostolus, omnes nos de plenitudine Ejus accepimus, et unctio Ejus docet nos de omnibus. Sed rem significatam hoc nomine Jesu, Jesus nobis non communicavit: interpretatur enim Salvator, cujus effectus, videlicet salvare, Ipsi soli convenit, et non alii. Ad hoc facit de Cons. Dist. 4. *Nemo, et c. Aliud, cum similibus. Linw. de Consuet.* χ. *Jesu Christi c. Hujus*[t].

ON THE CATECHISM.

Rehearse the articles of thy belief.] *Articulus est idem quod membrum, sic dictum ab artu, id est, membro. Linw.*[u]

[n] [Ἔνιοι δὲ, ὥς φησιν Ἡρακλέων, πυρὶ τὰ ὦτα τῶν σφραγιζομένων κατεσημήναντο. — Clemens. Alex. Prophetarum Eclogæ, cap. 25. Op. tom. ii. p. 995.]

[o] [See above, p. 137, and notes.]

[p] [Incerti auctoris adversus Marcionem libri quinque (Tertulliano ol. ascript.) lib. i. Op. Tertull., p. 631.]

[q] [Grotius, ubi supra.]

[r] [Prov. Angl., lib. i. tit. 1. c. 1. p. 1. note b. on the words ne quis of Pecchams constitution: Ne quis per ignorantiam se excuset, quin sciat articulos fidei, &c.]

[s] [Ibid.]

[t] [Prov. Angl., lib. i. tit. 2. c. 3. p. 19, note d. The concluding words in the original are, "ipsi soli convenit, 'Ipse enim' ut dicitur in Evangelio, salvum faciet populum suum," &c. "ac si diceret, ipse solus et non alius. Ad hoc facit," &c. And in other points the passage is not quoted with verbal accuracy. The canons referred to are Decret. pars iii. dist. iv. c. 41. Nemo tollit peccata, nisi solus Christus, &c.; and c. 39. "Per hanc enim potestatem (baptizandi) quam Christus solus sibi tenuit et in neminem ministrorum transfudit."—Apud Corp. Jur. Can., tom. i.]

[u] [Lyndwood, Provinciale Anglica-

He descended into hell.] *Scilicet in anima, quiescente corpore in sepulchro. Nam post mortem Christi anima separata est a corpore; sed divinitas indivisibilis utrique, scilicet carni et animæ, mansit unita*[x].

The holy Catholic Church.] *Id est, fidelium multitudo fide et charitate unita.* 14 *q.* 1. *loquimur*[y].

The Communion of Saints.] *Multa sunt in quibus sancti (h. e. fideles) inter se communicant, non tamen cum infidelibus; quia inter fideles et infideles magna debet esse discretio,* 3. *q.* 4. *alieni*[z]. *Non enim communicant infideles cum fidelibus in accusatione et testificatione,* 2. *q.* 7, *Pagani*[a]. *Item in matrimonii confœderatione,* 28. *q.* 1, *Jam nunc*[b]. *Item in ciborum perceptione,* 28. *q.* 1, *Nullus*[c]. *Item in mutua cohabitatione,* 28. *q.* 1. *Judæi*[d], *et c. Sæpe*[e]. *Item in jejuniorum observatione, de Cons., dist.* 3, *Jejunium*[f]. *Item in tempore præscriptionis,* 16. *q.* 3, *Porro*[g]. *In talibus vero fideles inter se communicant, qui etiam in bonis spiritualibus bene communicant ad invicem, quamdiu sub Christo cum aliis unum corpus fuerint. Nam latronibus, &c. nisi ad eorum emendationem Ecclesia non communicat,* 14. *q. ult. c. penult.*[h] *Item nec seipsos interficientibus,* 23. *q.* 5. *Placuit*[i], *et c. Ex parte, Extra de sepult.*[j] *Item nec quibuscunque peccatoribus sine pœnitentia decedentibus,* 13. *q.* 11, *non æstimemus*[k]. *Item nec post mortem de hæresi damnatis,* 24. *q.* 2, *Sane*[l]. *Item nec torneamenta exercentibus, Extra de torn. c. felicis*[m]. *Item nec cum hæreticis,* 24. *q.* 1. *c. Quæ dignior*[n]. *Item nec excommunicatis,* 11. *q.* 2,

num; gloss. in lib. i. tit. i. c. 1. note g. ad verb. articulos, pp. 1, 2. It is to be observed, that this is only one of several explanations given by Lyndwood.]

[x] [Id., ibid., p. 7, note q, ad verb. in anima.]

[y] [Id., ibid., p. 5, note 9, ad verb. Ecclesia Christiana. "Quæ aliter appellata Catholica, et dicitur fidelium multitudo fide et caritate unita, 14. dist. legimus circa medium 14. q. 1. loquimur." In the Margarita Decreti we have the words cited by Lyndwood, and as it would seem the original of the reference, which is wrongly given in our printed copy; Ecclesia. Quod Ecclesia Catholica dicitur fidelium multitudo fide et charitate unita 93 d. legimus circa med. 1. q. 1. multæ, in fi. 24. q. 1. loquitur; but the words themselves do not occur in any of these places.]

[z] [Decret. pars ii. caus. 3. quæst. 4. c. 1.]

[a] [Ibid., caus. 2. quæst. 4. c. 25.]

[b] [Ibid., caus. 28. quæst. 1. c. 8.]

[c] [Ibid., c. 13.]

[d] [Ibid., c. 10.]

[e] [Ibid., c. 12.]

[f] [Ibid., pars iii. dist. 4. c. 14.]

[g] [Ibid., pars ii. caus. 16. quæst. 3. c. 14.]

[h] [Ibid., caus. 14. quæst. 5. c. 3.]

[i] [Ibid., caus. 23. quæst. 5. c. 12.]

[j] [Decretal., lib. iii. tit. 28. de Sepulturis, c. 11. ex parte.]

[k] [Decret., pars ii. caus. 13. quæst. 11. c. 19.]

[l] [Ibid., caus. 24. quæst. 2. c. 6.]

[m] [Decretal., lib. v. tit. 15. c. 1.]

[n] [Decret., pars ii. caus. 24. quæst. 1. c. 26.]

Omnes[o], *et c. Quicunque*[p], *nisi in casibus permissis a jure,* 11. *q.* 3, *c. Quoniam multos*[q]. *Linw.*[r]

In it thou shalt do no manner of work.] *Necessitas sane et salus populi universa potest exceptionem admittere. Itaque et Josua, cum civitatem Hiericho debellaret; et Maccabæi cum allophylos expugnarent, Sabbatum non observarunt. Tertullianus*[s]*. Sed in privato negotio, quid impellit a præcepto deflectere? Qui igitur in Sabbato ligna collegerat, adductus e castris lapidibus obruebatur. Postquam vero Christianismus invaluit, hæc observatio in diem Dominicam translata est; sed non tanta. Nam Laodicenum concilium*[t] *cessationem et otium istud quodammodo spontaneum efficit. Et Conc. Aurelianense tertium*[u] *nimiam in hac re superstitionem, Judaicam appellat. Quod postremo pœna aliqua imposita est ei qui a negotiatione et opere non abstineret, factum est constitutione Guntramni regis, et Matisconensis synodi decreto*[x]*. Nam antea, lex Constantini M. quam Eusebius*[y] *et Sozo-*

[o] [Ibid., caus. 11. quæst. 1. c. 32.]

[p] [Ibid., c. 37.]

[q] [Ibid., c. 103.]

[r] [Prov. Angl., lib. i. tit. 1. c. 1. p. note f, ad verb. quibus communicat. Cosin has however altered the expressions occasionally.]

[s] [Tertullian, Adv. Judæos, cap. iv. Op. p. 187, B.]

[t] [ὅτι οὐ δεῖ Χριστιανοὺς Ἰουδαΐζειν, καὶ ἐν τῷ σαββάτῳ σχολάζειν, ἀλλὰ ἐργάζεσθαι αὐτοὺς ἐν τῇ αὐτῶν ἡμέρᾳ· τὴν δὲ κυριακὴν προτιμῶντας, εἴγε δύναιντο, σχολάζειν ὡς Χριστιανοί.—Conc. Laod. (A.D. 364?) can. xxix. Conc. tom. i. col. 1536, C.]

[u] [Quia persuasum est populis die dominico agi cum caballis, aut bubus, et vehiculis itinera non debere, neque ullam rem ad victum præparare, vel ad nitorem domus vel hominis pertinentem ullatenus exercere, (quæ res ad Judaicam magis quam ad Christianam observantiam pertinere probatur) id statuimus, ut die dominico, quod ante fieri licuit, liceat. De opere tamen rurali, id est arato, vel vinea, vel sectione, messione, excussione, exarto, vel sepe, censuimus abstinendum, quo facilius ad ecclesiam convenientes orationis gratiæ vacent, &c.—Conc. Aurelianense III. (A.D. 538.) can. xxviii. Ibid., tom. v. col. 1281, B.]

[x] [Vidimus populum Christianum temerario more diem dominicam contemptui tradere, et sicut in privatis diebus operibus continuis indulgere.... Custodite diem dominicam, quæ nos denuo peperit, et a peccatis omnibus liberavit. Nullus vestrum litium fomitibus vacet: nullus causarum actiones exerceat: nemo sibi talem necessitatem exhibeat quæ jugum cervicibus juvencorum imponere cogat. Estote omnes in hymnis et laudibus Dei animo corporeque intenti. Si quis vestrum proximam habet ecclesiam, properet ad eandem, et ibi dominico die semetipsum precibus lacrymisque afficiat, &c. (The whole canon is important.) Conc. Matisconense II. (A.D. 585). Guntramni regis jussu celebratum. Can. i.—Ibid., tom. vi. col. 673.

Hujus decreti ac definitionis generalis vigore decernimus, ut in omnibus diebus dominicis, in quibus sanctæ resurrectionis mysterium veneramur, vel in quibuscunque reliquis solennitatibus, quando ex more ad veneranda templorum oracula universæ plebis conjunctio devotionis congregatur studio, præter victum quem præparari convenit, ab omni corporali opere suspendantur, nec ulla causarum præcipue jurgia moveantur.—Præceptio gloriosissimi regis Guntramni (A.D. 585) ad episcopos et judices regni sui (whom he enjoins to punish those who transgress this rule.)—Ibid., col. 684, 685.]

[y] [καὶ ἡμέραν δ' εὐχῶν ἡγεῖσθαι κατάλληλον, τὴν κυρίαν ἀληθῶς καὶ πρώτην ὄντως, κυριακήν τε καὶ σωτήριον, διετύπου, κ.τ.λ. διὸ τοῖς ὑπὸ τὴν Ῥωμαίων ἀρχὴν πολιτευομένοις ἅπασι,

menus[z] *ita adeo laudant, etiamnum legitur, qua culturæ agrorum permittebatur inservire. Certe humana opera, non divina prohibentur, ait in Marcionem Septimius ille*[a]. *Ærod.*[b]

Thou art not able to do these things of thyself, &c. without His special grace.] *Et hoc dicitur propter errorem Pelagianorum, qui dixerunt liberum arbitrium anteponendum esse gratiæ divinæ, et quod sufficeret homo de se ad implendum jussa divina. Contra quos optime facit quod legitur, de Consecr. Dist.* 3. *c. ult.*[c]

DE NUMERO SACRAMENTORUM.

Two only as generally necessary to salvation.] *Quanquam enim interdum nomen hoc sacramenti latius, ut solet ab antiquis, et nostris etiam scriptoribus reformatis adhibetur; quando tamen apposite et proprie loquuntur, non nisi duo, quæ Christus instituit, Baptismum et Cœnam Domini, in sacramentis nostris numerant, Luth. de Capt. Babyl.*[d] *"Proprie" (inquit) "ea visum est vocare sacramenta, quæ annexis signis promissa sunt; cætera quia signis alligata non sunt, nuda promissa sunt. Quo fit, ut si rigide loqui velimus, tantum duo sunt in Ecclesia Dei sacramenta, Bapt. et Panis, cum in his solis et institutum divinitus signum, et promissionem remissionis peccatorum habeamus."*

Cum vero nomen sacramenti varie sumatur, multisque rebus accommodetur, mirum non est, Lutherum, aliosque viros præstantissimos de nomine minus sollicitos fuisse. Atque hinc est, quod Lutherus duobus hisce sacramentis Pœnitentiam aliquando addi-

σχολὴν ἄγειν ταῖς ἀνωνύμοις τοῦ σωτῆρος ἡμέραις ἐνευθέτει· ὁμοίως δὲ καὶ τὰς [περὶ] τοῦ σαββάτου τιμᾶν, κ.τ.λ.—Euseb. de vita Constant., lib. iv. c. 18, p. 635. καὶ τοῖς κατ' ἔθνος δ' ἄρχουσιν, ὁμοίως τὴν κυριακὴν ἡμέραν νόμος ἐφοίτα γεραίρειν.—Id., ibid., c. 23. p. 638. See also Euseb. Oratio de laudibus Constantini, ibid., p. 739, 740.]

[z] [τὴν δὲ κυριακὴν καλουμένην ἡμέραν, ἣν Ἑβραῖοι πρώτην τῆς ἑβδομάδος ἀνομάζουσιν, Ἕλληνες δὲ ἡλίῳ ἀνατιθέασι, καὶ τὴν πρὸ τῆς ἑβδόμης, ἀνομοθέτησε δικαστηρίων καὶ τῶν ἄλλων πραγμάτων σχολὴν ἄγειν πάντας, καὶ ἐν εὐχαῖς καὶ λιταῖς τὸ θεῖον θεραπεύειν.—Sozomen., Hist. Eccl., lib. i. c. 8. p. 20.]

[a] [Nam cum de die Sabbati dicit, Omne opus tuum non facies in ea, dicendo Tuum de humano opere definiit, quod quisque ex artificio vel negotio suo exequitur, non de divino. Opus autem salutis et incolumitatis non est hominis, sed Dei proprium.—Tert. adv. Marcion., lib. iv. c. 12. Op. p. 424, A, B.]

[b] [Ærodius, rerum ab omni antiquitate judicatarum. Pandectæ, lib. i. c. 22. p. 26.]

[c] [Linw. ubi supr. not. e, ad verb. Sanctificatio Ecclesiæ, quoting the Decretum, pars iii. dist. 3. c. 31.]

[d] [Lutherus, Captivitas Babylonica, ad finem. Op. tom. ii. fol. 88. Witeberg. 1562, in which however the last word is *videamus*, not habeamus.]

dit[e]*; Calvinus loco Pœnitentiæ in colloquio Ratisbonensi, anno* 1541[f], *Septem esse sacramenta non illibenter agnoverunt.*

"Commentum vero pontificium," quod nec plura, nec pauciora sunt sacramenta quam septem, proprie sic dicta; (idque de fide Catholica tenendum esse,) certe veteri Ecclesiæ ignotum atque inauditum fuit. Si enim olim in Ecclesia receptum fuisset, id aliquis patrum scriptis suis prodidisset; at nullus omnino est ex tam multis qui hunc sacramentorum septenarium numerum confirmavit.

Nec vero ante Hugonem de S. Victore[g]*, et Petrum Lombardum*[h] *hæc de septenario numero sacramentorum opinio percrebuit; cum Lombardus ipse, qui patrum testimonia diligenter collegit, hic omnino nulla recitet.*

Concilium vero nullum extat antiquius Florentino[i]*, (A°.* 1439,) *in quo hic septenarius numerus approbatur et sancitur. Atque hæc sunt illa præclara antiquitatis monumenta, quibus ipsa causa contra Ecclesiam nostram a pontificiis defenditur.*

Verum evinci potest clarissimis patrum testimoniis veterem Christi Ecclesiam non nisi duobus esse usam notis et perpetuis sacramentis.

Clem. Romanus (*Recogn.*, lib. i.[k]) *non nisi duo sacramenta numerat. Justinus in Apol.* ii.[l] *duo tantum commemorat. Tertullianus in libro contr. Marcionem*[m]*, et de Corona militis, non nisi*

[e] [The passage last cited continues: Nam pœnitentiæ sacramentum, quod ego his duobus accensui, signo visibili et divinitus instituto caret, et aliud non esse dixi quam viam ac reditum ad baptismum. Ibid. At the opening of the treatise he had said: Principio neganda mihi sunt septem sacramenta, et tantum tria pro tempore ponenda. Baptismus, Pœnitentia, Panis .. quanquam si usu scripturæ loqui velim, non nisi unum sacramentum habeam, et tria signa sacramentalia.—Ibid., fol. 63, b.]

[f] [This the editor has not found.]

[g] [Septem sunt principalia sacramenta, quæ in Ecclesia ministrantur: quorum quinque generalia sunt, quia ab eis neuter sexus, nulla ætas, conditio nulla excluditur, videlicet baptismus, confirmatio, eucharistia, pœnitentia, unctio infirmorum. Duo particularia sunt, eo quod non tribuantur omnibus, sed quibusdam hominibus, ordines scilicet et conjugii. — Hugo de S. Victore, de Sacramentis, lib. i. c. 12. Op. tom. iii. p. 256; et ap. Hittorp. de Div. Off., p. 734.]

[h] [Jam ad sacramenta novæ legis accedamus; quæ sunt, baptismus, confirmatio, panis benedictionis, id est eucharistia, pœnitentia, unctio extrema, ordo, conjugium. — P. Lombardi Sententiarum liber; lib. iv. Dist. ii. § 1.]

[i] [Novæ legis septem sunt sacramenta, &c.—Decretum Eugenii P. IV. Conc. Florent. (A.D. 1439) § Quinto. ap. Concilia, tom. xviii. col. 546, D.]

[k] [Aliter enim nullo modo eos ostendi posse salvari, nisi per Sancti Spiritu gratiam, trinæ invocationis dilui Baptismate properarent, et Eucharistiam Christi Domini sumerent.—Recognit., lib. i. cap. 63. opus spurium inter Op. S. Clement. Roman. apud Patr. Apost., tom. i. p. 502. col. 2.]

[l] [See S. Justin. Apol. 1. (al. Apol. 2.) § 61 et § 66. Op. pp. 79, 83.]

[m] [The passages which appear to be referred to are Tertullian de Corona Militis, c. 3, (Op. p. 103,) where Baptism and the Eucharist are mentioned, and Adv. Marc. iv. 34. (p. 450,)

duo agnoscit. B. Cyprianus[n] *ait, "Tunc demum plane sanctificari, et esse filii Dei possunt, si utroque sacramento nascantur." Cyrillus Hieros.*[o] *in Catechism. suis de duobus tantum sacramentis scribit. S. Ambrosius*[p] *librum ex instituto de sacramentis Ecclesiasticis conscripsit, in quo duo solummodo sacramenta tractat. S. Augustinus de Symb. ad Catech.*[q] *ait, "hæc sunt Ecclesiæ gemina sacramenta." Dionys. Areop.*[r] *non pœnitentiam, non matrimonium, pro sacramentis agnoscit, et unctionem, non infirmorum, sed mortuorum celebrat. S. Greg. Magnus*[s] *non nisi tria sacramenta statuit. Bapt. Chrisma, Corpus et Sanguinem Domini. Chrisma autem ad baptismum pertinebat. Rabanus Maurus*[t] *totidem ponit. Paschasius*[u] *ingenue scribit, "Sunt sacramenta Christi in Ecclesia Catholica, Baptismus, Corpus quoque Domini et Sanguis." Denique Bessarion Cardinalis (de Sacr. Euchar.*[x]*) non est veritus confiteri, "Hæc duo sola sacramenta in evangeliis manifeste tradita legi."*

where he says, Ad sacramentum Baptismatis et Eucharistiæ admittens. It ought to be observed that Tertullian uses the term sacramentum in a wide sense, and that he frequently mentions other of the sacred rites "commonly called sacramenta."]

[n] [S. Cypr., Ep. 72, ad Stephanum. Op. Epist., p. 196. But by 'utroque sacramento,' Baptism and Confirmation are meant.]

[o] [S. Cyrilli Hieros. Catecheses. Of Baptism passim; of Baptism, Confirmation, and the Eucharist, Catech. xviii. § 33. p. 301, A. *πῶς ἐκαθαρίσθητε τῶν ἁμαρτιῶν ὑπὸ τοῦ κυρίου, τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι... καὶ ὅπως ἡ σφραγὶς ὑμῖν ἐδόθη ἐκ τῆς κοινωνίας τοῦ ἁγίου πνεύματος, καὶ περὶ τῶν ἐν θυσιαστηρίῳ τῆς καινῆς διαθήκης μυστηρίων*: of the holy Eucharist throughout the Catecheses Mystagogicæ.]

[p] [S. Ambrosii de Sacramentis libri sex: Op. tom. ii. col. 349, sqq. Confirmation seems to be spoken of as a part of baptism.]

[q] [Percussum est enim ejus latus, ut evangelium loquitur, et statim manavit sanguis et aqua, quæ sunt Ecclesiæ gemina sacramenta. Aqua in quâ est sponsa purificata: sanguis ex quo invenitur dotata.—S. Aug. Serm. 2. de Symbolo ad Catechum., cap. 6. § 15. Op. tom. vi. col. 562, E. The Benedictine editor considers this passage spurious.]

[r] [S. Dionys. Areop. de Ecclesiast. Hierarch. Op. tom. i. c. ii. on Baptism; c. iii. on the Holy Communion; c. iv. p. 215, on Anointing generally; c. v. vi. on Ordination; c. vii. on the Offices for the Dead, in which occurs: *ἀσπασαμένων δὲ πάντων, ἐπιχέει τῷ κεκοιμημένῳ τὸ ἔλαιον ὁ ἱεράρχης.* p. 265, C.]

[s] [Sacramenta sunt Baptismus, Chrisma, Corpus Christi. These words are in a passage cited as S. Gregory's by Lombard, Liber Sententiarum, lib. iv. Dist. 13. § 1, and in the Decretum of Gratian, lib. ii. caus. i. quæst. 1, but they do not occur in his works, and do not appear to be his. (See Bellarmine de Sacramentis in genere, lib. ii. c. 27. Op. tom. iii. p. 98.) They are in S. Isidore, Etymol., lib. vi. c. 19. § 39. Op. tom. iii. p. 285.]

[t] [Sunt autem Sacramenta, Baptismus, et Chrisma, Corpus et Sanguis. —Rabanus Maurus de Institutione Clericorum, lib. i. c. 24. Op. tom. vi. p. 8, E.]

[u] [Sunt autem sacramenta Christi in Ecclesia, Baptismus et Chrisma, Corpus quoque Domini et Sanguis.—Paschasius Radbertus de Corpore et Sanguine Domini liber. c. 3. Op. col. 1561, C. Paris. 1618.]

[x] [Si igitur hoc duo sola sacramenta in evangeliis manifeste tradita legimus, &c.—Bessarionis Cardinalis de Sacramento Eucharistiæ. ap. Bibl. Patr. Max., tom. xxvi. p. 794, H.]

His testimoniis duo sacramenta comprobantur, septem vero nullis nisi recentissimis plane nituntur. Sed quid humana testimonia perquirimus, cum divina sint manifesta? Nam S. Paulus diserte docet, Israelitas re habuisse eadem sacramenta quæ nobis Christus tradidit, 1 Cor. x. 1, *nulla autem nominat nisi baptismum et escam spiritualem. Atque ex Christi latere omnia N. T. sacramenta fluxerunt, quemadmodum S. Aug.*[y] *multis in locis confirmat. Reliqua autem quinque nulla ratione poterant ex Christi latere deduci.*

Generally necessary.] *Sacramenta enim proprie sic dicta pertinent ad omnes Christianos, quia sunt sigilla nova fœderis, quod non cum certo quodam hominum genere, sed cum universis Christianis sancitum est.*

Only necessary.] *Contra Judæos et alios qui dixerunt gratiam Christi non sufficere ad salutem, nisi quis circumcisionem et alia legis mandata observet*[z].

To salvation.] *Salus fidelium conservatur per Ecclesiæ sacramenta in quibus virtus passionis Christi operatur*[a].

This word Sacrament.] *Proprie scilicet et stricte sumptum, non communi quodam, et lato sensu usurpatum.*

[Sacraments[b] are those which are signs and tokens of some general promised grace, which always really descendeth from God unto the soul that duly receiveth them. Other signi-

[y] [De latere in cruce pendentis lancea percusse profluxerunt Ecclesiæ sacramenta.—S. Aug. in Johann. Tract. xv. § 8. Op. tom. iii. p. 2. col. 409, F. Quando de latere Christi sacramenta Ecclesiæ profluxerunt? Cum dormiret in cruce.—Id., Enarr. in Psal. xl. § 10. Op. tom. iv. col. 351, G. Sed quare voluit dormienti facere? Quia dormienti Christo in cruce factus est conjux de latere. Percussum est enim latus pendentis de lancea, et profluxerunt Ecclesiæ sacramenta.—Idem, Enarr. in Psal. lvi. § 11. Op. tom. iv. col. 535, F. Quando dormivit in cruce, dignum gestabat, immo implebat quod significatum est in Adam: quia cum dormiret Adam, costa illi detracta est et Eva facta est: sic et Domino cum dormiret in cruce, latus ejus lancea percussum est et sacramenta profluxerunt, unde facta est Ecclesia.—Idem, Enarr. in Psal. cxxvi. § 7. Op. tom. iv. col. 1432, C. Si ergo Adam forma futuri; quomodo de latere dormientis Eva facta est, sic ex latere Domini dormientis, id est in passione morientis, et in cruce percusso de lancea, manaverunt sacramenta quibus formaretur Ecclesia.—Idem, Enarr. in Psal. cxxxvi. Op. tom. iv. col. 1534, F. Quod latus lancea percussum in terra sanguinem et aquam manavit; proculdubio sacramenta sunt quibus formatur Ecclesia.—Idem, Serm. ccxix. de Temp. Op. tom. v. col. 962, D. Et quod ostium in latere accepit (arca) profecto illud est vulnus, quando latus crucifixi lancea perforatum est: hac quippe ad illum venientes ingrediuntur; quia inde sacramenta manarunt, quibus credentes initiantur.—S. Aug. De Civitate Dei, lib. xv. cap. 26. § 1. col. 410, E.]

[z] [Lyndwood, Prov. Angl., lib. i. tit. i. c. i. p. 5. not. c, ad verb. Sanctificatio Ecclesiæ.]

[a] [Id., ibid., not. m, ad verb. Non est salus.]

[b] [This passage belongs to the first series of notes.]

ficant ceremonies are only as sacraments, yet no sacraments. Hooker, Eccl. Pol., lib. iv. sect. 1[c].]

An outward and visible sign of, &c.] *Primum enim constat in omni sacramento necessariam esse quandam externam, aspectabilem, corpoream materiam, quemadmodum in Baptismo et S. Cœna perspicimus. Ita ait S. Aug. Tract.* 80. *in S. Johan.*[d], *Accedat verbum ad elementum, et fit sacramentum. Quare in omni sacramento requiritur elementum.*

Ordained by Christ Himself.] *Quæ enim propria sunt Ecclesiæ sacramenta, ea non nisi ab ipso Christo instituta esse, apud omnes in confesso est.*

As a means whereby, &c.] *Quia virtute divina sanctificant et gratiam conferunt.*

Which are verily and indeed taken, &c.] *Vere quidem ac realiter a fidelibus, sed in sacramento, et modo nostris mentibus impervio.*

The strengthening and refreshing of our souls, &c.] By nourishing our faith and assurance that our sins are remitted; by giving us increase of grace to lead a godly life, and by confirming our hope that we shall hereafter come to life eternal; which are all the true food of our souls, and without which they are dead, having no true spiritual life in them at all. C.[e]

[ON THE SOLEMNIZATION OF HOLY MATRIMONY.]

DE SPONSALIBUS[f].

Ordo Sarum. In certis anni temporibus prohibetur solennitas matrimonii, non tamen consensus; tamen si solennitas adhibeatur, non retractetur matrimonium.

A solemnizatione abstinendum est, a 1[a]. *Dominica Adventus usque ad* 8[m] *diem post Epiphaniam, inclusive; a Dominica Septuages. usque ad* 8[m] *diem post Pascha inclusive, id est, usque in*

[c] [Hooker, Laws of Ecclesiastical Polity, Book iv. chap. i. § 4.

[d] [S. Aug. in Johann. cap. xv. Tract. 80. § 3. Op. tom. iii. p. 2. col. 703, C.]

[e] [It would seem from this letter that this note, and possibly those preceding on the number of the sacraments, are derived from some treatise of Calixtus, which the editor has not met with.]

[f] [The following passages are extracts from the Rubrics in the Ordo ad faciendum sponsalia, in the Sarum Missal, Commune, fol. xl., the words being sometimes slightly altered, or the substance only given.]

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crastinum, et vocatur ille dies Dominica in Albis; item a die lun in 2 feria in Rogationibus usque in crastinum Trinitatis.

Non videtur usitatum fuisse, ut a sponsalium die sponsa i sponsi domum transiret; quanquam Chrysostomus[g] *id affirma forte quia Antiochiæ sua ætate id fieri videbat; cum Judæi di sentiant, credibilius est liberi juris id fuisse pro utriusque con modo. Nam Rebecca deducta est ad Isaacum ante nuptiaru solennia, quia Isaaco incommodum erat in Mesopotamiam pr ficisci; contra, Sampsonis sponsa mansit in domo paterna. I id fuisse usitatius satis colligitur ex loco* Deut. xx. 6, *quod Romanis moribus proditum est a Modestino, eam quæ desponsa est ante contractas nuptias domicilium non mutare. Cæteru illud constat, sponsas intactas fuisse, donec convocato cœtu matr monium solenni prece initiaretur. Quod non tam lege præcep tum, quam ab antiquissimis, ut arbitror, patribus traditum, Juda ut olim, ita nunc quoque observant; a quibus ad Christianos i institutum honestatis plenissimum manavit.* Grot.[h]

Mos erat Judæis non minus quam Romanis, ut nec con traherentur nec dirimerentur sponsalia, nisi adhibitis testibu Idem[i].

First the banns must be asked, &c.]

Sarum[k]. *Non fidabit sacerdos virum et mulierem, nec con sentiet in fidatione ante tertium edictum bannorum; et banna de bent interrogari per tres dies solennes et disjunctas, ita ut int unumquemque diem cadat ad minus unus dies ferialis.*

The persons to be married shall come into the body of th church.

Sarum[l]. *Ante ostium Ecclesiæ, sive in facie Ecclesiæ, cora Deo, sacerdote et populo.*

Vir autem stet a dextra mulieris, mulier autem a sinistris vi Causa est quia formata fuit ex costa sinistri lateris Adæ. Tu sacerdos publicabit banna.

To join together this man and this woman.] *Sarum*[m]. (*Il*

[g] [ἔθος γὰρ τοῖς παλαιοῖς ὡς τὰ πολλὰ

[k] [Missale Sarisb., ibid, fol. xl. b.

respiciat sacerdos personas suas;) ut a modo duo corpora, una caro, et duæ animæ sint in fide et in lege Dei unitæ, ad promerendum simul vitam æternam; Et quicquid ante hæc fuerint, . . . nec amplius dicitur in exhortatione[n].

In the sight of God[o].] *Adduntur in Ord. Sarum hæc verba, "et angelis Ejus et omnibus sanctis."*

Secondly, it was obtained for a remedy against sin, &c.]

Esseni inter Judæos uxores aut non ducebant, aut si duxissent, post impregnationem cum illis non amplius concumbebant; perinde quasi matrimonii unicus esset usus, procreatio sobolis; et non etiam vitatio fornicationis, 1 Cor. vii., *Joseph. Antiq.,* lib. 18. c. 2[p].

Therefore if any man can shew any just cause.]

Sarum[q]. *Deinde fiat admonitio ad populum in lingua materna, ad hunc modum: Admoneo vos omnes per Patrem et Filium, et Spiritum Sanctum, ut si quis ex vobis est, qui sciat aliquid, quare isti adolescentes legitime contrahere non possunt, modo confiteatur.*

If any man do allege or declare any impediment.]

Sarum[r]. *Siquis vero impedimentum aliquod proponere voluerit, et ad hoc probandum cautionem præstiterit; differentur sponsalia, donec rei veritas cognoscatur.*

If no impediment be alleged.] *Si vero nullum impedimentum proponere voluerint, interroget sacerdos dotem mulieris*[s].

Then shall the curate say unto the man, N., *Wilt thou have this woman, &c.*] *Post hæc dicet sacerdos ad virum cunctis audientibus, in lingua materna. N. Visne, &c.*[t]

Litera N. vulgo ponitur loco nominis proprii; ejusmodi autem figura cœpit non multo ante annum post Christum natum millesimum. Nam in antiquioribus codicibus MSS. pro hac litera N. ponitur hæc nota Ill. cum transversa linea; ut videre

[n] [That is, the exhortation ends here, and the rest is an admonition to those who know any impediment, to state it, as below, see note q.]

[o] [Ecce convenimus hic fratres coram Deo et angelis Ejus et omnibus sanctis, in facie Ecclesiæ; ad conjungendum, &c.—Missale Sarisb. ubi sup.]

[p] [οὔτε γαμετὰς εἰσάγονται, οὔτε δούλων ἐπιτηδεύουσι κτῆσιν, τὸ μὲν εἰς ἀδικίαν φέρειν ὑπειληφότες, τὸ δὲ στάσεως ἐνδίδοναι ποίησιν.—Josephus, Antiq. Jud., lib. xviii. cap. 1. § 5. (alit. cap. 2.) Op. tom. i. p. 871.]

[q] [This is a continuation of the admonition cited above, beginning with the words: Et quicquid antehac fuerint.—Missale Sarisb. ubi supr.]

[r] [Ibid., between the last-cited passage and this there is a rule for enjoining the parties to confess, if they know any impediment, as in our service.]

[s] [Ibid., a continuation of the last-cited passage.]

[t] [Ibid.]

est in antiquissimis libris sacramentorum MSS., et in quibusdam aliis modo excusis. Menard.[a]

And lead us not into temptation. Answ. *But deliver us from evil, &c.*]

Vide quæ annotata sunt ad hanc respons. in ordine Comminationis[x].

THE ORDER FOR THE VISITATION OF THE SICK.

And lead us not into temptation. Answ. *But deliver us, &c.*]

Vide quæ annotata sunt in hanc respons. in ord. Comminationis[y].

THE COMMUNION OF THE SICK (OR THOSE THAT ARE READY TO DIE).

Synodus Nicæna prima, Can. 13[z]. *vocat hanc Corporis et Sanguinis Christi sacramentalem communionem,* τὸ τελευταίον καὶ ἀναγκαιότατον ἐφόδιον, i. [e.] *ultimum et necessarium Viaticum, quo scilicet instructi Christiani obirent.*

Ignatius in Epist. ad Ephes. ita loquitur, ἕνα ἄρτον κλῶντες, ὅ ἐστι φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν, ἀλλὰ ζῆν ἐν Θεῷ διὰ Ἰησοῦ Χριστοῦ καθαρτήριον ἀλεξίκακον[a].

Et Dionysius, cui Areopagitæ nomen tribuitur, hanc communionem vocat, τελετὴν τελετῶν, *id est, præcipuam omnium, et ultimam rerum perfectionem, eo loquendi more quo sanctum sanctorum dicimus*[b].

The Collect.] *In ord. Sarum similis oratio habetur ad missam pro infirmo morti proximo*[c].

[a] [S. Gregorii Liber Sacramentorum cum notis Hug. Menardi, p. 383, Paris. 1642.]

[x] [The last petition of the Lord's Prayer was thus said as a response, according to the Latin practice, till 1662. See the notes on the Commination Service, p. 384.]

[y] [See the notes on the Commination Service, ibid.]

[z] [περὶ δὲ τῶν ἐξοδευόντων ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται καὶ νῦν· ὥστε εἴτις ἐξοδεύοι, τοῦ τελευταίου καὶ ἀναγκαιότατου ἐφοδίου μὴ ἀποστερεῖσθαι, κ.τ.λ.—Conc. Nic. (A.D. 325,) can. xiii. Conc. tom. ii. col. 40, A.]

[a] [S. Ignatius Epist. ad Ephes. interp. cap. 20. apud Patres Apost. tom. ii. pars 1. p. 64. The words in the text are from the interpolated epistle. Those of the genuine epistle are, Ἕνα ἄρτον κλῶντες, ὅς ἐστι φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.—See Patres Apost., tom. ii. pars 1. p. 16.]

[b] [S. Dionys. Areopag. de Eccles. Hierarchia, cap. 3. init. Op. tom. i. p. 186, B.]

[c] [Omnipotens sempiterne Deus,

THE ORDER FOR THE BURIAL OF THE DEAD.

Judæis non licebat die festo mortuos sepelire, quia apud eos contactus mortui cadaveris pollutio erat. Apud nos non item, qui proinde quovis die, etiam die Dominico et præcipuis festis sepulturæ Christianorum operam damus. C.

The dead.] *Intellige eos qui de jure a sepultura solenni, aut in loco sacro non arceantur; pagani enim, et nondum baptizati, illi etiam qui violentam sibi mortem quoquomodo intulerunt, aut in excommunicatione mortui sunt, ad sepulturam Ecclesiasticam non admittuntur. Nam has supplicationes suscepit Ecclesia* (*ut ex* S. Aug. *retulit Conc. Cabilon.* 2. cap. 39[d].) *pro spiritibus in Christiana et Catholica societate defunctis. Et Conc. Braccar.* 1. cap. 17[e]. *Placuit, ut catechumenis sine baptismo defunctis, neque oblationis commemoratio, neque psallendi impendatur officium, nam et hoc per ignorantiam usurpatum est.*

Huc pertinet[f] *Canon* 2. *Concilii Vasensis*[g]. *Horum qui in bonæ vitæ cursu decedunt oblationem recipiendam,* (*vide notas in ult. Collectam hujus officii*) *et eorum funera, ac deinceps memoriam Ecclesiastico affectu prosequendam statuimus. At quicunque propria voluntate se in aquam jactaverit, aut collo ligato se suspenderit, aut de arbore præcipitaverit, aut ferro percusserit, aut qualibet occasione voluntaria se morti tradiderit, istorum oblata non recipiantur, ut decernit Auti-*

conservator animarum, qui quos diligis corripis, et quos recipis, pie ad emendationem coerces; te invocamus, Domine, ut medelam tuam conferre digneris, et ut anima famuli tui in hora exitus illius de corpore, absque peccati macula per manus sanctorum angelorum tuorum tibi representari mereatur: per Dominum nostrum &c. Oratio, in missa pro infirmo proximo morti.—Missale Sarisb. Commune, fol. xxxvii.]

[d] [Dicente beato Augustino: non sunt prætermittendæ supplicationes pro spiritu mortuorum, quas faciendas pro omnibus in Christiana et Catholica societate defunctis, etiam taciti nominibus eorum, sub generali commemoratione suscepit ecclesia.—Concil. Cabilonens. II. (A.D. 813.) can. xxxix. Concilia, tom. ix. col. 368, B. The passage of S. Augustine is from his tract de cura pro mortuis gerenda, cap. iv. § 6. Op. tom. vi. col. 519, E, F.]

[e] [Concil. Bracarens. II. (or I. according to others) (A.D. 563.) can. 17. ap. Concilia, tom. vi. col. 522, B, C. The exact words are 'sine baptismi redemptione,' and after defunctis, 'simili modo,' referring to canon 16, which forbids the commemoration of the oblation, or the attendance with Psalms at the burial of those who have laid violent hands on themselves or been put to death for their crimes.—Ibid.]

[f] [This paragraph is added in a much later hand; it is from Calixtus, ubi supra, § xxv., xxvi., except the last sentence, De his enim, &c.]

[g] [The words of the canon are: Pro his qui pœnitentia accepta, in bonæ vitæ cursu satisfactoria compunctione viventes, sine communione inopinato nonnunquam transitu, in agris aut itineribus præveniuntur, oblationem recipiendam, et eorum funera, ac deinceps memoriam ecclesiastico affectu prosequendam. — Conc. Vasense II. (A.D. 442.) can. 2. Concilia, tom. iv. col. 717, A.]

siodorensis Synodus, can. 17[h]. *Nempe mos erat in veteri Ecclesia, ut defunctorum vel parentes, vel liberi, vel cognati, vel denique amici, oblationes illorum nomine offerrent in argumentum et testimonium, quod illi Ecclesiasticæ communionis participes decessissent. De his enim oblationibus sumebat et participabat populus fidelis, atque etiam pauperes et Ecclesiæ ministri, in alimoniam et subsidium partem habuerunt.*

Cuthred, the 13th king of the West Saxons, was the first here in England who permitted the bodies of the dead to be buried within the walls of their cities, which before were used to be buried in the fields. Bak., *Hist.*, p. 3[i].

In sure and certain hope of resurrection, &c.] *Et hoc confirmatur in resurrectione Christi, qui veraciter surrexit, et, dicit apostolus ad Phil.* 2. *conformabit corpus humilitatis nostræ configuratum corpori claritatis suæ.*

I heard a voice from heaven, &c.] *Laudamus Deum, et gratias agimus pro iis qui in Christo obdormierunt, eo quod egregium certamen certaverint, et fidem servaverint, et oratur postea, ut Deus beatam illis resurrectionem indulgeat.*

Lead us not into temptation. Answ. *But deliver us.*] *Vide quæ annotata sunt ad hanc resp. in ord. Comminationis.*

Depart hence in the Lord, et infr. And all others departed.] *Ἀπολύεσθαι Hellenistis dicuntur pii cum moriuntur, ut Tobiæ* iii. 6. *Ita* LXX. Num. xx. *in fine, ὅτι ἀπελύθη Ἀαρών, et* Gen. xx. 2. *Abraham ait, Ἐγὼ ἀπολύομαι ἄτεκνος, ubi Targum, abeo ex hoc mundo, quomodo et Festus ait*[j]*, Romanis antiquis mortem dictam abitionem. Est autem in hoc loquendi genere manifesta professio speratæ vitæ alterius.*

Beseeching Thee, that it may please Thee shortly to accomplish the number of Thine elect.] Here is a prayer, and a prayer for the elect, that is, for all them who live and die in the true faith and religion of Christ. We pray that God of His goodness would accomplish this number, for

[h] [Concilium Autisiodorense, (A.D. 578.) can. 17. ibid. tom. vi. col. 644, C. The words of the canon begin 'At quicunque,' the last words are 'oblatio non recipiatur.']

[i] [Baker's Chronicle, p. 6.]

[j] [S. Pomp. Festus de verborum significatione, lib. i. ad verb. Abitionem.]

those who are elect and dead cannot be made perfect, nor obtain all the gracious promises of God made unto them, without us that be alive, and elected to the same inheritance with them; (Heb. xi. *ult.*) This prayer, therefore, relateth to them that are dead in the faith of Christ, as well as to ourselves that make profession of it here in this life.

And to hasten Thy kingdom.] Wherein we join our prayers with the souls that St. John saw under the altar in his vision, saying, "How long, O Lord, holy and true, dost Thou not judge," &c., and to whom it [was] said, that they should rest yet awhile, until their fellow-servants also should be perfected with them. And this was the reason, that in the ancient Church, prayers relating to the dead saints were made, *pro mora finis, pro requie et tranquillitate animarum eorum qui placide in Christo obdormierunt;* fondly applied by the new Roman Catholics to the fetching out of men's souls from their feigned pains of purgatory; whereof the ancient fathers never said a word.

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Tertull., *Apol.* c. 39[k]. St. Ambr., *Orat. in Obit. Theod.*[l]

That we with this our brother, &c.[m]] A special prayer for the person departed, as well as for ourselves that remain behind, referring to a joyful resurrection, and to a perfect consummation of body and soul together in God's eternal kingdom of glory; which being yet [to] come, we may lawfully pray for it, as we are likewise taught and commanded to do (no less for the kingdom of glory, than for the kingdom of grace,) in the Lord's prayer, *adveniat regnum Tuum.* And this manner of prayer for the dead the Protestant and Reformed Churches have always used and maintained, even in Scotland itself, when they put a dead body there into the grave (of any one whom they believe to have been a faithful professor of the Gospel) though they say nothing else, yet this they say, God send it, or we wish it, a happy

Matt. vi. 10.

[k] [Oramus etiam . . . . pro mora finis.—Tertullian. Apolog. cap. 39. Op. p. 31, A.]

[l] [Dilexi, et ideo prosequor eum usque ad regionem vivorum, nec deseram, donec fletu et precibus inducam virum, quo sua merita vocant, in montem Domini sanctum: ubi perennis vita, ubi corruptela nulla, nulla contagio, nullus gemitus, nullus dolor, nullum consortium mortuorum, vera regio viventium, ubi mortale hoc induat immortalitatem, et corruptibile hoc induat incorruptionem.—S. Ambros. Orat. de obit. Theodos., § 37. Op. tom. ii. col. 1208, A.]

[m] [The words of the prayer before 1662 were "that we with this our brother and all other departed in the true faith," &c.]

resurrection. *His concordant*[n] *quotidiana etiam nostrorum et bonorum omnium vota; quibus optamus, id est, Deum precamur, ut animabus fidelium defunctorum propitius esse velit, et in paradisum nunc pridem receptas quiete et gaudio mactare deinceps concedat. Neque est quod dicant nonnulli, hoc tantum eos optare, non autem rogare aut orare Deum ut tribuat. Voces enim ipsæ aliud sonant, et cum ista, nisi divina benignitate (uti hic in Officio Mortuorum loquimur) obtingere non possunt, quid aliud est optare a Deo ista concedi, quam Deum rogare ut largiatur? Absurdum enim fuerit optare a Deo aliquid donari, quod Deum ut donet rogare nolis.*

Sed audiamus[o] *virum egregium, et inter Protestantes e primis Reformatoribus unum, Urbanum Regium, in libello de Formulis caute loquendi, edito anno superioris sæculi 44*[p]. *"Eorum certe qui in fide Christi obdormierunt, memoria semper in Ecclesia religiose celebrata fuit. Quare vir Dei, Doctor Martinus Lutherus, in æternum observandus præceptor noster, non putat a Christiana pietate alienum esse, si pro nostris defunctis semel atque iterum ex libera devotione oraverimus. Caritas enim Christiana mire efficax virtus est, nec se continet, quin et pro vivis et pro defunctis sit solicita; ita ut et commembra nostra ex hoc sæculo emigrantia pia prece commendet Christo Domino et Deo nostro in æternum benedicto. Et hæc erat olim, et est nunc in Ecclesia Catholica memoria defunctorum, quæ evidens testimonium est caritatis et fidei de gloriosa carnis resurrectione; et quum sit fructus fidei quæ per caritatem operatur, nemo eam rejiciet, nisi sint Epicurei et Sadducæi." Subjungit veterum patrum dicta et exempla, e quibus antea aliqua recitavimus.*

But from hence[q] (be they either wishes or prayers which the Church maketh for them that are departed out of this life in the faith of Christ) to imagine and conclude, as the new Roman Catholics do, that therefore their souls are in purgatory and pain, is a very vain collection. For even in

[n] [This is from Calixtus, ubi supr. § lxxv.]

[o] [This is from Calixtus, at the beginning of § lxxv., just before the last citation. The concluding sentence is modified by Cosin.]

[p] [Urbanus Regius; Formulæ quædam caute et citra scandalum loquendi de præcipuis Christianæ doctrinæ locis; cap. De Sanctorum cultu. Op. Latine edita. pars i. fol. lxxv. b. Noriberg. 1562. The tract is there said to be published in 1535.]

[q] [This is derived from Calixtus, ibid. § lxxvi.]

the Roman Canon[r] itself they pray, *Ut omnibus in Christo mortuis et quiescentibus locum refrigerii lucis et pacis Deus indulgeat.* Can it be said, that those souls which are at rest in Christ are also tormented in the pains of purgatory? In all other Liturgies, Greek and Latin, *simpliciter oratur pro mortuis, ut quiescant in sinu Abrahæ, ut corpora eorum resurgant ad consummationem beatitudinis,* but of bringing them out of purgatory, or relieving them in their pains there, they say nothing at all, for they knew of no such matter, neither did the Church of old teach the people to believe it.

Although therefore it cannot be exactly and distinctly declared, what benefit the dead receive by these prayers which the living make for them; yet if there be nothing else, there is this at least in it, that hereby is declared the communion and conjunction which we have still one with another, as members of the same body whereof Christ is the head.

May have our perfect consummation and bliss, &c.[s]] *Hodie quidem Pontificii, ut beatarum animarum invocationem stabiliant, ipsas jam tum perfecta, et quanta obtingere unquam debeant beatitudine frui, et clare Deum, et in Deo omnia, atque adeo desideria mentis et preces hominum superstitum videre asserunt. Inanis tamen est conatus, nam beati angeli in cœlis semper vident faciem Patris qui in cœlis est,* Matt. xiv. 10, *non tamen in Deo vident omnia; de die enim illa et hora, quæ huic mundo suprema erit, nemo scit, ne angeli quidem cœlorum,* Matt. xxiv. 36; Mark xiii. 32. (*Et Deus qui est unicus scrutator cordium, solus cognoscit cogitationes hominum.*) *Non igitur quicunque Deum videt, in Deo videt omnia. Sed etiam ipsa hypothesis laborat, et cum S. Scriptura non congruit.* (*Nam posita et concessa hic clara Dei visione, quam sanctis tribuunt, nondum tamen dici potest sanctos summa et consummata beatitudine frui.*) *In apocalypsi animabus martyrum sub altari quiescentibus datæ sunt stolæ albæ,* (*hoc est, gloria et felicitas in paradiso cœlesti,*) *attamen dictum est eis ut requiescerent adhuc paululum, usque quo compleantur etiam conservi et fratres eorum,* (*in hac vita terrena superstites*)

[r] [Canon Missæ ap. Missale Romanum.]

[s] [This note is from Calixtus, ubi supr. § lxxvii. Cosin added passages which are here put in parentheses, and altered a few connecting words, and in the last paragraph only gave in brief the substance of what Calixtus wrote.]

Apoc. vi. 10, 11; *et prisci V. T. fideles, non obtinuerunt promissum, quod Deus de nobis melius quiddam providerat, ne absque nobis consummarentur,* Heb. xi. 39. *Si enim maxima et potissima retributio, et ipsa summa et consummata beatitudo (cujus hic mentionem facimus) in clara Dei visione et fruitione posita jam ante obtigit; quorsum tanto apparatu Dominus noster ad judicium veniet? Num saltem ut appendiculam tantum pridem acceptæ beatitudinis in corpus mortuum conferat, (et resuscitet illud e sepulchro ut animæ conjungatur, ita ut nihil aliud faciendum restaret?) Verum enimvero futurum est præterea, ut Filius hominis veniat in gloria Patris sui cum angelis suis; et tunc reddet unicuique secundum ipsius facta,* Matt. xvi. 27. *Ecce, ait, venio cito, et merces Mea Mecum est, ut reddam unicuique, prout opus ipsius erit,* Apoc. xxii. 12. (*Omne opus Deus adducet in judicium,*) Eccl. xii. 18. *Et omnes sistemur ad tribunal Christi, et unusquisque nostrum de seipso rationem reddet Deo,* Rom. xiv. 10, 12. *Imo quodcunque verbum otiosum loquuti fuerint homines, de eo reddituri sunt rationem in die judicii,* Matt. xii. 36. *Quæ omnia clarissime ostendunt, examen fore instituendum, in die illo magno de universis hominum factis tam bonis quam malis. Ideo fructus hujus deprecationis quam pro mortuis in Christo facimus, prorsus nullus esse non potest; facit enim ad perfectiorem eorum consummationem in æterna beatitudine, quando erunt absque metu omni ulterioris alicujus examinis, et tam in corpore quam in anima consummabuntur.*

Interim certum est[r] *justorum animas esse in manu Dei, et non tangi a tormentis,* Sap. iii. 1, *et requiescere a laboribus suis,* Apoc. xiv. 13, *esse in sinu Abrahæ,* Luke xvi. 22, *et in paradiso,* Luke xxiii. 43. *Translato autem verbo omnis etiam spiritualis quasi regio, ubi animæ bene est, merito paradisus dici potest, et sinus Abrahæ, (qui pater omnium credentium appellatur,* Rom. iv. 11,) *ubi jam post hujus vitæ dolores nulla futura sit tentatio. Adeo ut animæ fidelium post discessum e corpore in tuto sint, et quiete potiuntur; imo blande foventur, et exhilarantur, quemadmodum pueruli solent in gremio suorum parentum.*

Albeit therefore[s], as we may from hence most certainly

[r] [Calixtus, ibid., § lxxviii.]

[s] [This paragraph is translated from Calixtus, ibid., being the continuation of § lxxviii.]

affirm and conclude, that the souls of the faithful, after they are departed from their bodies, be "in joy and felicity" (as we acknowledge in the first part of this prayer) yet because they are not in such a degree of that joy and felicity, as that they can have or receive no more than they have already, therefore in the latter part here of this our prayer, we beseech God to give them a "full and perfect consummation of bliss, both in body and soul, in His eternal kingdom of glory," which is yet to come. And whatsoever the effect and fruit of this prayer will be, though it be uncertain, yet hereby we shew that charity which we owe to all those that are fellow-servants with us to Christ; and in this regard our prayer cannot be condemned; being neither impious nor unfit for them that profess Christian religion. For in like manner, if I should make a prayer to God for my father or mother, for my brother or sister, for my son or daughter, or any other friend of mine who were travelling in a journey, beseeching Him that He would prosper them in their way, and keep them from all danger and sickness, till they should safely and happily arrive at their journey's end, and the place where they desire to be; although at the same time when I pray thus for them, peradventure they be arrived at that place already (which I knew not) with all safety, and met with no dangers or diseases by the way, whereby all my prayer is prevented, yet the solicitude, and charity in the meanwhile, that I had for them, cannot be justly or charitably reprehended by any others. *Vide quæ annotata sunt in Litania, ad verba "et in die Judicii*[t]*."*

That we, with this our brother, and all others[u]*, &c.*] *Ubi non solum pro vivis (nobis) oratur, sed etiam pro defunctis, qui ut Christiani, et ecclesiasticæ communionis participes diem suum obierunt. Hoc enim pacto nostram quoque erga defunctos caritatem, et cum illis conjunctionem declaratum imus. Quod et antiqua Ecclesia facere solebat. "Neque enim piorum animæ mortuorum (ut loquitur magnus et sanctus doctor Augustinus,* lib. xx. *de C. D.* cap. 9[x]*,) separantur ab Ecclesia, quæ etiam nunc est Regnum Christi." Et Lib. de Cura pro*

[t] [See above, pp. 241—243.]

[u] [The passage which follows is from Calixtus, ibid. § xxxvi. and xxxix.]

[x] [S. Aug. de Civitate Dei, lib. xx. cap. 9. § 2. Op. tom. vii. col. 586, F.]

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mortuis, cap. 1[y]. "*Non parva est* (*inquit*) ***Universæ Ecclesi*** *quæ in hac consuetudine claret, **authoritas, ubi in precib** sacerdotis, quæ **Domino Deo funduntur, locum suum hab** etiam commendatio mortuorum.*" "Item, cap. 4[z]. ***Non su*** *prætermittendæ supplicationes **pro spiritibus mortuorum, qu** faciendas pro omnibus in Christiana et Catholica societa defunctis, etiam tacitis **nominibus quorumcunque, sub generi** commemoratione suscepit Ecclesia.*"

Consummation.] *Id est finem et cessationem temporis gr tiæ, cujus tempus stat quamdiu manet Ecclesia militans hoc sæculo*[a].

Both in body and soul.] *Sciendum est quod **resurrect** generalis non erit tantum in corpore, sed **etiam in anim** Nam sicut homo meruit vel demeruit in corpore et anima s*

There was, in the first ordering of this book set forth in the second year of King Edward the Sixth, a celebration of the Communion appointed at the burial of some persons[d]; and this was the collect then used; the Epistle, 1 Thess. iv., "I would not, brethren, that ye should be ignorant concerning them which are fallen asleep," &c. unto, "Wherefore comfort yourselves with these words;" the Gospel, John vi., "Jesus said to His disciples and the Jews, All that My Father hath given Me," &c. unto, "And I will raise him up at the last day."

At this Communion (which was kept to shew that the deceased party died in the common faith and communion of all true Christians) there were oblations made in solemn manner either by the parents, or the children, or the kindred and friends of such as so died. And at solemn funerals of royal, noble, and other great persons, attended by the heralds, we have that custom still; where, if those heralds stand in the church to receive the offerings, they usurp the priest's office.

In the ancient Church the Communion was at this time celebrated for the same purpose, to declare by it, that the dead person departed out of this life in the public faith and unity of the Catholic Church of Christ: from whence we learn what the reason was, that Monica, the mother of St. Augustine, so much desired to be remembered at the altar after her death[e]; which was not (as the fond and ignorant sort of people among the new Roman Catholics imagine) to fetch her soul so much the sooner out of purgatory (for the papal purgatory fire was not then kindled, nor known;) but partly to testify her faithful departure in the religion and communion of all other good Christians, and partly to have praise and thanksgivings rendered to Almighty God for her happy departure out of this world to a better, and partly also, that by the prayers of the Church made at the celebration of the holy Eucharist, and by virtue of Christ's death and sacrifice therein commemorated, she might obtain a joyful resurrection of her body out of the grave, and have

[d] [See above, p. 170, note o.]

[e] [Ponite, inquit, hoc corpus ubicunque, nihil vos ejus cura conturbet; tantum illud vos rogo, ut ad Domini altare memineritis mei ubi ubi fueritis. —S. Aug. Conf., lib. ix. cap. 11. § 27. Op. tom. i. col. 167, C.]

her perfect consummation of glory both in body and God's everlasting kingdom.

And in testimony that the Church acknowledged sons thus dying in the common and true faith of C be of their communion, the oblations which their or friends presented in their names were received priests at the altar, whereas it had not been lawful to them, if those persons had not died in that commun unity with the Catholic Church of God, or were broken off, or excommunicated from the body of it.

Of those oblations we read in St. Augustine's bool his *Enchiridion ad Laurentium*, cap. 110[f]: "*Cum s (inquit) sive altaris, sive quarumcunque eleemosynar baptizatis defunctis omnibus offeruntur, pro valde bo tiarum actiones sunt, pro non valde malis propitiatione (nempe ut resurgant, et misericorditer cum iis fiat in die quemadmodum in Eccl. Angl. Litania preces facimus, nos Domine in die judicii,) "pro valde malis, si nullo jumento mortuorum, qualescunque tamen sunt vivorum lationes." Repetit ista Liber Quæst. ad Dulcitium, Item Lib. de Cura pro mortuis*, cap. 4[h]. "*Quibus desunt parentes, aut filii, aut cognati vel amici, ab exhibentur pia matre communi Ecclesia.*" *Addit tan ult.*[i] "*Non existimemus ad mortuos pro quibus cura mus hæc beneficia pervenire, nisi quod pro eis sive sive orationum, sive eleemosynarum sacrificiis [sol supplicamus; quamvis non pro quibus fiunt omnib sint, sed iis tantum quibus dum vivunt comparatur sint. Sed quia non discernimus qui sint, oportet regeneratis omnibus facere, ut nullus eorum prætermitt quos hæc beneficia possint et debent pervenire. Meli supererunt ista eis, quibus nec obsunt, nec prosunt, q deerunt quibus prosunt.*"

[f] [S. Aug. Enchiridion, cap. 110. § 29. Op. tom. vi. col. 238, C. Augustine's words are "Etiamsi nulla sint adjumenta."—See Calixtus, ibid., § xxvi.]

[g] [Ita fit ut neque inaniter Ecclesia, vel suorum cura pro defunctis, quod potuerit religionis impendat, et tamen ferat unusquisque secundum ea quæ gessit per corpus, sive bonum, sive malum, reddente Domino unicuique secundum opera ejus. Ut enim hoc quod impenditur, possit ei post corpus in ea vita est a quam gessit in corpore.—S. de octo Dulcitii quæst. Qu Op. tom. vi. col. 129, F, G.]

[h] [S. Aug. Lib. De Cur pro mortuis, cap. 4. § 6. O col. 519, F.]

[i] [Id. ibid., cap. 18. § 530, D. See Calixtus, ibid xxxvii.]

That ye should answer to every sentence, Amen.] *Ubi observa hanc vocem esse particulam tantum affirmantis aut concedentis, non optantis ut in conclusione precum. Supra de Collectis*[y].

Then shall all kneel upon their knees.] *Veteres Christiani in Quadragesima, et omni tempore pœnitentiæ dicato, orabant in genibus. Et qui pœnitentiam agebant delictorum, intra præstituta tempora, erant ὑποπίπτοντες, postea συνεστῶτες.*

Miss. Sar. in Capite Jejunii[z]. *Deinde prosternant se clerici in choro, et dicant septem Psalmos pœnitentiales (quorum iste unus est, qui hic sequitur) . . . et hæc omnia sine nota dicuntur tam a sacerdote quam a choro*[a].

Lord have mercy upon us, &c.] All this, to the end of the first collect following, is appointed in the Order of Sarum, upon the first day of Lent[b].

Lead us not into temptation. Answ. *But deliver us, &c.*] It is appointed in many places of this book before, as here it is, that the choir and the people shall subjoin and say this last petition of the Lord's Prayer themselves as they were anciently used to do in the Latin Church. And the reason thereof is given by *Hugo de S. Victore,* (*de Offic. Eccl.* lib. ii. cap. 39[c].) *Hoc septimum chorus succinit; in quo se orasse cum sacerdote ostendit. Ad hoc enim fuerat invitatus, cum sacerdos ante Orationem Dominicam diceret, Oremus.*

Let us pray.] Sarum[d]. *Et omnes orationes dicuntur cum Oremus, nisi prima tantum, quæ dicitur cum Dominus vobiscum.*

O Lord, we beseech Thee, &c.] *Hæc oratio habetur in Ordin. Sarum, ad Missam pro Peccatoribus.*

[y] [See above, p. 309.]

[z] [Feria iv. in capite Jejunii, post sextam inprimis fiat sermo ad populum si placuerit, deinde Pœnitentiale.—Missale Sarisb., fol. xxviii. b.]

[a] [Et hæc . . . choro.—Ibid., fol. xxx. This rubric comes at the Paternoster, which, with the antiphone, Remember not Lord, and, Lord have mercy upon us, follows the Penitential Psalms.]

[b] [Ibid.]

[c] [Hugo de S. Victore, Erud. Theol. de Officiis Eccl., lib. ii. c. 39. Op. tom. iii. et ap. Hittorp. de Div. Off. p. 758, col. 1, D.]

[d] [Missale Sarisb., fol. xxx. b.]

[e] [The collect in the Missa pro peccatoribus begins in the same words as that in the service used on Ash-Wednesday, from which it is translated: but the latter part is "ut pariter nobis indulgentiam tribuas benignus et pacem. Per Dominum."—Ibid. Commune, fol. xxxi. b.]

Ep. 33[u]. *ubi inter cætera eleganter opponit pulpitum catastæ; et Aurelium in hac conspicuum fuisse Gentilium multitudini, in illo a fratribus conspectum. Erat autem catasta locus editior, in quo servi venalitii exponebantur, aut pegma in quo supplicium pendebat reus. Quo sensu dixit Cyprianus Aurelium lectorem fuisse Gentilibus in eo loco conspicuum, sicut in pulpito ecclesiæ conspectum fratribus. Erant enim Celerinus et Aurelius confessores.*

Pulpitum ab eodem B. Cypriano (loco citato)[v] *etiam tribunal ecclesiæ dicitur. Hunc (inquit de Celerino loquens) testimonio et miraculo Dei illustrem, quid aliud quam super pulpitum, id est super tribunal ecclesiæ, oportebat imponi, ut loci altioris celsitate subnixus, et plebi universæ pro honoris sui claritate, conspicuus, legat præcepta et Evangelium Domini.*

Græci pulpitum Ambonem vocant; nam ab ἀναβαίνω, ascendo, fit ἀμβών. Quod itidem τὸ βῆμα vocant, quia eminet. Quibus tamen τὸ βῆμα aliquando totum locum, in quo sacra erat mensa et sacrorum ministri una cum suo episcopo constitebant, aut considebant, significat. C.[w]

This pulpit was wont of old time to be so placed and joined to the front of the chancel, (next to the body of the church,) that the priest might ascend up into it from his own stall below, where he read the morning and evening service. It is now got into the middle of the church, and in some places the priest that is to preach or do any other office in it, hath much ado to get thither through the crowd of the people. And the reformers of our Church in England were not the first that placed it there; for their unreformed predecessors had carried it thither before them, as in most places abroad the new Roman Catholics do now. Which notwithstanding is otherwise than we find in the use and custom of the ancient Church. *In margine enim cancellorum*[x] that is, of the chancels) *locus editior ἀμβὼν seu pulpitum appellabatur, e quo ministri seu lectores sacras Scripturas populo perlegebant, episcopi seu tractatores (id est, concionatores) exponebant.*

[u] [S. Cypr. Ep. 39. ad Celerum et Plebem. (Ed. Pam. 34.) Op. Epist. p. 77.]

[v] [Id. ibid., cited by Calixtus, ibid., § lxi.]

[w] [This last paragraph is from Calixtus, ibid.]

[x] [Calixtus, ibid. § lxiii.]

ÆTAS ORDINANDORUM.

And none shall be admitted a deacon, unless he be xxi. *y age at the least. A priest shall be full* xxiiii. *years old; bishop* xxx.] *Omnino hæc tam accurata descriptio tempu timum respicit. Lex quæ extat Numer.* iiii. 3 *et* 47, *addi toria* 1, *Paralip.* xxiii. 2, *diserte docet Levitas justam fun demum aggressos, cum essent Tricenarii, quanquam ut a docet, Num.* viii. 24, *anno* xxv°. *exacto jaciebant ministe rudimenta. Ad hoc exemplum voluit Deus et Baptistam sum Christum, anno demum* xxx°. *peracto, exordiri function sis mandatam. Ad exemplum vero legis Hebrææ et ipsius Justinianus imperator constituit eum qui eligeretur episco cedere debere* xxx.[m] *ætatis annum, Novell.* cxxxvii.[k] *At o presbyter quidem ante eam ætatem legebatur ut videre est Neocæsariensis canone* xi.[l]

Sunday or holy-day.] By the Order of Sarum, the gave orders upon the Saturday in Ember Week. S order of the mass there in Sabb. 4^or^ Temp. Quadragesi

ON THE SERVICE FOR THE ORDERING OF PRIESTS.

Epist. 1 Tim. iii.

Sober, discreet.] *Temperantia enim, modestia, et pruden meditatio in omni re et loco exigitur a sacerdote.*

No fighter.] *Adeo jubetur sacerdoti a cæde et vulnere nere, ut etiam si imprudens occiderit, tamen prohibeatur ad ministrare. Sed si jure occiderit, an quod juste et legitim tum est, cuiquam nocere possit? Nam est apud Zonaram Constantino, filio Leonis, Themalium extitisse, qui cum sacra*

[k] [In this constitution it was ordered that an oath should be taken, of which part was, καὶ ὑπὲρ τὸ τριακοστὸν ἔτος εἶναι τούτους ἐπελέξαντο.—Authenticæ, seu novellæ Constitutiones Justiniani Imp. Collat. ix. tit. 20. Novell. 137. c. 2. ap. Corp. Jur. Civ.]

[l] [πρεσβύτερος πρὸ τῶν τριάκοντα ἐτῶν μὴ χειροτονείσθω, ἐὰν καὶ πάνυ ᾖ ὁ ἄνθρωπος ἄξιος, ἀλλὰ ἀποτηρείσθω. ὁ γὰρ κύριος Ἰησοῦς Χριστὸς ἐν τῷ τριακοστῷ ἔτει ἐφωτίσθη, καὶ ἤρξατο διδάσκειν.—Conc. Neoc. (A.D. 314.) can. x cilia, tom. i. col. 1513, A.]

[m] [There is a collect at the the service on the Saturday Lent Ember-week, which is sa bishop is not present. The rub it is "Si episcopus præsens f ordines fecerit, non dicetur."— Sarisb., fol. xl.]

[n] [This reference has n found.]

nia perageret, repente, cognito adventu Saracenorum, intermisso sacro, fustem, uti erat amictus, ab ostiario sumpsit, atque alios vulnerando, alios occidendo, ita strenue se gessit, ut omnes in fugam versos prohibuerit ecclesia. An dum impedivit, ne sacra ab hostibus et hæreticis polluerentur, polluit ipse sese, et ecclesiam profanavit? an dum injuriam repulit, injuriam commisit? verum tamen hac de causa abdicatus est sacerdotio; neque ut restitueretur, potuit unquam ab episcopo impetrare. Cur tam severe? Quia licet hostis jure interficitur, irreligiose tamen interficitur a sacerdote. Non enim potest militare hominibus, qui militat Deo. Quinimo nec medendi causa hanc chirurgiæ partem, quæ urendo, secandove curationem adhibet, exercere permittitur, quomodo igitur occidere, cui nec sanare fas est? Qui judiciis publicis, pœnisque exigendis prohibetur et præesse, et interesse, cruore contaminabit ipse sese. Lanista erit, non sacerdos. Quomodo placeat Deo sanguinolentus, qui nec Sibi voluit sacrificari in altari cujus lapides ferrum attigisset? qui nec templum ædificari a Davide, quod vir bellator esset, et sanguinem fudisset? Sic respondet Hildebertus[o] epist. 63. de Sacerdote qui casu latronem occiderat[p].

(*Ibid*) *a good report.*] *Quia propter nos conscientia nostra sufficit nobis; propter alios fama nostra non pollui, sed pollere debet. Duæ res sunt, fama et conscientia. Conscientia tibi: fama est proximo tuo necessaria. S. Aug. in Serm. de vita et moribus clericorum*[q].

Persons meet for the same.] *Si quidem hoc infame est, et* (*ut ait Greg. Naz.*[r]) *religioni nostræ hoc nascitur opprobrium: quod sacerdotia nec dignitate, nec meritis nec natalibus deferuntur. Cujus rei vitium, vel labem si prohibere super nos est, et certe erubescere et aversari, pars aliqua pietatis est.*

[o] [Consideranti ergo mihi, quanta in sacerdote postuletur innocentia, et maxime quam immunis debet esse a sanguine, non videtur sacerdotem reum sanguine oportere deinceps ministrare, quam vis tuendæ salutis necessitate homicidium incurrerit.—S. Hildeberti, Epist. lib. ii. Epist. 43. (al. 60.) Op. col. 149. ed. Paris. 1708.]

[p] [The whole of this passage is from Ærodius, ubi supra, cap. 21. pp. 63, 64, omitting portions.]

[q] [S. Aug., Serm. 355. De vita et moribus clericorum suorum, cap. 1. § 1. (the words being slightly altered,) Op. tom. v. col. 1380, B.]

[r] [νῦν δὲ κινδυνεύει, τὸ πάντων ἁγιώτατον τάγμα, τῶν παρ' ἡμῖν πάντων εἶναι καταγελαστότατον. ὑ γὰρ ἐξ ἀρετῆς μᾶλλον, ἢ κακουργίας, ἡ προεδρία· οὐδὲ τῶν ἀξιωτέρων, ἀλλὰ τῶν δυνατώτερων, οἱ θρόνοι.—S. Greg. Naz., Orat. xliii. § 26. Op. tom. i. p. 791, D.]

Hieroboami domum propterea eversam esse scriptum est xvii., *quod de novissimis populi fecisset sacerdotes. Contr apud Ethnicos in Egypto, in Græcia placuit omnino imp cum religione copulari. Ægyptii reges pontifices erant Græcia regibus, et post eos summis magistratibus sacer officia mandabantur; ut est apud Platonem in dialogo de R et apud Demosthenem in Neræam*[t]. *Romæ in collegia is* ***optabant duntaxat, qui vel in summo magistratu essent, vel fuissent, hoc est amplissimos, ornatissimos, præclarissimos libet. Ærod.***[u]

(Address of bishop); After due examination.] *Nemo* ***sine examine ordinandus. Conc. Nic. can. 9***[x]. ***Quam sancte Celestinus***[y] ***ille, Sacerdotium eo facilius tribui, quo diff impletur? In examine versari, cujus sit ætatis qui est nandus. Quinta enim synodo Constantinop.***[z] ***prohiberi, p terum esse ante 30. an. (hic 25) utcunque is dignissim*** *Versari, cujus eruditionis; ignorantiam enim matrem ess nium errorum, ut est in Conc. Tolet. 4*[a]. *Nec refert, in sit, necne, quia, ut Hieronymus ait ad Oceanum*[b], *quantum ex prodest, tantum silentio nocet. In hac re nihil præclarius liusque, quam (ut Nazianz.*[c] *ait,) servare nauticum ac mili*

[s] [περὶ μὲν Αἰγυπτον οὐδ' ἔξεστι βασιλέα χωρὶς ἱερατικῆς ἄρχειν . . . ἐπὶ δὲ καὶ τῶν Ἑλλήνων πολλαχοῦ ταῖς μεγίσταις ἀρχαῖς τὰ μέγιστα τῶν περὶ τὰ τοιαῦτα θύματα εὕροι τις ἂν προσταττόμενα θύειν.—Platonis Politicus, § 30. Op. tom. ii. p. 290.]

[t] [τὸ ἀρχαῖον . . . τὰς θυσίας ἀπάσας ὁ βασιλεὺς ἔθυε.—Pseudo-Demosth. κατὰ Νεαίρας. Demosth. Op. p. 1370, 11.]

[u] [Ærodius ubi supr., cap. 1. p. 39. The second paragraph comes before the first in Ærodius.]

[x] [εἴ τινες ἀνεξετάστως προήχθησαν πρεσβύτεροι, ἢ ἀνακρινόμενοι ὡμολόγησαν τὰ ἡμαρτημένα αὐτοῖς, καὶ ὁμολογησάντων αὐτῶν, παρὰ κανόνα κινούμενοι ἄνθρωποι τοῖς τοιούτοις χεῖρα ἐπιτεθείκασι· τούτους ὁ κανὼν οὐ προσίεται. τὸ γὰρ ἀνεπίληπτον ἐκδικεῖ ἡ καθολικὴ ἐκκλήσια.—Conc. Nic. (A.D. 325.) can. xi. Concilia, tom. ii. col. 37, B.]

[y] [Solum sacerdotium inter ista, rogo, vilius est, quod facilius tribuitur, cum difficilius impleatur?—Cælestini Papæ I. (A.D. 427.) Epist. ii. (ad Episc. Prov. Vienn. et Narbon.) § 3. Ibid., tom. iii. col. 479, D.]

[z] [ὁ τῶν ἁγίων θεοφόρων π ἡμῶν κρατείτω κανὼν καὶ ἐν τούτ πρεσβύτερον πρὸ τῶν τριάκοντ μὴ χεροτονείσθω, κ.τ.λ., repeati canon of Neocæsarea, cited ab 386, note l. Canones Trullani si nisexti synodi (A.D. 692.) ca Ibid., tom. vii. col. 1353, C.]

[a] [Ignorantia, mater cunctor rorum, maxime in sacerdotibu vitanda est, qui docendi offici populis susceperunt.—Conc. Tol (A.D. 633) can. xxv. Ibid., t col. 1459, C.]

[b] [Innocens et absque sermon versatio, quantum exemplo p tantum silentio nocet.—S. Hier Epist. 69. ad Oceanum, § 8. Op i. col. 421, B.]

[c] [ἐπαινῶ τὸν νηπτὴν νόμον, κώπην πρότερον ἐγχειρίσας τῷ βερνήτῃ, κακεῖθεν ἐπὶ τὴν πρώρα γὸν, καὶ πιστεύσας τὰ ἔμπροσθεν, ἐπὶ τῶν οἰάκων καθίζει, μετὰ τὴν τυφθεῖσαν θάλασσαν, καὶ τὴν τῶν διάσκεψιν. ὡς δὲ κἂν τοῖς πολ ἔχει· στρατιώτης, ταξίαρχος, σ γός. . . . καὶ ἰατρὸς μὲν οὐδεὶς, οὐ γράφος, ὃς τις οὐ φύσεις ἀῤῥωστη

legem. '*Illa, futuro gubernatori primum remos tradit, deinde ad proram collocat, tandem post longam remigationem et observationem ventorum, eum ad gubernacula constituit. Hæc militem primo facit, postea centurionem. Nullum nec medici nec pictoris appellationem obtinere, nisi prius consideraverit naturas morborum, miscuerit colores, infinitasque formas penicillo expresserit. At sacerdotes inveniri non elaboratos, sed simul satos ac editos, ut gigantes fingunt poetæ, uno die fingi sacrosanctos, eosque sapientes ac eruditos juberi esse, qui nihil didicerunt, neque ad sacerdotium quicquam prius contulerunt, præter suum velle? Heri catechumenum*[d]*, hodie presbyterum, heri in amphitheatro, hodie in ecclesia . . . mirum est si unquam bonos se sacerdotes præstent*[e]*. Justinian. Novell.* 123[f]. S S

Any impediment or notable crime, &c.] *S. Augustinus, Tract.* 1. 41. *in S. Johannem*[g]*, apertissime definit, Homicidium, adulterium, furtum, sacrilegium, et alia hujusmodi, non solum peccatis annumerari, sed criminibus quæ et ordinationem impediunt, et si intervenerit, revocant. Quod et dist.* 81[h] *continetur apud Gratianum*[i].

2. *Sponte mutilus, inhabilis est sacerdotii. Interest reipub. ne castratus sit. Bonis enim moribus non impotentia delinquendi, probri suspicio vitanda est. Ærod.*[k] *Exsectus in canones incidit, per quos non excusantur, nisi qui ita nati, aut casu, aut vi, aut morbo a medicis exsecti sunt. Qui ut libidinem evitent, hi concilio Arelatensi* 2[l]*, ne fiant sacerdotes, nominatim continentur.* 2.

ἐσκέψατο πρότερον, ἢ πολλὰ χρώματα συνεκέρασεν, ἢ ἐμόρφωσεν· ὁ δὲ πρόεδρος εὑρίσκεται ῥᾳδίως, μὴ πονηθείς, καὶ πρόσφατος τὴν ἀξίαν, ὁμοῦ τε σπαρεὶς καὶ ἀναδοθείς, ὡς ὁ μῦθος ποιεῖ τοὺς γίγαντας, πλάττομεν αὐθημερὸν τοὺς ἁγίους, καὶ σοφοὺς εἶναι κελεύομεν, τοὺς οὐδὲν σοφισθέντας, οὐδὲ τοῦ βαθμοῦ προεισενεγκόντάς τι, πλὴν τοῦ βούλεσθαι.—S. Greg. Naz., Orat. 43. § 26. Op. tom. i. pp. 791, C—792, A.]

[d] [Heri catechumenus, hodie pontifex: heri in amphitheatro, hodie in Ecclesia.—S. Hieron. Epist. 69. ad Oceanum, § 9. Op. tom. i. col. 422, C.]

[e] [The whole of this passage, down to "Ecclesia'.." is from Ærodius, ibid., cap. 20. pp. 62, 63, omitting some words. "Mirum," &c. seems to be Cosin's addition.]

[f] [The provisions de ordinatione Episcopi. Authenticæ Collat. ix. tit. 6. Novell. 123. § 1, seems to be referred to.]

[g] [(Apostolus) non ait, si quis sine peccato est, . . . sed ait, si quis sine crimine est, sicuti est homicidium, adulterium, aliqua immunditia fornicationis, furtum, fraus, sacrilegium, et cætera hujusmodi.—S. Aug., in S. Joan. Evang. (cap. viii.) Tract. xli. § 10. Op. tom. iii. col. 575, A.]

[h] [Gratiani Decretum, pars i. dist. 81. c. 1. ap. Corp. Jur. Can. tom. i. The words, et si intervenerit, revocant, are grounded on what follows from Gratian.]

[i] [Ærodius, ibid., cap. 9. p. 52.]

[k] [Ærodius, ibid., lib. i. de Episcopis et Clericis, c. 14. p. 56. This is the heading of the chapter.]

[l] [Hos qui se carnali vitio repugnare nescientes abscidunt, ad clerum pervenire non posse.—Conc. Arelat. II. (A.D. 452.) can. 7. Conciliа, tom. v. col. 3, D.]

Primus enim canon Nicæni Conc. 1[m]. *Eunuchos seu spont scissos a sacerdotio repellit. Vide Justellum*[n] *in notis ad eu can. et Ærodium de reb. judicat.* l. i. c. 14, *de episcop clericis*[o].

Prohibetur Deo offerri, qui habuerit maculam. Quid dice Ecclesia quæ dissentit a Judaismo, abdicat non corpore, sed a pollutum, modo non impediantur munia ecclesiastica, ut in s et cæco. Alii sacerdotes esse possunt, claudus, luscus, eunuc alioqui non minus hic de ecclesia ridicule quæri posset, quam, apud Lucianum, de philosophia inter Bagoam et Dioclem. Æ

3. *Si non sit diaconus. Nemo enim furto aut per saltum* ***nandus est presbyter. Id.***[q]

De abdicatione clerici hæretici aut homicidæ, &c.

Sed quid si in hæresim post ordinationem incidat? Qu fur, aut homicida sit? Dic quod clerico nulla pœna cap imponi possit, quamdiu manet in clericatu. Ideo per episc post causam cognitam, et latam sententiam, a sacris ordi abdicandus est. De hæresi vero episcopus cognoscit, et jud *de vi, de latrocinio non cognoscit. Et sicut laicum de h damnatum, ab ecclesia condemnant laici judices, et senten mortis ferunt, absque ulla alia causæ cognitione aut tra præcedente, quam qui est habitus ab episcopis; ita cler judicatum a magistratu, cum crimen est civile, episcopus dine et officio dimovere tenetur; neque necesse est, ut ca simul cognoscat, sed sequi debet auctoritatem et præjudi magistratus*[r].

And for this self-same cause ye ought to forsake, &c.] *quæsitum est, an liceat clerico versari in republica? sane C tiani sacerdotes qui officiis muneribusque civilibus impliciti haud recte facient officium suum sed (hoc in more cujusque tatis, et Regni est, non in perpetuo jure. Sane*[s]*) qui de sententiam ferunt. Si animadvertendum est, subducunt sese; pliciis enim neque imponendis, neque exigendis possunt inter*

[m] [εἰ δέ τις ὑγιαίνων ἑαυτὸν ἐξέτεμε, τοῦτον καὶ ἐν τῷ κλήρῳ ἐξεταζόμενον πεπαῦσθαι προσήκει· καὶ ἐκ τοῦ δεῦρο μηδένα τῶν τοιούτων χρῆναι προάγεσθαι. —Conc. Nic. (A.D. 325.) can. 1. ibid., tom. ii. col. 33, B.]

[n] [Christ. Justelli ad cod. can. eccl. univ. notæ; Bibliotheca Juris canonici veteris, tom. i. p. 69. Paris. 1641. The words just before are those of Justellus.]

[o] [Ærodius, ibid., from whor words down to *continentur* are extra

[p] [Id., ibid., p. 57.]

[q] [Id., ibid., c. 20. p. 62. words "Neminem," &c. are part heading of the chapter.]

[r] [See Ærodius, ibid., cap. 9.]

[s] [The words in parentheses added by Cosin in the margin.]

Vetat synodus Matiscon. 2[t]; *vetat Autissiodor.*[u] *Apud varias gentes iidem reges et pontifices extitere*[x]. *Sed Christiana lege ab initio major observatio fuit. Adeo nempe civilibus negotiis, muneribus, et honoribus clerico, imo cuique Christiano interdicebatur, ut ne ingressus quidem in curia quoquomodo permitteretur, et tantum abfuit, ut ei in magistratu esse liceret, ne de capite aut pudore judicaret (inquit Tertull. lib. de Idololatria*[y]*), ut quamdiu quis magistratum obtineret, ab ecclesia et communione prohiberetur. Id enim expressum est Conc. Eliberit.*[z] *et Arelat.* 1.[a] *sub Constantino magno. Nihil aiebant Deo et imperatori, nihil templo palatioque commune esse; qui utrumque ambirent, ambidextros appellabant. Non id superstitiose, sed quo magis persuaderent Ethnicis, se nihil meditari contra rempublicam, et ut ab adoratione simulachrorum Christianos eo tanto absterrerent, idcirco hæc tam severe decernebant; ut odii quoque ingenerandi causa, curiam ipsam a cruore et sanguine dici et derivari prædicabant. Sed postquam reges et imperatores in Christum consensere, pedetentim ab ea observatione recessum est. Itaque et aula et senatus ipse, ut aliis, ita et ecclesiasticis componuntur; legationes obeunt; senatui ingrediuntur; nonnulli quoque sententiam dicunt. Denique placuit tandem veteres illos canones rejici ad monachos et eremitas. Una præscriptio est, ne se sævis immisceant. Itaque et apud Nicetam*[b] *sub Alexio Angelo, ridiculus fuit Mesopotamitanus, qui*

[t] [Cognovimus etiam quosdam clericorum infrunitos ad forales eorum sententias frequenter accedere; propterea prohibitionis eorum accessus hunc canonem protulimus, definientes ut ad locum examinationis reorum nullus clericorum accedat; neque intersit atrio sauciolo, ubi pro reatus sui qualitate quispiam interficiendus est.—Conc. Matiscon. II. (A.D. 585.) can. 19. Concilia, tom. vi. col. 679, D.]

[u] [Non licet presbytero, nec diacono, ad trepalium, ubi rei torquentur stare. —Conc. Autisiodorense, (A.D. 578,) can. 33, ibid., col. 645, D.

Non licet presbytero in judicio illo stare, unde homo ad mortem tradatur. —Id., can. 34, ibid., E.]

[x] [Ærodius, ibid., lib. I. tit. iv. de Episcopis et Clericis, c. 2. p. 40.]

[y] [Jam vero quæ sunt potestatis, neque judicet de capite alicujus vel pudore; feras enim de pecunia; neque damnet, neque prædamnet, neminem vinciat, neminem recludat, aut torqueat; si hæc credibile est fieri posse. —Tertullian. de Idololatria, c. 17. Op. p. 96, B.]

[z] [Magistratum vero uno anno, quo agit duumviratum, prohibendum placuit, ut se ab ecclesia cohibeat.—Conc. Elib. (A.D. 305?) can. 56. Concilia, tom. i. col. 998, E.]

[a] [De præsidibus, qui fideles ad præsidatum prosiliunt, placuit ut cum promoti fuerint, literas accipiant ecclesiasticas communicatorias; ita tamen ut in quibuscunque locis gesserint, ab episcopo ejusdem loci cura de illis agatur, et cum cœperint contra disciplinam agere, tum demum a communione, excludantur. Similiter et de his qui rempublicam agere volunt.—Conc. Arelat. (A.D. 314.) can. 7. Ibid., col. 1451, D. See note, ibid., col. 1459, C.]

[b] [The name of the person was Constantine.—Nicetæ Choniatæ Annales. Alexius Comnenus, lib. ii. § 4. p. 316, C. ed. Paris. 1647.]

factus diaconus, simulabat se imperatori in palatio non posse inservire, nisi a Xiphilino patriarcha canonibus solveretur. Ærod.[c]

Will you be diligent in prayer, and in reading of, &c. Laying aside the study of the world, &c.] *De præsentia et assiduitate sacerdotum. A sacris, quam a statione militari, discedere, relictio, proditioque major est. Ærod.*[d]

Quæsitum est an liceret hominibus sacris libris ethnicorum uti, rebusque et orationibus, sive scenis paganicis interesse? Laodiceæ, cum Epiphanius sophista carmen recitaturus esset in honorem Bacchi, pro more declamantium præfatus est, procul, o procul este profani. Toto hoc absistite luco. Ex Christianis tamen qui aderant, plerique, fama ethnici rhetoris atque eruditione perciti, non abierunt; inter eos duo Apollinares, pater et filius, clerici. Itaque laudes auscultarunt Dei alieni, et etiam gentilium deorum spurcissimi atque temulentissimi. Hac re animadversa, a Theodoro, episcopo Laodicensi, aliis e populo (quos laicos appellamus) mediocriter objurgatis, certe veniam dedit. Apollinaribus post longam et publicam increpationem interdixit Ecclesia, cœtu et communione Christianorum. Nam præsentia et auribus consensum idololatriæ accommodasse, et pro eo munere quod in ecclesia possiderent, nocuisse exemplo idiotis. Ideoque si ludi et certamina (quæ Tertullianus nulli permittit Christiano[e]*) tabernæ, et vilia officia prohibentur in his personis; quanto magis ne intersint paganicæ scenæ, atque declamationi? Quam pulchre Theophilus ad Autolycum, lib.* 3[f]. *Nec cætera spectacula spectare audemus, ne oculi nostri inquinentur et aures nostri hauriant profana carmina, quæ illic decantantur, nempe dum Thyestis tragica facinora commemorat, et Terei liberos devoratos recitant. An nobis fas est audire adulteria deorum, inquit Cypr. ep.* 103[g]. *Et, si etiam tandem licet, non sine dubitatione receptum est, ut Christiani libris Ethnicorum uterentur (nam Conc. Carthag.* 4[h]*, hoc prohibebatur, et Gregorio Naz., et Hieronymo objiciebant, quod scriptis ecclesiasticis literas gentilium admiscerent) licebit publice recitantibus sua Bacchanalia,*

[c] [Ærodius, ubi supr., cap. 3. pp. 41, 42.]

[d] [Id., ibid., cap. 7. p. 46.]

[e] [Tertullian. de Spectaculis, passim. Op. pp. 72, sqq.]

[f] [ἀλλ' οὐδὲ τὰς λοιπὰς θεωρίας δρᾶν χρὴ, ἵνα μὴ μολύνωνται ἡμῶν οἱ ὀφθαλμοὶ, καὶ τὰ ὦτα, γινόμενα συμμέτοχα τῶν ἐκεῖ φωνῶν ἀδομένων. εἰ γὰρ εἶποι τις περὶ ἀνθρωποβορίας, ἐκεῖ τὰ Θυέστου καὶ Τηρέως τέκνα ἐσθιόμενα.—Theophilus ad Autolycum, lib. iii. § 14. ad calc. Op. S. Just. M., p. 389, C.]

[g] [This reference has not been found.]

[h] [Ut episcopus gentilium libros non legat, hæreticorum autem pro necessitate et tempore.—Conc. Carth. dict. IV. (A.D. 398?) can. 16. Concilia, tom. ii. col. 1438, E.]

gratulando et applaudendo, studium et operam collocare? verbo destruere idololatriam, quam facto struas? Quid refert, Deos nationum dicendo deos, an audiendo confirmes? Ita enim Tertullianus ille lib. de Idololatria[i]*. Ergo Apollinares illos eo tanto deliquisse. "Discit facere qui consuescit videre*[k]*." Ærod.*[l]

The bishop with the priests present.] *In Ecclesia vero Romana, electio et ordinatio presbyterorum relicta est tandem soli episcopi; quanquam olim esset in potestate reliquorum omnium sacerdotum; quorum testimonio si indignum episcopus ordinasset, nihil ei nocebat, inquit Theophilus Alexandrinus. Ærod.*[m]

ON THE SERVICE FOR THE CONSECRATION OF BISHOPS.

First, the elected bishop shall be presented.] *De electione et cooptatione sacerdotum et episcoporum, vix est quod definiri possit, præterquam in omni Republ. id tandem perpetuo obtinuisse, ut quibus reliqua omnia sunt in potestate, hi et jus illud assumerent sibi*[n]*.*

The king's mandate.] *Salomon destituit Abiatharum, et Sadocum instituit. Numa pontifices et augures creavit; vestales, hoc amplius, ea lege, (Halicarnassæus inquit*[o]*) ut earum electio ad reges pertineret. Quando summa potestas populi fuit, ejectis regibus, pontifices maximi, maximi curiones a populo cœpere creari. Quare etiam post Remp. imperatores statim, sine controversia, idem juris sibi arrogarunt. Imo vero Augusto concessum est, victo Antonio, ut sacerdotes quos et quot vellet, crearet, faceret. Sane qui civiliores humanioresve aut esse aut videri voluerunt (ut sub initio imperii Tiberius) tres sibi nominari patiebantur, ex quibus unum cooptabant, [qualiter de Flamine Diali, &c.] Tacitus, lib. 4*[p]*. Neque aliter inter Christianos factum est ab initio. Nam quamdiu Roma fuit subdita imperatoribus, regibus, aut exarchis, ipsi summi pontifices confirmatione imperatorum utebantur, ut ex libro pontificali vulgare est. Imo ab imperatoribus constituebantur,*

[i] [Tertullian. de Idololatria, cap. 21. Op. p. 98, B.]

[k] [This sentence is from the treatise de Spectaculis; incerti auctoris, ap. S. Cypriani Opera, p. 341, ed. Ben. See the notes there, p. 604.]

[l] [Ærodius, ubi supr., lib. i. tit. 5. cap. 15. p. 72.]

[m] [Ærodius, ubi supr., tit. 4. cap. 4. p. 43. The words of Ærodius are: "Et hæc quidem de electione episcopi. Presbyterorum, relicta est tandem soli Episcopo," &c.]

[n] [Ærodius, ubi supr. cap. 4. p. 42.]

[o] [The statement, "ut earum electio," &c. refers only to the Vestals. Dionys. Halicarn. Antiquit. Rom., lib. ii. cap. 67. tom. i. p. 378, ed. Reiske.]

[p] [C. Tacitus, Annales, lib. iv. c. 16.]

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atque senatui commendabantur, ut apparet ex Cassiodoro, li
vii.[s] *var*[*iarum.*] *Henr. II. destituit Greg. VI. dixitque Pontifex*
Clem. II. ut est apud Sigonium, lib. viii. *de Regno Ital.*[t] *In al*
episcopis, quanquam hæc lex vetus erat, (nam est Bonifacii III.
et mos ille jam ante Cyprianum observabatur in ecclesia (inqu
ille Epist. 35[x]*,) ut a vicinis episcopis, et clero, et a populo elig*
rentur, princeps approbaret; quod et a Carolo Magno et Re
Ludovico[y] *constitutum est: postea propter contentiones vitand*
quæ in electionibus oriebantur, et ut episcopatus quidem non co
ferrent, sed agerent sane uti legitime conferrentur, postremo n
titulo collationis, sed præsentationis et nominationis reges et imp
ratores hoc jus totum suum fecere. Certe enim multum ad Rem
pertinet, qui religioni præest, et qui cum populo, et ad populu
agit, an ei cum summo magistratu bene aut male conveniat; pare
principi, an vel legem dicat, vel solutus sit legibus. Id ipsu
Antistites animadverterunt in Conc. Aureliensi quod sub Clodov
Rege et Justino Imperatore certum est[z]*, ubi iidem decrevere, ne u*
secularium liceret ad clericatum promoveri, nisi aut jussu princip
aut causa apud judicem approbata. Periculosum est enim eo pr
vehi subditum, unde subducat sese non solum a muneribus public
verum etiam ab omni jurisdictione et imperio. Itaque Concil
Aurelianensi 5°. *sub Childeberto, nominatim adjectum est*[a]*, ut ele*

tioni regis arbitrium accederet; et Toletano 12[b], *diserte, electio regis est, approbatio metropolitani.* *Ærod.*[c]

Unto the archbishop.] *Nam utcunque electio, creatio, aut institutio ad alios jure vel consuetudine pertinere possit; consecratio et ordinatio certe episcoporum est.* *Idem.*[d]

[*Oath.*]

All due reverence and obedience, &c.] *Nota quod . . . obedientia, quæ debetur homini ab homine, est debita minoris ad majorem reverentia; unde si mandatur id quod justum est, obediendum est; si injustum, nequaquam; si dubium, tunc illud propter bonum obedientiæ est explendum,* 33. *q.* 1. *c. quod culpa.—Linw. de Const. c. quia incont.* χ. *obedientiæ*[e].

To the archbishop.] *Cæteri namque episcopi dicuntur suffraganei, eo quod "archiepiscopo suffragari et assistere tenentur, (quia) vocati sunt in partem sollicitudinis archiepiscopi, non in plenitudinem potestatis.* 9. *q.* 3. *c.* 1 *et* 2." *Linw. ibid.* χ. *suffr.*[f]

In iis quæ ad religionem pertinent, minores episcopi necesse habent parere majori. *Ærod.*[g]

Prayer after the Litanie. Ministry of a bishop . . . in this office.] *Pontifex, sive episcopus in honore, in officio, in procuratione est; in magistratu, in potestate, in imperio esse non dicitur.* *Ærod.*[h]

(*Will you*) . . . *to poor and needy people.*] *Gloria episcopi est pauperum opibus providere; ignominia omnium sacerdotum est, propriis studere divitiis.* *Ærod.*[i]

The archbishops and bishops present, &c. shall lay their hands, &c.] *Consecratio enim et ordinatio episcoporum est. Legitima vero ordinatio est, qui fit a tribus episcopis. Itaque concilio*

[b] [Placuit, ut licitum maneat deinceps Toletano pontifici, quoscunque regalis potestas elegerit, et jam dicti Toletani episcopi judicio dignos esse probaverit, in quibuslibet provinciis, in præcedentium sedibus præficere præsules, et decedentibus episcopis eligere successores.—Conc. Tolet. XII. (A.D. 681,) can. 6. (The canon professes only to be providing for a special difficulty, but the earlier part of it speaks of the free election of the bishop belonging to the prince.) Ibid., tom. vii. col. 1439, B.]

[c] [Ærodius, ubi supr. cap. 4. pp. 42, 43.]

[d] [Id., ibid. These words follow those last cited.]

[e] [Provinciale Anglicanum, lib. i. tit. 2. de constitutionibus, c. 1. in verb. obedientiæ, p. 11. not. h. referring to the Decretum, pars ii. caus. 23. quæst. 1. c. 4. quid culpatur. The error of 33, and quod for quid, are copied as printed in the Provinciale.]

[f] [Prov. Angl., ibid., not. g. ad verb. suffraganei, referring to the Decretum, pars ii. caus. 9. quæst. 3. cap. 1 and 2. The quotation is slightly altered in form.]

[g] [Ærodius, ubi supr. cap. 7, part of the heading of the chapter.]

[h] [Id., ibid., cap. 1.]

[i] [Id., ibid., tit. iii. c. 13. p. 36.]

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Rheginensi[k] *sub Valentiniano et Theodosio, destitutus est episcopus Ebredunensis, quod a duobus episcopis solummodo ordinatus erat. Urbanus II. movit episcopum Mediolanensem, quod unus eum solummodo consecrasset. Platina*[l].

De Præcedentia et Privilegiis Episcoporum Angliæ, anno Domini 1075, *tempore Gulielmi Regis Primi, in Synodo episcoporum infra Ecclesiam S. Pauli London habita*[m], *renovata sunt nonnulla, quæ antiquis etiam canonibus noscuntur definita. Ex concilio igitur Toletano* 4°[n], *Milevitano*[o], *atque Braccarensi*[p] *statutum est, ut singuli episcopi secundum ordinationis suæ tempora sedeant, præter eos qui ex antiqua consuetudine, sive suarum ecclesiarum privilegiis, digniores sedes habeant. De qua re interrogati sunt senes et ætate provecti, quid vel ipsi vidissent, vel a majoribus atque antiquioribus veraciter ac probabiliter accepissent. Super quo responso petitæ sunt induciæ, ac concessæ usque in crastinum. Crastina autem die concorditer perhibuere, quod Eboracensis archiepiscopus ad dextram Doroberniensis sedere debeat, Londinensis episcopus ad sinistram: Wintoniensis juxta Eboracensem; si vero Eboracensis desit, Londinensis ad dextram, Wintonus ad sinistram. Apud Binium, in tom.* vii. *Concil.*[q]

Episcopus Sarum in collegio episcoporum est præcentor; et temporibus quibus archiepiscopus Cantuariensis solenniter celebrat divina, præsente collegio episcoporum, chorum in Divinis Officiis regere debet de observantia et consuetudine antiqua. Provinciale

[k] [Concilium Regense, seu Reiense (A.D. 439) can. 1—3, ap. Concilia, tom. iv. col. 533, 4.]

[l] [Ærodius, ubi supr. cap. 4. p. 43. The statement in Platina is very different: Urbanus ... archiepiscopum Mediolanensem jam antea magistratu pulsum, quod ab uno tantum episcopo contra jus divinum consecratus fuerat, in gratiam recepit ... et eidem pallium suppliciter petenti cum integra potestate transmisit.—Platina de Vitis Pontificum: Urbanus II. p. 140. ed. Lovanii. 1572. But see Ughelli, Italia Sacra, tom. iv. p. 158.]

[m] [See Wilkins' Concilia, tom. i. p. 363, and Johnson's Canons, vol. ii. p. 13. ed. Oxon. 1851.]

[n] [Speaking of a provincial synod the canon says: Et convenientes omnes episcopi pariter introeant, et secundum ordinationis suæ tempora resideant.—Conc. Tolet. IV. (A.D. 633,) can. 4. Concilia, tom. vi. col. 1451, A.]

[o] [Ut nullus fratrum prioribus suis se aliquando auderet anteponere.—Conc. Milev. II. (A.D. 416,) can. 13. ibid., tom. iii. col. 383, E. Deinde placuit, ut quicunque deinceps ab episcopis ordinantur literas accipiant ab ordinatoribus suis, manu eorum subscriptas, continentes consulem et diem, ut nulla altercatio de posterioribus vel anterioribus oriatur.—Ibid., can. 14. col. 384, B.]

[p] [Item placuit, ut conservato metropolitani episcopi primatu, cæteri episcoporum, secundum suæ ordinationis tempus, alius alio sedendi deferat locum.—Conc. Bracarens. II. (A.D. 563.) can. 6. ibid., tom. vi. col. 521, B.]

[q] [Concilia generalia et provincialia, &c. ed. Binius, tom. vii. p. 482. ed. ult. Paris. 1636. (tom. xii. col. 587, C, D. ed. Colet.)]

Tit. de feriis, c. Anglicanæ χ. usum Sarum, in notis Gul.
od[r].

n Romæ magistratus pontifices antecedebant, Cicero in
le Aruspicum Responsis[s]*. Et in senatu quoties sententiæ*
itur, [si qui erant pontifices atque senatores simul,] sena-
rdine nulla prærogativa pontificatus, rogabantur. Idem,
Epist. ad Atticum[t]*. Sane in collegio ipso, atque inter*
es, ut quisque ætate antecedebat, tenebat sententiæ princi-
Ærod.[u] *Sed dum in officio suo quisque est, ita etiam*
; dum aliud agit, religio antefertur. Idem.[x]
quod honori concessum est non utendo non amittitur. Epi-
jus est ingrediendi in senatum. Sacerdos qui mala utitur,
n sacerdotio præjudicat. Ærod. de reb. judicat. l. i. *c.* 3.
copis[y]*.*

LITURGICA,

SIVE

ANNOTATA AD DIVINA OFFICIA,

IMPRIMIS EA QUÆ PUBLICA AUTHORITATE CELEBRANTUR IN ECCLESIA ANGLICANA,

SPARSIM HIC ET SINE ORDINE COLLECTA, SED DEINCEPS LOCIS QUIBUSQUE SUIS INSERENDA, ET AD MARGINEM LIBRI PRECUM RELIQUORUMQUE DIVINORUM COLLOCANDA.

THE noble and learned Du Plessis thought it a great advantage to the cause he undertook against the Mass, if he could demonstrate the form of service used in the reformed Churches of France, to be more agreeable to that of the primitive Church than that of the Mass-book of Rome. This he thought worth his pains to undertake.

We shall think it advantage enough to our cause, if we shew the points questioned in our order of service, to be of more ancient practice in the Church than the later corruptions of the Church of Rome which we have left; and that this Church of ours is not to forsake the primitive Church, to reform herself to other reformed Churches, where the orders in force have both the precedent of such ancient practice, and want not the reason of edification to commend them.

The best method herein, will be by reasons drawn from the grounds and rules of Scripture, seconded by the practice of the primitive, and confirmed by the judgment and agreement of all other famous Churches, and writers in the world.

We are not of their mind, that had rather despise or neglect, than either observe or understand, the ordinances of the Church for the public service of God. We will give an account of that form of service which we use, deriving it higher than the Roman Breviary or Mass, from which it is charged to come; and shewing, where it shall be requisite, that the corruptions of the Mass are laid aside in it.

wherewith the Spirit of God hath endued them. A
is the best of their argument, which at a distance
some show of God's Word for it; but surveyed near
may be a warning to all men, how they trouble the
with their misapprehensions: for when the apostle fo
quench the Spirit, he speaks of immediate inspiratio
Holy Ghost, such as they were by which certain m
enabled to discern the secrets of other men's hearts,
all tongues, to know the will of God for the orderin
things in the Church, and in which the edification
that time consisted; and if the Church had not then
the publishing of such inspirations at their assemblie
quenched the Spirit. If then they which stand u
prohibition of the apostle will come into our assemb
speak the mysteries of God's kingdom in langua
known to them afore: if they will take upon them t
the secrets of men's hearts, to do anything in the Ch
immediate inspiration, and to make proof of these
gifts and graces, as the prophets and apostles did;
acknowledge, that the office of composing and co
prayers in behalf of the Church, is to be referred t
upon the same terms as it was to them of old: nothi
posed by the industry of men shall be so esteemed b
that which God's Spirit inditeth.

But if they dare not pretend to any such immedi

›ople, and that the very fashion of their conceived prayers hough made perhaps aforehand) insinuateth, and needs must sinuate to the people, the pretence of immediate inspira-›ns, which to men of judgment they are constrained to savow, and to profess no confidence, but of the blessing God's Spirit upon human endeavours.

So that inspirations being disclaimed, the point in question ll be only this, whether it be more for the good order of e Church, and the edification of the people, in the direction their public prayers to use those forms, which upon mature liberation, and long advising, have been framed by the lest men of the Church, and prescribed by public consent d authority; or those which particular persons shall, out their private judgment, (either by foregoing meditations, or their present readiness of conceiving and expressing such ngs as they think fit to be said,) use in their congre-tions.

Surely, the spirits of the people are as much stinted by e form which the minister conceiveth, as his spirit is by e form which the Church has prescribed. So that if the urch quenches the Spirit in them, when it confineth them forms; they do no less to the people, in confining them to e form which they from time to time conceive and frame their own heads.

Secondly, If men be left to themselves, whatsoever opinion religion, whatsoever debate between neighbours, whatso-er public matter in Church or kingdom a man pleases make his interest, he may make the subject of prayer for e congregation; which if it chances to be directed, (as hat private man is not subject to passion and affection, or free from mistake?) or misapplied by any of the people, hat scandals may arise from it? Experience tells us that ich things have been done, and that men's own conceived ayers in the Church have smoked with their choler, both in ivate and public matters.

Thirdly, Make particular persons the judges of a thing of is consequence, and we make them all popes in their con-egations.

Fourthly, By this new device, many other scandals are ultiplied in the service of God. Sometimes they shame

themselves, even before the meanest of the people, with their frequent stops and hums, when they are at a loss what to say next; otherwhiles, with their often repetitions, and divers expressions, that want sense to make them be understood, they cause the sacrifice of God to stink in the nostrils of men. But when we hear those demurring hums of their human imperfections, intituled by them to the unutterable groans of God's Spirit, we have good reason to condemn and cry down the occasion of such unsufferable profaneness.

Fifthly, In the public service of God, where one is to be the mouth of many agreeing together (as Christ would have them) for what they are to pray; how can the minister be said properly to be the mouth of the congregation, in prayer to God for them all, when all are not first made acquainted and privy to that which he is to tender to God in their names? In a voluntary or sudden conceived prayer of his own, the people before him neither are nor can be privy to what he will say. And what authority has he to offer up any prayers in the Church's name, to which the Church has not formally consented? or to take the people's spirits from them, and to say, 'We, and every one of us, offer up his prayers,' which perhaps many of them do dislike, and at the very instant give no consent with him to offer them up to God; in which case he telleth God a plain untruth.

But in a set prescribed form, whereupon both the minister and the people have agreed, and which the Church, though in several places, do, at the same time, and in the same words, offer up unto God, all these inconveniences are avoided, the unity of the mystical Body of Christ being testified by this uniformity and agreement in public prayer, which our Saviour tells us is so prevalent with Almighty God.

Sixthly, Whereas they say, that it is the ordinance of God that the people should be edified by the gifts of their ministers, as well in praying as in preaching; and therefore, that their prayers should be voluntary, and of their own invention, because that in following a set and prescribed form, this gift cannot be shewn or exercised by them. We reply hereunto not without good reason:—

1. That there is not in this point the same reason for

prayer, and for preaching; for in preaching, he is not the mouth of the people, as in prayer he is. 2. The guides and pastors of the Church edify the people by their gift of prayer, in composing a set form upon good advice and agreement, more than any can do in uttering a sudden or an arbitrary prayer, without any knowledge or agreement had of it before. 3. Are not the members of the Church to be edified, as well by the spirit of the Church, as the Church, or any congregation, or part of it, by the spirit of a particular minister, who is but one member of it? 4. This device tends to the ostentation of gifts, which St. Paul decrieth; for ostentation of gifts is one thing, and edification by them is another. Ostentation, indeed, is best seen in a voluntary or suddenly conceived prayer; but the Church is far better edified by a set form prescribed, and not made of a man's own private composition. For hereby (besides that) the people are first made acquainted what they are to pray for; I mean, are the better secured from being engaged in aught that might be unfit to be spoken to God, either for the matter or manner, which is oftentimes in voluntary prayers such as no man of judgment will give his consent thereunto, if they be well aware of it. And this is that which reason is able to inform us in this matter.

Now, if we would see which way the practice and authority of God's Church has gone, we shall have no cause to suspect our own reason, when the reason of the Church, and the guides thereof, have gone before us. That which was done in the public service of God in the temple, so far as it was moral, and consisted not in offering sacrifices, inforces more than our reason can do. And here it is clear, 1 Chron. xvi. 4, 7, that though the Psalms made and prescribed by King David were the Jewish liturgy, or the chiefest part of the vocal service, wherewith they worshipped God in the temple; so Ezra iii. 11, and in many places of the Old Testament besides[b]; which service in the temple the apostles of our Lord frequented in the New Testament, as well as the prophets and their disciples did in the Old; and yet none of them all thought their spirits quenched or stinted by it.

Next, for the time after the apostles, and those extraor-

[b] [See 1 Chron. vi. 31, ix. 33, xv. 16, 22; 2 Chron. xxix. 25, 26.]

dinary gifts and graces which ceased with them, nc of the Church can be shewed, wherein a prescript fc public service and prayer hath not been used, or w any other was in use, or allowed. Some men there b will needs make Justin Martyr dream, as much as selves do, that, in his time, (as he related it to the emp men made show of their faculties, in conceiving pray their own in the open assemblies of the Church, when h *Apol.* II., *ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστία δύναμις αὐτῷ* [*ἀναπεμπει*[c]], &c. Which (though they late it, that he prayed according to his ability) sig nothing else, but that might and earnestness of dev with which the bishop, or chief presbyter among them, to consecrate the Eucharist. There be others that pr Tertullian for their new device, in his *Apol.*, cap. 3(*monitore de pectore oramus*[d]; which, indeed, is nothing but to say private prayers by heart; a pregnant pass prove rather, that they prayed by prescript forms (ev private) than otherwise.

But for the practice of the primitive Church, many monies may be brought. *Conc. Laod.*, can. 15[e]: "B them that are enrolled, and sing out of the parchment, ought not to bring their songs, or sing in the church." can. 59[f]: "The psalms of private persons must not b in the church." Where by these canons a plain oppo is made between such things as came from private pe and such as were entered into the church-books by consent and authority. And can. 18[g]: "The same s of prayers ought to be said at the ninth hour an vespers." *Conc. Carth.* III., can. 23[h]: "*Quicunque sib ces alicunde describit, non eis utatur, nisi prius eas cu structioribus contulerit;*" that is, let him follow no

[c] [Justin M. Apol. i. (alit. 2.) § 67. Op. p. 83, D. The word *πᾶς* is in Nichols before *ὁ προεστὼς.*]

[d] [Tertullian. Apol., cap. 30. Op. p. 27, B.]

[e] [*περὶ τοῦ, μὴ δεῖν πλέον τῶν κανονικῶν ψαλτῶν τῶν ἐπὶ τὸν ἄμβωνα ἀναβαινόντων, καὶ ἀπὸ διφθέρας ψαλλόντων, ἕτερους τινὰς ψάλλειν ἐν ἐκκλησίᾳ.*—Conc. Laodicen. (A.D. circ. 364.) can. 15. Concilia, tom. i. col. 1534, B.]

[f] [*ὅτι οὐ δεῖ ἰδιωτικοὺς ψαλμ γεσθαι ἐν τῇ ἐκκλησίᾳ, οὐδὲ ἀκα βίβλια, ἀλλὰ μόνα τὰ κανονικὰ τ νης καὶ παλαίας διαθήκης.*—Ibi 59. col. 1539, D.]

[g] [*περὶ τοῦ, τὴν αὐτὴν λειτ τῶν εὐχῶν πάντοτε καὶ ἐν ταῖς ἐ καὶ ἐν ταῖς ἑσπέραις ὀφείλειν γίνε* Ibid., can. 18. col. 1534, C.]

[h] [Conc. Carthag. III. (A.D can. 23. Ibid., tom. ii. col. 140

copy, but with the advice and approbation of the guides of the Church. II. *Conc. Milev.*[1]: "*Placuit ut preces vel orationes quæ probatæ fuerint in concilio ab omnibus celebrentur, nec alia omnino dicantur in ecclesia, nisi quæ a prudentioribus tractatæ et comprobatæ fuerint in synodo, ne forte aliquid contra fidem, vel per ignorantiam, vel per minus studium fuerit compositum.*" That such prayers as have been publicly allowed by the council, and no others, be used or said in the Church, lest perhaps something might be otherwise composed, either ignorantly or negligently, or against the faith of the Church. Balsamon[k], upon this canon, saith, that it seemed some men (even bishops) took upon them to say such prayers as were not approved by authority, but made by themselves, or other private men; and therefore it was provided, that all episcopal Churches of those provinces in Africa and Asia should keep a prescript uniformity, as here it is in our Church. And some of the Western canons have provided to the same purpose, *Con. Ven.*, cap. 15[l], *Sacrorum ordo et psallendi una sit consuetudo per totam provinciam.*

And whereas some men say, that by the old councils (*ut supra*) every man was allowed to compose his own prayers, so they were always the same; let them take notice, that Zonaras[m], who understood the canons better than they, saith plainly, "this canon so orders it, that whosoever would, shall not compose his prayers, and use them in open assemblies."

Add to all this the constant tradition of antiquity, what from time to time has been added to the prayers of the Church, and it will appear, both that there was a set form from the beginning, and that it was subject to alterations; which is the true reason, why the primitive forms, in the very same order that were then in use, cannot now be exhibited or seen in the Church.

[1] [Conc. Milev. II. (A.D. 416.) can. 12. Ibid., tom. ii. col. 383, D.]

[k] [Balsamon's words are: ὡς ἔοικε τινὲς ἐπίσκοποι ἐπεχείρουν λέγειν εὐχὰς ἀσυνήθεις, . . . κωλύοντες οὖν τοῦτο οἱ πατέρες, φασὶ μόνας ἐκείνας τὰς εὐχὰς λέγεσθαι τὰς προκεκυρωμένας, ἤτοι τὰς συνήθεις.—Canones cum Comment. Th. Balsamon. in Synod. Carthag., can. 106. p. 726, B, C. ed. Par. 1620.]

[l] [Conc. Veneticum (A.D. 465,) can. 15. Concilia, tom. v. col. 82, A. B.]

[m] [Zonaras' words are: ἐν πᾶσιν οὖν τοῖς εἰρημένοις, ἐκείνας ὁρίζεν λέγεσθαι, τὰς ἤδη κυρωθείσας εὐχὰς, καὶ μὴ νεὰς παρά τινων εἰσαγομένας κατὰ τῆς πίστεως. ἃ γὰρ οὐκ ἐδοκίμασαν οἱ πατέρες ἀμφιβολά εἰσι. φόβος δ' ὑποτρέχει ἐν τοῖς τοιούτοις, μήποτε καὶ ἀσεβῆ ὥσί τινα, καὶ κατὰ τῆς πίστεως, διὸ καὶ ἀποβάλλεται τὰ νεὰ ἡ σύνοδος.—Zonaræ in Canones Comment. in Can. Conc. Carth. c. xvii. p. 492. ed. Paris. 1618.]

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The Liturgies intituled to St. James, St. Mark, St. P St. Basil, and St. Chrysostom, have had additions and alt tions since their times whose names they bear. And are at this day the services frequented in the Church Jerusalem, Alexandria, Rome, the parts of the East followed St. Basil, and Constantinople, that followed St. C sostom; being reduced into this form wherein they are, by those divers changes which several ages have r from a prescript form at the beginning. That whic called St. Peter's is the same (very near) with the Ro canon[n]. That of St. James we may discern to have the service of the Church of Jerusalem, by the partic relating to it, out of the Catechism of St. Cyril, bi there, *Catech.* 5°. As likewise that of St. Mark to been the service of the Church of Alexandria, by the g agreement it has with that of Cyril, the patriarch tl and with the Æthiopic liturgy received from thence

after the apostles' times, when immediate inspirations ceased, they betook themselves on all hands to prescript forms, as it had been in the synagogues, and in the temple before; which at the first being derived from primitive practice, retained that agreement in several places, that in the substance of them (as in this of England) still appeareth. And being propagated from the greatest Churches at first, have at length in most places yielded, in a manner, to the principal. So by Balsamon, in 32 *Can. Sext. Syn.*[r], it appeareth now St. Chrysostom's service, that is, the service of the Church of Constantinople, laboured to put down those of Jerusalem and Alexandria. And it is well enough known now the Roman mass, which was once the Gregorian service, hath abolished the Spanish, the Gaulish, the British, and the German orders, and confined that which is intituled to St. Ambrose to his own Church only at Milan. And this Church of England hath now done the like, in reducing all the several old forms of Sarum, York, Bangor, Lincoln, &c. to this uniformity which we have now in use. Calvin himself, though otherwise he took many exceptions against the book, yet for this uniformity of prayer he sent his approbation to us, and after this manner declared his mind to the Protector, *Ep.* 87[s]: *Quod ad formulam precum et rituum Ecclesiasticorum, valde probo ut certa illa extet a qua pastoribus recedere in functione sua non liceat; tam ut consulatur quorundam simplicitati et imperitiæ, quam ut certius ita constet omnium inter se Ecclesiarum regni consensus: etiam ut obviam eatur desultoriæ quorundam levitati, qui novationes quasdam affectant. Sic igitur statam esse sacramentorum administrationem oportet, publicam item precum formulam.* He forgot, it seems, that he had thus written to the Protector, when afterwards he wrote, *Ep.* 200[t], to the English at Frankfort, that he saw *multas fuisse in Anglicana liturgia tolerabiles ineptias et fæcis papisticæ reliquias;* which words of his have bred all our contentions and tumults about the

[r] [This does not appear. In the canon the liturgies of S. James and S. Basil are alleged against the Armenian practice of consecrating in wine only, and in Balsamon's Commentary the liturgies of S. Chrysostom and S. Basil are alleged as authorities.—Ubi supr., pp. 393, 394.]

[s] [J. Calvinus, Epist. ad Angliæ Protectorem, Epist. p. 41. col. ii.]

[t] [Id., Ep. ad Anglos Francfurdtiæ, ibid., p. 98. col. i.]

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liturgy since that time. *Cura liturgiam emendandi, quæ sub Ed.* 6, *lingua patria edita,* Parkero, Billo, Maio, Coxo, Grindallo, Whiteheado, et Pilkintono, *Theologis* [*eruditis et*] *moderatis,* Thomæque Smitho, *equiti doctissimo demandatur, re nemini communicata, nisi Marchioni* Northamptoniæ, *comiti* Bedfordiæ, Johanni Greyo de Pyrgo, *et* Cecilio. Camb. in Ann. Eliz. 1558[u], *ante inceptam parliamentum.*

The said Act of Repeal shall be void from and after, &c.] What did they then, or what was to be done in the meanwhile, viz. from the 17th of November, when Queen Elizabeth began, to the 24th of June following, when this statute was first to take effect[x]? Certain it is, that the queen resolved a change from the beginning; but for fear of tumults, she came to it by degrees. A month, therefore, and somewhat more, after the death of Queen Mary, there was no change at all, but everything continued, and was done in the Church, after the same manner as it was before. And Queen Elizabeth herself came to mass, wherein she forbad nothing but the elevation, beckoning once with her hand, and telling the priest aloud, that he might let that alone. Upon the 27th day of December following, she set forth a proclamation[y], whereby the Epistle and Gospel, the Lord's Prayer, the Creed, and the Litany, were permitted to be set forth in the English tongue; that the Decalogue, with the Epistle and Gospel, should be publicly read to the people in the church, but without any exposition or sermon upon them at all; and that in all other things, the same forms and rites should be still used, which had been in use under Queen Mary, until the parliament might meet, and settle all matters of religion.

At that time (says Camden[z]) *Quidam novandi studio abrepti novam omnino politiam Ecclesiasticam procudere cœperunt, quos tempestive comprimendos . . . jussit regina. . . . Alii autem verbi ministri moræ impatientes, dum legibus præcurrere quam expectare mallent, primum per privatas ædes,*

[u] [Gul. Camdeni Annales rerum Anglicarum et Hibernicarum, regnante Elizabetha, &c. in ann. 1558. p. 23. Lond. 1615.]

[x] [The new law took effect "from and after the feast of the Nativity of S. John Baptist next ensuing."—Act of Uniformity.]

[y] [This proclamation is printed in Wilkins, Concilia, vol. iv. p. 180.]

[z] [Camden, ubi supr. Cosin has omitted portions and altered some words accordingly.]

nox per Ecclesias, doctrinam protestantium liberius proseminare, et plebs novitatis avida ad eos magno numero confluere, et de controversis in religione quæstionibus adeo inter se et cum pontificiis rixari cæperunt, ut ad contentionum occasiones præcidendas regina severe edixerit, ne hujusmodi quæstiones agitarent.

Upon the 22nd of March[a], a statute of King Edward the Sixth's time was revived (the parliament now sitting) against those who should speak irreverently of the Sacrament of the Altar, (as they then began to do, calling it "Jack in the box," &c.,) and for receiving the Communion under both kinds, unless in case of necessity. And thus stood all matters of religion, till the time mentioned in this Act of Uniformity, the 24th of June.

Be it enacted, by the authority of the Queen's Highness, &c.] *Quæ religionem restaurare* (says Camden *ad an.* 1558[b],) *tum ex informatione a teneris, tum ex certa et stabili sententia apud animum jampridem statuerat, re tamen cum pauculis communicata.*

With the assent of the Lords and Commons.] Not of the lords spiritual and temporal, as in former Acts; for there was never a lord spiritual that gave his assent to this act, or change of the Service of the Church. *In superiori consessu* (says Camden[c]) *novem qui ab eo die aderant episcopi* (*nec plures quam quatuordecem in vivis jam supererant*) *Eboracensis sc. archiepiscopus, Londinensis, Wintoniensis, Wigorniensis, Landavensis, Coventriensis, Exoniensis, Cestriensis et Carliolensis, Abbasque Westmonasteriensis, obfirmate refragati sunt.* Of the temporal lords none contradicted, except the earl of Shrewsbury and Viscount Montacute, whom in Queen Mary's time the parliament had sent to Rome, with the bishop of Ely, to unite themselves to that see. But among the commons, the number of those that assented to this Act was far greater. *Pontificiis interim*[d] *obmurmuranti-*

[a] [See the Act 1 Eliz. c. 1. § 5, reviving the Act 1 Edw. VI. c. 1. An Act against such as shall unreverently speak of the Sacrament of the Body and Blood of Christ, commonly called the Sacrament of the Altar, and for the receiving thereof in both kinds.]

[b] [Camden, ubi sup., p. 19. The substance only of Camden's statement is given.]

[c] [Id. ibid., in an. 1559, Mart. 18. p. 26.]

[d] [Id. ibid., p. 27. The rest of Cosin's statement is derived from Camden, ibid.]

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bus plures e protestantibus data opera, tum e comitatibus, tum e civitatibus et burgis fuisse electos, et Norfolciæ ducem Arundeliæque comitem inter proceres potentissimos, in suam sive rem sive spem, Cæciliumque sua solertia suffragia emendicasse.

But the recusants here say, (if they have any bette ground for what they say,) that this mutation was carried o in the upper house, but by six voices only: that the earl c Arundel (persuaded and helped thereunto by the duke c Norfolk) engrossed into his hands the proxies of a grea many lords, wherewith to serve the queen's intentions fo the passing of this Act: that the queen made divers lord before the parliament began, of purpose to sway the voices and that the whole convocation-house came up with a peti tion, or a bill of protestation against the passing of this Act so that there was not the assent of one clergyman to it: fo all the protestant bishops, deans and archdeacons, were mad after the parliament was ended, upon their refusal of th oath of supremacy, into whose rooms they came and suc

oducing the inward end and purpose of ul) by laws enforcing thereunto. The not herein give, but cherish, the power of bosom of the kingdom.

direction of the Holy Ghost; and, after all this, let a deacon, or a presbyter read the Gospel," like as it is afterwards ordered in our book; the Lessons first, after the Epistle, and after all, the Gospel, which was always the last.

Intending thereby that the clergy, &c. and all the people, by daily hearing the Holy Scriptures read in the Church, might profit, &c.] That by this means they might become familiar to them, as Josephus said of the Jews[f], who, by hearing Moses read so often in their synagogues, became as perfect in their laws as a man is in telling his own name.

Yet the wilful transgression of a common order and discipline, is not small offence before God.] The more have they to answer for, to make it their employment to extinguish in the minds of the people that respect to the solemn order and form of God's service among us, which the Church by that order has laboured to procure, and which the blessing of God had without doubt generally procured also, had not their peevishness been, that will not have God served, unless it be in their own way, that they have lately set up, and like best. But whatever honour the praises of God, reverently and attentively performed, might have yielded Him; whatever good fruit the learning of His will might have brought forth in the people; is with justice to be required at their hands, who have been the means to interrupt it, by the unjust disgrace and contempt which they have cast upon it.

No private man ought to presume to alter any public order, &c.] What this amounts to, St. Austin's experience may teach us, Serm. 144, *de Temp.*[g]: *Volueram aliquando, ut per singulos annos, secundum omnes evangelistas etiam passio legeretur; factum est: sed audierunt homines quod non consueverant, et perturbati sunt.*

Some of the old ceremonies are retained still, without which

[f] [οὐκ εἰσάπαξ ἀκροασαμένους οὐδὲ δὶς ἢ πολλάκις, ἀλλ' ἑκάστης ἑβδομάδος τῶν ἄλλων ἔργων ἀφεμένους, ἐπὶ τὴν ἀκρόασιν τοῦ νόμου ἐκέλευσε συλλέγεσθαι καὶ τοῦτον ἀκριβῶς ἐκμανθάνειν.—Josephus cont. Apionem, lib. ii. cap. 17. Op. tom. ii. p. 484.

ἡμῶν δ' ὁντινοῦν εἴτις ἔροιτο τοὺς νόμους ῥᾷον ἂν εἴποι πάντα ἢ τοὔνομα τὸ ἑαυτοῦ· τοιγαροῦν ἀπὸ τῆς πρώτης εὐθὺς αἰσθήσεως αὐτοὺς ἐκμανθάνοντες ἔχομεν ἐν ταῖς ψυχαῖς ὥσπερ ἐγκεχαραγμένους.—Ibid., cap. 18.]

[g] [S. Aug. Serm. 232. de Temp. (ed. Ben.) (aliter Serm. 144. de Temp.) § 1. Op. tom. v. col. 980, E. St. Augustine's words are "non audierunt homines quod non consueverunt," &c.]

is impossible to keep order, &c.] And from the beginning, as early as the records of the Church are able to inform us, we are sure it was never without such ceremonies and outward observances, as, according to the state of time, tended to maintain and witness the inward life of religion. The apostles' ordinance for men to be bare-headed, and for women to be veiled in the church; the salutation, and kiss of peace; the imposition of hands in divers acts of public service; the stretching out the hand to give the blessing, are of this nature: and where the apostles speak of putting off the old man, and putting on the new, Col. iii. 9,—of being buried in baptism, Col. ii. 12, Rom. vi. 4,—of the unction of grace, 1 John ii. 20, 2 Cor. i. 22; allusion is made to some rites of ecclesiastical offices, used even in their times. As for the old writers, it will be hard to name any of them, in whom are not found divers particulars of this kind, even in the times of persecution, which is like an antiperistasis in nature, in preserving any solemn order in the Church offices. But after the world came in, and the state of the Church increased, it was but requisite that the ceremonies and solemnities of divine offices should increase likewise with it.

In these our doings we condemn no other nations.] *Nimis ergo inhumanus est, qui non concedendum putat, mores et consuetudines et ritus suos quibusque (sequi), modo non adversentur verbo Dei. . . . Non necesse est ab omnibus Christianis omnia eodem modo fieri et geri: unam oportet esse fidei doctrinam, . . . unum charitatis vinculum; cætera sunt diversa locis, conditionibus, temporibus, quæ unitatem religionis Ecclesiæ non scindunt: nisi et hoc est existimandum separationem facere, si non eodem sermone utantur omnes in religionis cultu. In Britannia alii sunt hominum mores, ut sermo usque, quam vel in Italia vel Germania. Alesius in proœmio*

this expression[i], "As we have taken away those tha unprofitable, so we would not have those that are left t men's consciences," (for so it is in the Latin edition); words are now altered (as they were in 5th Edw.) t tenor, "As those be taken away which were most a and did burden men's consciences without any cause; other, that remain, are retained for order and disci which upon just reason may be altered, and therefo not to be esteemed equal with God's law." In the the Book 2 Edw. after this discourse of ceremonies abo and retained, are certain rules added concerning the monies themselves[k]: 1. That the minister, at all ti his ministration, at Matins, Evensong, Baptisms, Buria shall wear a surplice in the parish church; and in cat and collegiate places, that they shall also wear their orna and ensigns of their several degrees and dignities. 2 in the celebration of the Lord's Supper, the priest shall

[i] [There is no difference between the first and second books of Edw. VI. (that sent out in the 2nd and that in the 5th year of his reign) in this 'Of Ceremonies' except four minute verbal differences. In the passage cited by Cosin they agree exactly. In the first book this 'Of Ceremonies' was placed at the end of the Prayer-book. In the second book at the beginning, after the preface, as it now is. Cosin followed the Latin of Alesius, fol. 65, b, in Bucer's Scripta Anglicana, p. 454, where the words are: Sicut inutiles cæremonias sustulimus, ita eas, quæ reliquæ sunt nolumus obligare hominum conscientias, &c. He appears to have had only the Latin.]

[k] [These are taken from the Latin of Alesius, fol. 66, in Bucer, ibid., except the words "at all times of his ministration," which are those of the Book of Elizabeth. The words of the original are:

Certain Notes for the more plain Explication and decent Ministration of Things contained in this Book.

In the saying or singing of matins and evensong, baptizing and burying, the minister, in parish churches and chapels annexed to the same, shall use a surplice; and in all cathedral churches and colleges, the archdeacons, deans, provosts, masters, prebendaries, and fellows, being graduates, may use in the quire, beside their s such hoods as pertaineth to thei degrees, which they have taker university within this realm: b other places, every minister sh liberty to use any surplice or also seemly, that graduates, w do preach, should use such pertaineth to their several degr

¶ And whensoever the bish celebrate the Holy Communio church, or execute any othe ministration, he shall have up beside his rochette, a surplice and a cope or vestment; and pastoral staff in his hand, or el or holden by his chaplain.

¶ As touching kneeling, holding up of hands, knocki the breast, and other gestures, be used or left, as every man tion serveth, without blame.

¶ Also upon Christmas-Day Day, the Ascension-Day, Whit- and the feast of the Trinity, used any part of holy Scriptu after to be certainly limited pointed, in the stead of the Lit

¶ If there be a sermon, or great cause, the curate, by hi tion, may leave out the Litan in Excelsis, the Creed, the and the Exhortation to the nion.]

his surplice or alb, a vestment or cope; and being a he shall also have his pastoral staff. 3. In all other it shall be at the minister's choice, whether he will ıe surplice or no. 4. As for kneeling, crossing, hold- the hands, knocking on the breast, and the like ges- they may be used or omitted, as every one thinketh 5. That upon the Feasts of Christmas, Easter, Ascen- entecost, and Trinity, some place of Scripture may be ıo it be proper to the feast) instead of the Litany. t by reason of the sermon, or any other just cause, nister may (if he will) omit the Litany, the Glory to ı high, the Creed, and the Exhortation at the Com- ı: for the Litany was then annexed to it. But this n is not now allowed.

ɜr[l], in his Censure upon this Preface of Ceremonies ed and retained, findeth great fault with the ringing ı in a peal, which he saith is a custom still kept up by ɨitious men and foolish boys, that carry the ringers r ale to drink; and that it is against reason to ring day-time, and all the night-time too when they please, this especially upon superstitious holydays; as upon uls' Day, the Feasts of the Conception, the Presenta- the Virgin Mary, upon St. George's, and other fabu- .ints' days; with much more to that purpose.

now by this passage of Bucer's, we know the reason rchbishop Grindal (who was well acquainted with him, fected his ways) inquired in his Articles of Visitation, ther there was any superstitious ringing upon saints' &c.[m] For Bucer will allow no ringing at all, but to

cer's words are: Ad quam l decentiam vel ordinem reli- l quam disciplinam fideive ædi- m conferat ille tam multus et in- vus campanarum abusus, quem iosi et copiosi homines aliquanta ɜrevisia a stultis juvenibus, erim oblectat inanis tintinna- sonitus et ineptæ fabulæ, quas potu excitati non suo loco con- Quam etiam tintinnabulorum onem illi nunquam adhibent us dies et noctes quam ad festa ɜrstitiosa, ut ad diem Anima- que in festis Conceptionis ac ıtionis Mariæ, Georgii, et alio- orum de quibus plus extat fa- bularum, quam veræ historiæ. Et quam rationem habet et noctu et die ita campanis perstrepere: quibus tamen temporibus nemo ad templum cogitat? Usus sane hujus sonitus alius esse non debet, quam ut populus ad sacrum se vel reipublicæ cœtum aut præparet aut veniat.—Bucer, Censura in Ordinatione Eccl. in Anglia. . . . Scripta Anglicana, p. 493.]

[m] [Cosin had a copy of Grindal's Visitation Articles for the Diocese of London, A.D. 1565, to which he refers repeatedly in this series of notes, which the editor has not seen. In the Remains of Abp. Grindal, published by the Parker Society, Cambridge,

ı.

call people to church, or to pray for the sick, or to cc public meeting for the affairs of the commonwealth[n].

He likewise finds fault there[o] with those minister still used vestments and lights in the church; wit gestures of bowing and crossing; with making clea chalice; taking the bread and wine into the priest's when he repeats the words of institution over them moving the Service Book from the right to the left s the table (as they did when they read the Epistle;) s the table in the same place where the altar stood; an shewing the bread and the cup (though they did not el to old doting and superstitious persons, who were re adore them. All which he wished to have altered; a it was in the 5th of Edw. VI.

But in the beginning of Queen Elizabeth, all the ments of the Church were restored again, by the A Uniformity[p], and the posture of the table in the place the altar stood, was specially appointed by the queen junctions[q].

He moved to have fewer holydays kept[r], and they an Act to that purpose the same year, or thereabouts[s].

He was content to let the days of Christ's Nativity cumcision, Epiphany, Passion, Resurrection and Asce stand still; together with Whitsunday, Annunciatio John Baptist, St. Peter, St. Paul, with St. Michael an

1843, his articles for the visitation of the province of Canterbury, A.D. 1576, are reprinted, and there, Art. 9, (p. 160,) the substance of this will be found.]

[n] [Necesse itaque erit statuere ut campanæ non pulsentur nisi quum populus monendus et convocandus est ad sacrum cœtum aut ad res necessarias Reipublicæ. Deinde ut pulsentur certis differentiis ac notis ut populus queat agnoscere ad quid vocetur. Nunc enim confundunt sonitum tintinnabulorum, ut populus non scire possit, ad quam rem, ad conciones, vel ad alias sacras cæremonias, vel ad precandum pro ægrotis, vel ad publicum aliquod negotium evocetur.—Bucer, ibid., p. 494.]

[o] [Adhæc non desunt qui colant adhuc loca in quibus singularis viguit idolatria et λειψανολατρεία. Sunt quibuscunque possunt signis, nunquam satis execratam Missam suam repræsentare student et vestibus, lu bus, et inclinationibus, crucib luendo calicem, aliisque Mi gestibus, halitu super panem et Eucharistiæ, transferendo libr mensa de dextra ad sinistram partem, mensam in eodem poner quo stabat altare: ostendendo et calicem Eucharistiæ, ador illa vetulis aliisque superstitiosi nibus qui Sacramentis tamen nc municant.—Id. ibid.]

[p] [See above, p. 233.]

[q] [See above, p. 85, note k.]

[r] [The Act 5 and 6 Edw. VI. an Act for the keeping Holyda Fasting-days, is probably what sin refers to.]

[s] [Ita et festa moderanda e neque nimia indicentur neque dicta fuerint, tam flagitiose pr tur.—Bucer, ibid.]

Angels[t]: But if they would retain any of the apostles', or other martyrs' days, he wished they should be kept only in the afternoons. In this they followed him not.

He would have all the churches kept shut, but in service-time only, that they might not be profaned with talking and walking in them[u]. And he would have no children suffered (that cry or make a noise) in churches during the time of any service there.

THE TABLE AND KALENDAR, &c.

The Kalendar.] In this kalendar, which preserves the memory of some ancient holy men and women that were famous in the Church (although their days be not now appointed by the new statute to be kept holydays, nor were they all of them appointed to be kept so before) there is some difference between this edition and that of Edw. VI. to which the Act of Uniformity referreth[v]. In January, Lucian and Prisca are omitted, with Fabian. So Bast[l] is added in the 5th of Edw. VI. In February, Dorothy and Mildred are added. In March, Perpetua, St. Gregory, and St. Benedict are omitted; Adrian is added. In April, Richard and Alphage are omitted. In May, John Beverley, Prancrace, Helena, Adelina are added, and Pernelle. In June are added Edmund, and the Translation of Edw. In July, Martin and Swithin are omitted, Seven Sleepers are

[l] [Sebast.]

[t] [Atque utinam populus adduci possit, ut, cum Dominicis diebus, vel ea tantum festa Christo et propriæ saluti non profligandæ sed instaurandæ, vere sanctificaret, quibus celebratur Domini incarnatio, Natalis, Circumcisio, Epiphania, Supplicium, Resurrectio, Ascensus in cœlum, et Spiritus Sancti missio. Item quibus visitatio Mariæ matris Domini, natalis Johannis, et Divi Petri atque Pauli Martyrum, Angelorumque peragitur memoria. Si alterum vel Apostolorum vel Martyrum memoria sunt habendæ solenniter, posset sane his, ut populus nunc in religiones ardet, satisfieri, si pomeridiano tantum Ecclesiæ conventibus celebrarentur.—Id. ibid.]

[u] [Templa itaque, dum in illis non coit populus Christi ad sanctas actiones religionis, claudenda erunt, quumque in illis populus ad has actiones congregatur, nemo in eis quidquam aliud agat quam quod religionis sit. Facessant impiæ illæ in templis deambulationes, et fabulationes, omnis puerorum strepitus, qui nimis importunus est passim in templis, etiam dum sacræ habentur conciones, &c.—Id. ibid., p. 495.]

[v] [The editor has not been able to find any Prayer-book of Edw. VI. with the names of saints as here described. The first book contains our festivals, with the addition of S. Mary Magdalen. The second omits that, and puts the Conversion of S. Paul, and S. Barnabas, in black letters, and adds S. George, S. Laurence, and S. Clement, also in black letter.]

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added. In August, Name of Jesus, and beheading of St. John Baptist, are omitted; Assumption of the Virgin Mary, Magnus, Bernard, Felix and Cuthbert are added. In September, Enurchus, Holy Cross, Lambert and Cyprian are omitted. In November, Brice, Machute, St. Hugh B., St. Edmund King, and Cecily, are omitted; and Theodore is added. In December, O Sapientia and Silvester are omitted, and Osmund is added.

In August[x], the note and alteration of the Lesson concerning the 13th of Daniel; in October, concerning the 6th of Exodus; in November, concerning the 26th and 24th chapters of Ecclesiasticus; came from the Order of King James and his bishops, upon the exceptions taken by the puritans, against the Lessons formerly appointed by law, in the Conference at Hampton Court. Whereupon we have now that proclamation set at the beginning of this book[y], which before his time we had not; neither was it lawful to make any alterations in the Liturgy, but by the whole convocation and parliament, as it should seem by the Act of Uniformity; of the penalties wherein contained, for making any alteration, the bishops were not mindful to inform the king; who, I believe, would otherwise have let the book alone as it was, both here, and in other places after.

Then shall follow certain Psalms in order.] *Conc. Laod. Can.* 17[z], *Dion. Ar.* cap. 5[a], *Const. Ap.* 2. 57[b]. The Council

[x] [In the kalendars prefixed to the Prayer-books from 1604 to 1662 there were the following notes: August 26, Note, that the 13th of Daniel, touching the History of Susanna, is to be read until these words: "And King Astyages," &c. October 1, Morning, Tobit v. was left out and the note added. Note, that the 6th of Exodus is to be read the first of October at Morning Prayer, unto these words: "These be the heads," &c. November 7, Note, that the beginning of the 26th chapter of Ecclesiasticus (unto) "But when one is," &c. must be read with the 25th chapter. November 17, Note, that the 46th chapter of Ecclesiasticus is to be read unto these words: "After this he told," &c. as ordered in the letters of James I. to the Commissioners for Causes Ecclesiastical, authorizing certain changes in the Service-book, in Rymer, vol. xvi. p. 565, sqq., and Cardwell's History of Conferences, p. 221.]

[y] [A Proclamation for the authorizing of Uniformity, prefixed to the Prayer-book, after the Act of Uniformity, from 1604 to 1662.—See above, p. 184.]

[z] [See above, p. 55, note z.]

[a] [*Ἡ δὲ τῶν ψαλμῶν ἱερολογία συνουσιωμένη πᾶσι σχεδὸν τοῖς ἱεραρχικοῖς μυστηρίοις, οὐκ ἐμελλεν ἀπηρτίσθαι τοῦ πάντων ἱεραρχικωτάτου.* — S. Dionys. Areop. de Eccles. Hierarchia, cap. 3. § 4. Op. tom. i. p. 189, D. *Ὅταν οὖν ἡ πανεκτικὴ τῶν πανιέρων ὑμνολογία τις ψυχικὰς ἡμῶν ἕξεις ἐναρμονίως διαθῇ πρὸς τὰ μικρὸν ὕστερον ἱερουργηθησόμενα, καὶ τῇ τῶν θείων ὠδῶν ὁμοφωνίᾳ τὴν πρὸς τὰ θεῖα καὶ ἑαυτοὺς καὶ ἀλλήλους ὁμο-*

of Laodicea, can. 15[c], ordereth, that none but canonical singers (such as be enrolled in the list of the church) should sing the Psalms. They found (it seems) an inconvenience, in the ungrateful and harsh sound that was made in the church, when all the people sung together as aforetime they did. There was another course, much used in some parts of the church, of singing the Psalms by sides, or antiphones. And another, of singing the acrostics, or the end verses of the Psalms, by all the men and women together, *Phil. de vit. Contemp.*[d], which were nothing else, but that the congregation might join together in the praises of God with more comeliness and order, according to the several conditions of divers places. THE SER

Proper Psalms on certain days.] In divers copies (through the negligence or presumption of the printer) they vary from those that are appointed in the first and second edition of this book[e], which last is only allowed by the Act of Uniformity[f]. The true copy, according to the fifth of Edw. VI., is this:

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The Old Testament is appointed for the First Lesson New Testament for the Second.] In the Constitutions o Apostles[g], the Scriptures to be read in the church are reck in particular. So in the canon of Laodicea[h], the last ca and Dionysius[i] setteth forth the subject of all the boo Scripture, which he saith are read after the Psalms, t large with more ample declaration and examples, those t which in the Psalms are but darkly and briefly deliv C. 5.

Proper Lessons on the Sundays, &c.] As in the A Uniformity it is appointed[k], "with one alteration or add of certain Lessons, to be used on every Sunday in the y For in the former edition of this book there were no p Lessons set, but only for the high festivals and holy And they that were employed to make this alteration, not to have been mindful of a clause in the preface (v they suffered to stand there still) wherein is faulted the same thing that is here now ordered. As, the Book of to begin in Advent, and the Book of Genesis in Se gesima[l]; and when a few chapters of them were rea leave out the rest. Indeed, a supply hereof was made i whole course of the year, but that these Sunday-Lesson every week break off the course, (as the former Lesson the festivals and holydays did not,) one of the chapter pointed by the kalendar to be read in due order l omitted for that day; and so no book of the Scriptur

[g] [Constit. Apostol., lib. ii. cap. 57. apud Concilia, tom. i. col. 296, D.]

[h] [Concil. Laodicen., can. 60. Ibid., col. 1539, E. The list of the books there given is the same as ours, except that the Book of the Revelations is omitted.]

[i] [ἀναλύσας δὲ πάλιν ἐπὶ τὸ θεῖον θυσιαστήριον ἀπάρχεται (ὁ ἱεράρχης) τῆς ἱερᾶς τῶν ψαλμῶν μελωδίας σήναδούσης αὐτῷ τὴν ψαλμικὴν ἱερολογίαν, ἀπάσης τῆς Ἐκκλησιαστικῆς διακοσμήσεως. ἐξῆς δὲ, διὰ τῶν λειτουργῶν ἡ τῶν ἁγιογράφων δέλτων ἀνάγνωσις ἀκολούθως γίνεται, κ.λ.—S. Dionys. Areop. de Eccles. Hierarchia, cap. 3. Op. tom. i. p. 187, e.]

[k] [The words of the Act of Uniformity, 1 Eliz. c. 1, are: "And that the said Book (that authorized by Parliament, 5 and 6 Edw. VI.) wi order of service, and of the admi tion of Sacraments, rites, and c nies, with the alteration and ad therein added and appointed, shal and be in force." And again, "T Book, so authorized by Parliam the said 5th and 6th years of Edw. VI. with one alteration or tion of certain Lessons to be u every Sunday in the year," &c.]

[l] [The words of the preface demning the old rituals are: ' monly where any book of the Bil begun, before three or four cl were read out, all the rest were u and this sort the book of Esay, &c they were only begun and neve through."]

this means as in the preface is intended and promised) is entirely read or continued on, without interruption, throughout the whole year. Either the preface, therefore, or the kalendar, (if we would make them agree and avoid contradiction,) seem to want some amendment.

Lessons proper for holydays.] They are not here upon every day the same that they were in the former editions of this book: the differences are these; in the first edition, the second Lesson at matins upon Christmas-day was St. Matt. i., and the second Lesson at evensong, Tit. iii., was appointed, both in the first and second edition, to proceed no further than unto these words, "foolish questions." Upon St. Stephen's-day no first Lessons were ordered, nor upon St. John's-day, nor upon Innocents'-day at evensong. Upon the Epiphany, the second Lesson at Morning Prayer, Luke iii., was to begin at these words, "And it fortuned when the people were baptized," &c. Upon St. Paul's, St. Barnabas', and St. Peter's-day, Monday and Tuesday, both in Easter-week and Whitsun-week, there were no first Lessons appointed, either at Morning or Evening Prayer. On Ascension-day there were two second Lessons, and here be none. Upon Trinity-Sunday was no Lesson for Evening Prayer. Upon Easter-day, at evensong, no first Lesson. Upon Whit-Sunday no first Lessons, either at matins or evensong. Upon the days of Purification, St. Matthias, Annunciation, St. Mark, St. Philip and Jacob, St. James, St. Bartholomew, St. Matthew, St. Michael, St. Luke, St. Simon and Jude, St. Andrew, and St. Thomas, no Lessons at all. Upon All-Saints, the second Lesson at Morning Prayer is ordered to begin at these words in Heb. xi.: "Saints by faith subdued kingdoms;" and so should it be printed in our books, where for want of the words, "subdued kingdoms," since the Old Bible was out of use, (I know not by what authority left off, seeing these references of the beginnings and endings of Proper Lessons relate to that old translation which was in use 5th Edw. VI.) they commonly begin at the first verse of the chapter, and read it through; and sometimes also (for want of printing this table exactly according to the first copy) they leave off where they should begin; and sometimes, instead of the true Proper Lesson, read another

that is nothing to the purpose of the day; so that for the first Lesson upon the Circumcision-day at evensong, they commonly begin the chapter, Deut. x., and leave off at the words, "And now Israel," &c. where they should begin, and read out from thence to the end of the chapter. And upon Epiphany-day, usually for the first Lesson at matins they read Esay xl. (which is nothing to the day), instead of Esay lx., which is proper to it. And upon St. John Baptist's-day, the second Lesson at Morning Prayer is printed Matt. xiii., when it should be Matt. iii.; and all this, and more, through the carelessness of the printer, and the negligence of them who should have the oversight of these books, and be better acquainted with them than they are.

ON THE KALENDAR.

JANUARY.

13. *Hilary.*] St. Hilary was bishop of Poictiers in Aquitain. St. Hier. *in Catal.*[m] *Latinæ eloquentiæ Rhodanus, Præf. in Epist. ad Gal.*[n] *Clarissima Latini sermonis tuba adversus Arianos. adv. Ruff.*, lib. ii. cap. 5[o]. By their faction he was banished into Phrygia in the year 354, but afterwards, when that storm was over, he returned; and setting himself to repair the ancient faith of the fathers, he enlightened the Churches of Illyria, Italy, and France, with so much splendour, that, like the sun in his strength, he dispelled the clouds of that heresy; and those Churches owe their restitution to him. After that (not in the sixth year that followed his banishment, as Severus thought, lib. ii.[p], nor in the fourth year of Valentinian, as St. Jerom[q], Greg. Tur.[r],

[m] [S. Hieron. de Vir. Illust., cap. 100. Op. tom. ii. col. 919.]

[n] [Id. Præf. in lib. ii. Comment. in Galat. Op. tom. vii. col. 427, 428.]

[o] [Id. contra Ruffinum, lib. ii. § 9. Op. tom. ii. col. 513, C.]

[p] [Hilarius sexto anno postquam redierit, in patria obiit.—Sulp. Severus, Hist. Sacr., lib. ii. c. 45. Op. tom. ii. pp. 247, 248. Veronæ, 1741. See the note there.]

[q] [Hilarius Episcopus Pictavis moritur.—S. Hieron. Chronicon, ad ann. Valentiniani 5. A.D. 372. Op. tom. viii. col. 811.]

[r] [Quarto Valentiniani et Valentis anno, sanctus Hilarius apud Pictavos, plenus sanctitate, et fide . . . migravit ad cœlos.—S. Gregor. Episc. Turonens. Hist. Francorum, lib. i. c. 36. col. 28. ed. Paris. 1699.]

ermannus[s], and Marianus[t], &c. were persuaded) but in the venth of Valentinian, and near the year 371, the ninth after s return from banishment, Id. Jan., he died at Poictiers, ıe tenth year after the pseudo-synod of Ariminum, from hich he pulled off the vizard.

APRIL.

25. *St. Mark.*] Dorotheus[u], following therein Epiphaius[v], makes him one of the seventy disciples: but Eusebius, ar more probably out of Papias, lib. iii. cap. 39[w], says, that St. Mark neither heard Him, nor was any of His followers; which, if he had been one of the seventy, could not be true. See Eusebius also, lib. vi. cap. 14[x]. St. Jerom in his Catalogue[y], and Isidore *de Obit. Sanct.*, &c.[z] He was martyred in the eighth year of Nero, the year 62 of Christ. And yet Dorotheus[a] says it was under Trajan.

Epiph. *Hæres.* 51[b], Dorotheus[c], and Origen[d], in his dialogue *de Recta Fide*, make him to be one of the seventy.

MAY.

1. *St. Jacob.*] Hegesippus *in Euseb.*, lib. ii. cap. 23[e]; the

[s] [Hilarius Episcopus Pictaviæ moritur.—Hermannus Contractus, Chronicon, ad an. 367. ap. Bibl. Patrum Max., tom. xviii. p. 353, H.]

[t] [A.D. 367. 4. Valentinianus 2, et Valens. 2. Hilarius episcopus Pictaviis moritur.—Marianus Scotus, Chronica, lib. ii. æt. vi. col. 323. Basil. 1560.]

[u] [See below, note c.]

[v] [See below, note b.]

[w] [*Μάρκος... οὔτε ἤκουσε τοῦ Κυρίου, οὔτε παρηκολούθησεν αὐτῷ.*—Euseb., Hist. Eccl., lib. iii. c. 39, p. 137; being a citation from Papias.]

[x] [Id. ibid., lib. vi. c. 14. (al. 15.) p. 274. This passage is to the effect that S. Mark's Gospel was composed from the teaching of S. Peter.]

[y] [Mortuus est octavo Neronis anno. —S. Hieron. de Vir. Illust., cap. 8. Op. tom. ii. col. 829.]

[z] [Marcus, evangelista secundus, Petri discipulus ejusque in baptismate filius.—Isidor. Hispal. de Vita et Morte Sanctorum, cap. 84. Op. p. 366, E.]

[a] [Sub Trajani regno in Alexandria ... combustus.—Dorothei Episc. et Mart. de Vita et Morte Prophetarum, &c. Synopsis, ap. Bibl. Patr. Max., tom. iii. p. 427, E.]

[b] [*οὗτος δὲ εἷς ἐτύγχανεν ἐκ τῶν ἑβδομηκονταδύο τῶν διασκορπισθέντων ἐπὶ τῷ ῥήματι ᾧ εἶπεν ὁ Κύριος· ἐὰν μή τίς μου φάγῃ τὴν σάρκα καὶ πίῃ τὸ αἷμα οὐκ ἔστι μου ἄξιος.*—S. Epiphan. Adv. Hær., lib. ii. tom. i. Hæres. 57. cap. 6. Op. tom. i. p. 428, A.]

[c] [Istis (LXX Discipulis) Marcus et Lucas evangelista connumerantur. —S. Dorotheus ubi supr. col. 429, H.]

[d] [*Μάρκος οὖν καὶ Λουκᾶς, ἐκ τῶν οʹ. ὄντες, Παύλῳ τῷ ἀποστόλῳ εὐηγγέλισαντο.* — Dialogus de recta in Deum fide, Origeni falso ascript. Sect. i. Origenis Op. tom. i. p. 806, D.]

[e] [Hegesippus, ap. Eusebium, Hist. Eccles., lib. ii. cap. 23. p. 78. None of these authors say that S. James the Less was one of the seventy disciples. Some of them, as will be seen, distinguish him from them.]

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author of the Recognitions, lib. i.[f]; Euseb., lib. i. ca and lib. ii. cap. 1[h]; Nys., *de Resur. Orat.* 2[i]; St. in his Catalogue[j], lib. v. *in Isaiam*, cap. 17[k], *et in* cap. 1[l]; and Dorotheus[m], all number him amor seventy disciples. The Constitutions, lib. ii. cap. 5 pressly make him to differ from any of the seven ciples. Clemens, Hypotyposeon lib. vii. *apud Euseb.* cap. 1, makes him one of that number[o], and says, preferred before all the apostles but Peter and St. Jerom[q] says he was buried near to the temple of salem, from a pinnacle whereof he was thrown down long: but Dorotheus[r] untruly says that he was within the temple, near to the altar, where the law suffer no man to be interred.

[f] [S. James is mentioned repeatedly throughout the first book of the Pseudo-Clementine Recognitions, but he is not said to be one of the seventy.—Ap. Patr. Apost., tom. i. p. 493, sqq.]

[g] [εἷς δὲ καὶ οὗτος τῶν φερομένων τοῦ Σωτῆρος μαθητῶν, ἀλλὰ μὴν καὶ ἀδελφῶν ἦν.—Euseb. Hist. Eccles., lib. ii. cap. 12. p. 36. The reference in the text is a mistake.]

[h] [See below, note o.]

[i] [ὁ δὲ Μάρκος Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆ μήτερα αὐτὴν εἶπεν, ἐπείπερ ἦν ἄλλος Ἰάκωβος ὁ τοῦ Ἀλφαίου διὰ τοῦτο μέγας ὅτι τοῖς ἀποστόλοις τοῖς δώδεκα συνηρίθμητο· ὁ γὰρ μικρὸς οὐκ ἦν αὐτοῖς ἐναρίθμιος.—S. Gregor. Nyssen., Orat. 2. de Resurr. Op. tom. iii. p. 413, B.]

[j] [S. Hieron., lib. de Viris Illustribus, cap. 2. Op. tom. ii. col. 815, sqq. Here is a long account of S. James.]

[k] [Duas olivas, et tres, et quatuor, et quinque, quatuordecim apostolos interpretantur, id est, duodecim qui electi sunt, et tertiumdecimum Jacobum, qui appellatur frater Domini; Paulum quoque apostolum vas electionis.—Id. Comment. in Isa. lib. v. cap. 17. v. 6. Op. tom. iv. col. 194, E.]

[l] [Hic autem Jacobus Episcopus Jerusolymorum primus fuit, cognomento justus: vir tantæ sanctitatis et rumoris in populo, ut fimbriam vestimenti ejus certatim cuperent attingere. Qui et ipse postea de templo a Judæis præcipitatus, successorem habuit Simonem.—Id. Comment. in Galat., lib. i. cap. 1. v. 19. Op. tom. vii. col. 396, D. 397, A.]

[m] [De lxxii. Discipulis 1. frater Domini secundum carne Justus vocatur, et primus H morum episcopus constitutus e rotheus, ubi supr. p. 427, G.]

[n] [Ἡμεῖς οὖν οἱ καταξιωθέ μάρτυρες τῆς παρουσίας αὐτοῦ ο βῳ τῷ τοῦ κυρίου ἀδελφῷ, κ ἑβδομήκοντα δύο μαθηταῖς.— Apost., lib. ii. cap. 55. apud tom. i. col. 293, C.]

[o] [Ἰακώβῳ τῷ δικαίῳ καὶ Ἰ Πέτρῳ μετὰ τὴν ἀνάστασιν τὴν γνῶσιν ὁ Κύριος. Οὗτοι το ἀποστόλοις παρέδωκαν. Οἱ ἀπόστολοι τοῖς ἑβδομήκοντα.— Alexandr., Hypotyp., lib. vii. seb. Hist. Eccles., lib. ii. c 44.]

[p] [Πέτρον γὰρ καὶ Ἰάκωβο ἄννην μετὰ τὴν ἀνάληψιν τοῦ Σ ἂν καὶ ὑπὸ τοῦ Κυρίου προτετ μὴ ἐπιδικάζεσθαι δόξης, ἀλλ' τὸν δίκαιον ἐπίσκοπον Ἱερ ἔλεσθαι.—Idem, lib. vi. apud Ibid.]

[q] [Juxta templum, ubi pitatus fuerat, sepultus.—S. lib. de Vir. Illust., ubi supr. The statement is derived f gesippus, ubi supr., who s ἔθαψαν αὐτὸν ἐπὶ τῷ τόπῳ ναῷ, καὶ ἔτι αὐτοῦ ἡ στήλη μ τῷ ναῷ.]

[r] [. . . lapidibus ibi a Jud rutus accubuit, atque in tem altare sepultus est.—Dorot supr. This is the continuati passage cited in note m.]

JUNE.

11. *St. Barnaby.*] Clemens[s], in the second book of his Stromata, probably conjectures that he was one of the seventy disciples; and out of Clemens, the same is said of [him by] Eusebius[t], and Epiphanius[u], *Hær.* 20, and by Dorotheus[x]: yet Theodoret[y], in 1 Cor. xii., expressly distinguishes him from any of that number.

AUGUST.

24. *St. Bartholomew.*] Theod., *Lect. Collect.*, lib. ii.[z]; *Procop. de Justiniani Ædificiis*[a], says that he was buried at Ducas, in the confines of Persia. Gregory of Tours[b] says he was miraculously translated from thence to Liparis, Mir., lib. i. c. 34; and so say the Martyrologies[c], and Metaphrastes[d], from whence he was brought to Beneventum, anno 832, and from thence to Rome, A.D. 933, yet Nicephorus, lib. ii. c. 39[e],

[s] [Ὁ δὲ (Βαρνάβας) τῶν ἑβδομήκοντα ἦν καὶ συνεργὸς τοῦ Παύλου.—Clemens Alexandr. Stromat., lib. ii. cap. 20. Op. tom. i. p. 489.]

[t] [Λέγεταί γε μὴν εἷς αὐτῶν Βαρνάβας γεγανέναι.—Euseb. Hist. Eccles., lib. i. cap. 12. p. 35.]

[u] [μετὰ τούτους δὲ τοὺς ἕπτα καὶ Ματθίαν τὸν πρὸ αὐτῶν, Μάρκον, Λουκᾶν, Ἰοῦστον, Βαρνάβαν . . . καὶ τοὺς λοιποὺς τοὺς ἑβδομήκοντα δύο.—S. Epiphan. adv. Hæres., lib. i. Hæres. 20. cap. 4. Op. tom. i. p. 50, D.]

[x] [S. Barnabas is placed third in the list of the seventy disciples by Dorotheus, ubi supra; see note m.]

[y] [οὐ μόνον λέγει τοὺς δώδεκα, ἀλλὰ καὶ τοὺς ἑβδομήκοντα, καὶ τοὺς μετὰ ταῦτα τῆς χάριτος ταύτης τετυχηκότας. καὶ γὰρ αὐτὸς ὕστερον κληθεὶς τῆς χειροτονίας ταύτης τετύχηκε, καὶ ὁ μακάριος Βαρνάβας, κ.τ.λ.—Theodoret. in Epist. 1. ad Cor. c. xii. v. 28. Op. tom. iii. p. 183, D.]

[z] [Ἀναστάσιος ὁ βασιλεὺς ἔκτισε τὸ Δάρας· καὶ κτίσας, ὅναρ τεθέαται Βαρθολομαῖον λέγοντα τὸν ἀπόστολον, ὡς αὐτὸς τὴν φυλακὴν ἐπετράπη τῆς πόλεως. διὸ τὸ λείψανον αὐτοῦ ἐκεῖ πέμψας ἀπέθετο. — Theodori Lectoris Hist. Eccl., lib. ii. § 57. ap. Hist. Eccl. Scriptt., tom. iii. p. 583.]

[a] [Ἀλλὰ καὶ ἱερὰ πεποίηται δύο, τήν τε μεγαλὴν ἐκκλησίαν καλουμένην, καὶ τὴν τοῦ ἀποστόλου Βαρθολομαίου.—Procop. de Ædificiis, lib. ii. cap. 3. Op. tom. ii. p. 35, C. This was at Dara, which he calls κώμην ἄδοξόν τινα ἄγχιστά πη τῶν Περσικῶν ὅρων.—Ibid., cap. 1. p. 29, B.]

[b] [Sed providentia Dei cooperante per secretum opus ejus, sarcophagum plumbeum a loco illo aquis subvehentibus sublevatum, delatum est ad insulam vocabulo Liparis.—S. Gregor. Turon. de gloria martyrum, seu Miraculorum, lib. i. c. 34. ap. Bibl. Patr. Max., tom. xi. col. 840, E.]

[c] [Ejus sacrum corpus primum ad Liparam insulam, deinde Beneventum, postremo Romam ad insulam Tiberinam translatum.—Martyr. Roman. in Diem. The Martyrolog. Bedæ, in diem, p. 329, does not mention the translation to Rome: neither does that of Usuard, in diem, p. 486. See Ado de festivitatibus apostolorum, Bibl. Patr. Max., tom. xvi. p. 825, A.]

[d] [(The translation to Liparis only is mentioned there.) See Josephi humilis laudatio in sanctum apostolum Bartholomeum, ap. Surium in diem, tom. iv. fol. 271, b.]

[e] [Ἐν Οὐρβανοπόλει τῆς Κιλίκων ἐπαρχίας σταύρῳ πάλιν ἀνατιθεὶς πρὸς τὸν μόνον ποθούμενον ἀνατρέχει Χριστόν.—Nicephorus Callist., Hist. Eccles., lib. ii. cap. 39. Op. tom. i. p. 201, B.]

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dreams that he was buried at Urlangiolis, in Cilicia; and Dorotheus[f], at Albany, which with Isidore[g] he says was a city in Armenia the Great: but Albany was not a city of the Armenians, as appears by Ptolemy, lib. v. cap. 12[h].

28. *Augustine.*] *Aurelius Augustinus optimus sacerdos* (*Possid. in vita*[i]) *præcipua suo tempore sacerdotum Domini portio,* (*Prosp. Ep. ad Ruff.*[k]) *Gratiæ præstantissimus magister, vir in Ecclesia summus, concilii Africani Ingenium* (*Id. de ingratis*[l]) *Ecclesiasticorum magistrorum lumen* (Gelas., Ep. 7[m]) at the request of Valerius, bishop of Hippo, was by Megalius, bishop of Calamy, consecrated bishop *novo more, ita ut non succederet episcopo in cathedra; sed ut accederet*[n]. After infinite conflicts that he had for the defence of the true Christian faith, and having endured three months' siege, made by the Vandals against the city of Hippo, made in the year 430, Aug. 28, leaving his body among them, his soul was taken up to heaven[o].

SEPTEMBER.

21. *St. Matth.*] Origen, tom. iii. in Gen., and out of him Euseb., lib. iii. cap. 1[p]; Ruffinus and Socrates, lib. i. cap. 15[q]; the martyrologists[r], Fortunatus[s], and Bede[t], say that he

[f] [Bartholomæus ... obdormivit et sepultus est in Albania, magnæ Armeniæ civitate.—Dorotheus, ubi supr. A.]

[g] [Isidorus Hispal. de Vita et Morte Sanctorum, cap. 76. Op. p. 365, H.]

[h] ['Albana civitas' is enumerated by Ptolemy at the place cited as in Albania, which adjoined Armenia Major.—Ptolem. Geogr., lib. v. c. 12. p. 67.]

[i] [... de vita ... sacerdotis optimi Augustini ... Possidius Calamensis.—Vita S. Aug. Præf. ap. S. Aug. Op. tom. x. col. 257, B.]

[k] [S. Prosper. Ep. ad Ruffinum, cap. 3. Op. col. 89, A.]

[l] [Idem. Carm. de Ingratis, cap. 3. l. 91. pp. 125, 126.]

[m] [... beatæ memoriæ Hieronymum atque Augustinum ecclesiasticorum lumina magistrorum.—Gelasii Papæ Epist. vii. ap. Concilia, tom. v. col. 306, D.]

[n] [These words are in part taken from Possidius' Life, chap. 8. ubi supr. col. 262, D.]

[o] [See above, pp. 220, 221.]

[p] [The references to Origen and Eusebius arise from a mistake. In Ruffinus' translation of Eusebius, lib. iii. c. 1, the words run thus: "Thomas sortitus est Parthos, Matthæus Æthiopiam," &c., the words respecting St. Matthew being interpolated by Ruffinus. At the end of the chapter we have Eusebius' words translated: "Hæc ita per ordinem in tertio libro explanationum Genesis Origenes exponit," and thus Origen is made to vouch for what Ruffinus inserted.—Euseb. Pamph. Hist. Eccl. Ruffino Aquileiensi interprete, lib. iii. c. 1. p. 46. ap. Eccl. Hist. Script. Basil. 1528.]

[q] [Θωμᾶς μὲν τὴν Πάρθων ἀποστολὴν ὑπεδέχετο· Ματθαῖος δὲ τὴν Αἰθιοπίαν. —Socrates, Hist. Eccles., lib. i. cap. 19. p. 49.]

[r] [Natalis sancti Matthæi apostoli et evangelistæ, qui in Æthiopia prædicans, martyrium passus est.—Martyrologium Romanum in diem. Usuard, in diem, has almost the same words. See the note in the Mart. Rom.

was martyred in Æthiopia, in the city of Maddaver. Isidore[u], that he was buried in I know not what mountains of shepherds; Nicephorus, lib. ii. c. 41[x], at Myrmena, among the Anthropophagi: but Dorotheus[y], at Hierapolis, among the Parthians, i. e. nowhere.

26. *St. Cyprian.*] St. Cyprian was an African born, and there professed rhetoric, with great applause of all men. By the persuasion of one Cæcilius, a priest, (from whom he had his surname,) he became a Christian. And, giving all the substance he had to the poor, he was constituted bishop of Carthage in the year 248. He was called *magister orbis, et opera edidit sole clariora:* S. Hier. *in Catal.*[z]; *Prudent. in Hymn. de Cypr.*[a] At length, in the year 258, Sept. 14, the 6th of Galienus, he suffered a glorious martyrdom.

OCTOBER.

18. *St. Luke.*] The same authors[b] number him also among the seventy disciples: and yet Nicephorus[c] is the less to be trusted in it, for that he saith St. Luke was converted by St. Paul from being a Gentile to be a Christian, at Thebes in Bœotia; which could not be seventeen years after Christ's passion, before which time St. Paul came not into Greece. Eusebius[d] says better, (out of St. Luke's own Gospel,) *Evan-*

from which, or some similar authority, Cosin seems to have derived these references.]

[u] [Inde triumphantem fert India Bartholomæum: Matthæum eximium Naddaver alta virum.—Venant. Fortunatus, Op. pars prima, lib. viii. cap. 6. de Virginitate, tom. i. p. 269. Romæ, 1786.]

[x] [. . . apud Æthiopiam prædicavit, et multos ad fidem convertit: missusque est spiculator ab Hirtaco rege, qui eum gladio feriebat, efficiens martyrem Christi.—Bedæ Martyrologium in diem, Op. tom. iii. col. 336. ed. Colon. 1612. This is an addition to the genuine text, which is simply, Natalis S. Matthæi apostoli et evangelistæ.—See Smith's Bede, p. 424.]

[y] [Matthæus . . . obiit Hierapoli Parthiæ, ubi et cum honore sepultus est.—Dorotheus, ubi supr. B.]

[z] [Hujus ingenii superfluum est indicem texere cum sole clariora sunt ejus opera.—S. Hieron. de Vir. Illust., cap. 67. Op. tom. ii. col. 893.]

[a] [Punica terra tulit . . . Cyprianum decus orbis et magistrum.—Prudentius Peristeph. Hymn. 13. Cypriani Passio, Op. tom. ii. p. 1203.]

[b] [That is, the authors referred to in the note on St. Matthew.]

[c] [Λουκᾶς . . . Θήβαις δὲ ἐν ἑπταπύλοις τῷ θεσπεσίῳ περιτυχὼν Παύλῳ, τὴν πατρώαν πλάνην ἀπείπατο Χριστῷ πρυσίων. — Nicephorus Callist. Hist. Eccles., lib. ii. cap. 43. Op. tom. i. pp. 209. B. 210. A.]

gelium se exarasse testatur, sicut ei tradiderunt, qui ab initio ip viderunt, verbique ministri fuerunt: quos etiam ait se a princip in omnibus secutum.

And who can believe that he was one of Christ's disciple who took all he had from the relation of others? *Vid. Hie in Catal.*[e] *et Isidorum*[f], *&c.* Dorotheus[g] says vainly that h died and was buried at Ephesus; whereas the Martyrology and Isidore[i], (who adds, that by the most writers before hi he was accounted a proselyte, and that he understood not th Hebrew tongue,) say that he died at Bithynia; Nicephorus at Thebes, in Achaia. Gaudent., *Ser. de Dedic. Eccl. ad P tr*[*as*][l], there; St. Jerom[m], that in the twentieth year of Co stantine (which was the 357th year of Christ, March 3,) h bones were brought, with the relics of St. Andrew, fro Achaia to Constantinople. Vid. *Idacii Chron. Fastos Græcos et Theodorum Lector. Collect.*[o], lib. ii.

28. *St. Simon.*] Dorotheus[p], and out of him Nicephorus

καὶ τῆς τῶν λοιπῶν ἀποστόλων ὁμιλίας ὠφεληθέντος διὰ τοῦ ἰδίου παρέδωκεν εὐαγγελίου.—Euseb. Hist. Eccles., lib. iii. cap. 24. p. 117.]

[e] [Quidam suspicantur, quotiescumque in epistolis suis Paulus dicit, juxta evangelium meum, de Luca significare

cles., lib. ii. cap. 43. Op. tom. i. 210. C.]

[l] [Andreas et Lucas apud Patr Achaiæ civitatem consummati ref runtur.—S. Gaudent. Sermo 17. de D dicat. Basilic. Op. p. 190. ed. Pata 1720.]

e later Greeks, say, that after he had gone about and Mauritania, he was crucified in Brittany. But the ology[r], and Fortunatus, lib. viii. Carm. 3[s], and Bede, *ex Abdia*[t], say, that he preached the Gospel in Egypt, is put to death in Persia. Isidore[u], in his book, *de Sanctorum*, says he died at Bosphorus; but I know m whence he had it.

Jude.] Isidore[x] says he preached in Mesopotamia ntus. The Martyrologists[y] and Fortunatus[z], that he artyred in Persia; yet Dorotheus[a] fondly writes, that slain *sub Augara Edessenorum rege in Beryto:* for ad the king of Edessa to do with Berytus in Phœ-

NOVEMBER.

festum omnium Animarum, All Souls' Day.] Wherein ere wont to pray for all souls departed, that they be delivered out of purgatory. A day still observed in man Church. But this original it had, as we learn Sigebert's chronicle, *ad ann.* 1100[b].

os .... πρὸς τὸν αὐτοῦ διδάσ-τεχώρησεν.—Nicephor. Cal-. Eccles., lib. ii. cap. 40. Op. 202, C.]

on in Ægypto, Thaddæus in mia evangelium prædicavit: Persidem simul ingressi, cum m gentis illius multitudinem ubdidissent, martyrium con-runt.—Mart. Rom. in diem, So the rest.]

c Simonem et Judam lumen emellum, Læta relaxato mittit inu.—Venant. Fortunatus, Op. . viii. cap. 6. tom. i. p. 269.]

Abdias, Apostolica Historia, 7. &c. ap. Fabricii Cod. Apoc. 308, sqq.]

phoro jacet.—Isidor. Hispal. et Morte Sanctorum, cap. 81. 6, B.]

n, ibid., cap. 79. p. 366, A.]

above, note r.]

above, note s.]

is Jacobi ... Edessenis et Mesopotamiæ evangelium rædicavit. Sub Augaro vero rum rege in Beryto occisus, et ore sepultus est.—Dorotheus, de xii. Apostolis, ap. Bibl. Patr. Max., tom. iii. p. 427, C.]

[b] [The date should be 998. Hoc tempore quidam religiosus ab Hierosolymis rediens, in Sicilia reclusi cujusdam humanitate aliquamdiu recreatus, didicit ab eo inter cætera, quod in illa vicinia essent loca eructantia flammarum incendia, quæ loca vocantur ab incolis Ollæ Vulcani, in quibus animæ reproborum luant diversa pro meritorum qualitate supplicia, ad ea exsequenda deputatis ibi dæmonibus; quorum se crebro voces, iras et terrores, sæpe etiam ejulatus audisse dicebat, plangentium quod animæ damnatorum eriperentur de manibus eorum per eleemosynas et preces fidelium, et hoc tempore magis per orationes Cluniacensium orantium indefesse pro defunctorum requie. Hoc per ipsum abbas Odilo comperto, constituit per omnia monasteria sibi subjecta, ut sicut primo die Novembris solennitas omnium sanctorum agitur, ita sequenti die memoria omnium in Christi quiescentium celebretur. Qui ritus ad multas ecclesias transiens fidelium defunctorum memoriam solemnizari facit.—Sigeberti Chron. ad an. 998, ap. Miræi Chronica, p. 142.]

There was a monk that went to visit Jerusalem, and
he returned from thence, and passed by into Sicily, he
mind to see Vulcan's kettle, out of which much smok
flames of fire did usually ascend: being there, he hear
devils within complain that many dead souls were take
of their hands by the prayers of the Cluniack monks.
he related to his abbot, Odilo, as a sure story; who there
appointed this second of November to be annually kept i
monastery, and prayers to be made there for all dead
And the monks got it afterwards to be made a general
day in the West, by the appointment of the pope; t
ours, and the other reformed Churches, it was deser
abrogated by us all.

23. *St. Clement.*] That this man was ordained bish
Rome by St. Peter, we are told by Tertullian, *de Præs*
cap. 32[c]; Ruff., *Præf. Recogn.*[d]; the author of *Liber P*
calis[e], Althelmus, *de Virgin.*[f], and by the Martyrology of E
Ado[h], &c.; and most of the Latin writers, as St. Jerom
in his catalogue *Script. Eccl.*[i], accounted him the s
after St. Peter.

But Irenæus, lib. iii. cap. 3[k], Euseb., lib. iii. cap. 22[l],

[c] [Sicut Romanorum (Ecclesia refert) . . . Clementem a Petro ordinatum itidem, perinde utique et ceteræ exhibent quos ab apostolis in episcopatum constitutos apostolici seminis traduces habeant. — Tertull. de Præscriptione Hæreticorum, cap. 32. Op. p. 213, B.]

[d] [Quidam requirunt, quomodo cum Linus et Cletus in urbe Roma ante Clementem hunc fuerint episcopi, &c. . . . cujus rei hanc accepimus esse rationem, quod Linus et Cletus fuerunt quidem ante Clementem episcopi in urbe Roma sed superstite Petro . . . Clemens tamen post obitum Petri docendi susceperit sedem.—Ruffini Præfatio in S. Clementis Recognitionum libros, ap. Patr. Apost. Cotelerii, tom. i. p. 492.]

[e] [Clemens . . . Hic ex præcepto B. Petri suscepit Ecclesiam et pontificatum gubernandum, sicut ei fuerat a Domino Jesu Christo cathedra tradita vel commissa. — Anastasius de vitis Pont. Rom. ol. dict. Liber Pontificalis, iv. tom. i. p. 7.]

[f] [Clemens cœlestis claviculariі primus successor, et secundus Romanæ Ecclesiæ dispensator (quanquam nonnulli Linum et Anacletum in ficatus regimine nequicquam sin præferant.—Aldhelmus seu Altl episc. Shirb. de laudibus Virg cap. 12. ap. Bibl. Patr. Max xiii. p. 37, C.]

[g] [The words of the Mart are, Hic quartus post Petrum Episcopus ordinatus est. . . . præcepto beati Petri ecclesiæ s pontificatum. Linus et Cletu ante eum scribuntur, quia ab ip cipe apostolorum ad ministeriun dotale episcopi sunt ordinati. Martyr. in diem, Op. tom. iii. co

[h] [This does not appear, so the editor can ascertain it.]

[i] [Clemens . . . quartus post Romæ episcopus; siquidem s Linus fuit, tertius Anacletus, plerique Latinorum secundu Petrum Apostolum putent fuis mentem. — S. Hieron., de Vir. cap. 15. Op. tom. ii. col. 839.]

[k] [διαδέχεται δὲ αὐτὸν Ἀνέ μετὰ τοῦτον δὲ τρίτῳ τόπῳ ἀ ἀποστόλων τὴν ἐπισκοπὴν κλ Κλήμης. — S. Irenæus, cont. lib. iii. cap. 3. § 3. Op. p. 176.]

cap. 28; the books set forth against Artemon[m]; the author of the epistle *ad Mariam Cassobelitanam*[n], among the epistles of Ignatius[o]; and Tertullian again, *adv. Marcion.*, lib. iii.[p], make him successor to Anacletus. And Epiphanius, *Hær.* 27[q], and Optatus, lib. 2[r], say he followed Cletus: but St. Austin[s], *Ep.* 165, *Lib. Pontif.*[t], and the Martyrology[u], will have him again to succeed Linus, who was martyred *secundum tabulas Rom.* 9[x]. *Cal. Octob. Anno Dom.* 67, the thirteenth of Nero, (and not, as Eusebius[y] mistakes the account, in the 76th year of Christ, and the first of Titus,) having Clement put into his place the year after; who in the year 96 giving place to Cletus, was afterwards martyred in the year 100, the

[l] [*ἐν τούτῳ δὲ Ῥωμαίων εἵστει* Κλήμης *ἠγεῖτο, τρίτον καὶ αὐτὸς ἐπέχων τῶν τῇδε μετὰ Παῦλόν τε καὶ Πέτρον ἐπισκοπευσάντων βαθμόν. Λῖνος δὲ ὁ πρῶτος ἦν, καὶ μετ' αὐτὸν Ἀνέγκλητος.* —Euseb. Hist. Eccles., lib. iii. cap. 21. p. 111.]

[m] [The place referred to is the extract from a work against Artemon, cited by Eusebius, now attributed to S. Hippolytus, in which Victor is said to be the twelfth bishop in succession from S. Peter. Clement is only mentioned as one of those who had taught the divinity of Christ. *Βίκτορος δς ἦν τρισκαιδέκατος ἀπὸ Πέτρου ἐν Ῥωμῇ ἐπίσκοπος . . . γράμματα . . . Κλήμεντος . . . ἐν οἷς . . . θεολογεῖται ὁ Χριστός.*—Euseb. E. H., lib. v. cap. 28. p. 252.]

[n] [See last note.]

[o] [*Οὔσης σοῦ ἐν τῇ Ῥωμῃ παρὰ τῷ μακαρίῳ Πάπᾳ Λίνῳ ὃν διεδέξατο τὰ νῦν ὁ ἀξιομακάριστος* Κλήμης, *ὁ Πέτρου καὶ Παύλου ἀκουστής.*—Epist. ad Mariam Cassob., cap. 4, opus spurium inter Op. S. Ignatii, apud Patr. Apost., tom. ii. pars 1. p. 103.]

[p] [Ex quibus electum magnum plebique probatum
Hac cathedra Petrus, qua sederal ipse, locatum
Maxima Roma Linum primum considere jussit.
Post quem Cletus et ipse gregem suscepit ovilis.
Hujus Anacletus successor sorte locatus.
Quem sequitur Clemens; is apostolicis bene notus.
Incerti auctoris, libri v. adversus Marcionem, lib. iii. 275—280. et ad calcem Op. Tertulliani, p. 635.]

[q] [*Ὅμως ἡ τῶν ἐν Ῥώμῃ ἐπισκόπων διαδοχὴ ταύτην ἔχει τὴν ἀκολουθίαν· Πέτρος καὶ Παῦλος, Λῖνος καὶ Κλῆτος,* Κλήμης.—S. Epiphan. adv. Hæres., lib. i. tom. ii. Hær. 27. cap. 6. Op. tom. i. p. 107, C.]

[r] [Ergo cathedram unicam, quæ est prima de dotibus, sedit prior Petrus: cui successit Linus, Lino successit Clemens, Clementi Anacletus.—S. Optatus de Schism. Donat., lib. ii. cap. 3. Op. p. 28.]

[s] [Petro enim successit Linus; Lino, Clemens; Clementi Anacletus, &c.—S. Aug. Epist. 53. (al. 165.) ad Generosum, &c. § 2 Op. tom. ii. col. 120, F.]

[t] [Ideo Linus et Cletus ante eum conscribuntur, eo quod ab ipso principe apostolorum ad ministerium sacerdotale exhibendum episcopi ordinati.—Anastasius, ubi supr. p. 6.]

[u] [Natalis Sancti Clementis papæ, qui tertius post beatum Apostolum pontificatum tenuit.—Mart. Rom. in diem, p. 516.—But Usuard., Mart. in diem, p. 694; Ado, de Festiv. SS. Apost., p. 826, F; Bede, Mart. in diem, in the common text, p. 353, make S. Clement fourth from S. Peter, Linus being second, Cletus, or Anacletus, third.]

[x] [Vide Anastasius, ubi supr. p. 6.]

[y] [*Οὗ (Τίτου) κατὰ δεύτερον ἔτος τῆς βασιλείας Λῖνος ἐπίσκοπος τῆς Ῥωμαίων ἐκκλησίας δυοκαίδεκα τὴν λειτουργίαν ἐνιαυτοῖς κατασχὼν, Ἀνεγκλήτῳ ταύτην παραδίδωσι.*—Euseb. Hist. Eccles., lib. iii. cap. 13. p. 106. See also Euseb. Chronic. (Græce), lib. ii. p. 207. ed. Scaliger.]

third year of Trajan, Nov. 23. Which is affirmed as certain by the agreeing testimonies of St. Jerom[z], and the Martyrology[a]. Irenæus, lib. iii. cap. 3[b], says that this Clement wrote *potentissimas litteras;* Euseb., lib. iii. cap. 16[c], that he wrote a very profitable epistle; and St. Jerom[d], that he wrote, in the name of the Roman Church, to the Church of Corinth. *Catal.*

30. *St. Andrew.*] He was martyred in Achaia, by the proconsul there. Prosper[e] (differing herein from all that wrote before him) says it was in Asia. *Promiss. Dom. Temp., cap.* 5.

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27. *St. John.*] He was banished, in the 92nd year of his age, by Trajan, the third year of his reign. After Trajan's death he returned to Ephesus, and lived 120 years, as Dorotheus[f] feigns. But see Eusebius[g], in his Chronicon and History, lib. iii. cap. 31[h], St. Jerom in his Catalogue[i], the Martyrology[k], and Isidore[l].

[z] [See above, p. 432, note i.]

[a] [See above, p. 432, note g.]

[b] [ἐπὶ τούτου οὖν τοῦ Κλήμεντος . . . ἐπέστειλεν ἡ ἐν Ῥώμῃ ἐκκλησία ἱκανωτάτην γραφὴν τοῖς Κορινθίοις.—S. Irenæus, cont. Hæret., lib. iii. cap. 3. § 3. Op. p. 176.]

[c] [τούτου δὲ οὖν τοῦ Κλήμεντος δμολογουμένη μία ἐπιστολὴ φέρεται, μεγάλη τε καὶ θαυμασία, ἣν ὡς ἀπὸ τῆς Ῥωμαίων ἐκκλησίας τῇ Κορινθίων διετυπώσατο.—Euseb. Hist. Eccles., lib. iii. cap. 10. p. 107.]

[d] [Scripsit ex persona Romanæ Ecclesiæ ad Ecclesiam Corinthorium valde utilem epistolam.—S. Hieron. de Vir. Illust., cap. 15. Op. tom. ii. col. 839.]

[e] [Andreas et ceteri per totam Asiam, Petrus et Paulus apostoli in urbe Roma gentium Ecclesiam (in qua Christi Domini doctrinam erudierunt) pacatam unamque posteris tradentes, sanguine, memoriisque suis ex dominica Passione sacrarunt.—Lib. de Promissis et prædictionibus Dei, Dimidium Temporis, cap. 5. Opus Spur. ap. Op. S. Prosper. col. 192. B. in Append.]

[f] [Joannes . . . post mortem Trajani reversus est ex insula Patmo, mansitque Ephesi, ac vixit annos 120.—Dorotheus, Synopsis de duodecim apostolis, ap. Bibl. Patr. Max., tom. iii. p. 426, H.]

[g] [τοῦ δὲ Ἰωάννου, τὰ μὲν τοῦ χρόνου ἤδη πως εἴρηται.—Euseb. Hist. Eccles., lib. iii. cap. 31. ap. Hist. p. 125. ἐπὶ τούτοις κατὰ τὴν Ἀσίαν ἔτι τῷ βίῳ περιλειπόμενος, αὐτὸς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς, ἀπόστολος δμοῦ καὶ εὐαγγελιστῆς, Ἰωάννης τὰς αὐτόθι διεῖπεν ἐκκλησίας, ἀπὸ τῆς κατὰ τὴν νῆσον μετὰ τὴν Δομετιανοῦ τελευτὴν ἐπανελθὼν φυγῆς.—Idem, ibid., lib. iii. cap. 23. p. 112. ἀλλὰ καὶ ἡ ἐν Ἐφέσῳ ἐκκλησία ὑπὸ Παύλου μὲν τεθεμελιωμένη Ἰωάννου δὲ παραμείναντος αὐτοῖς μεχρι τῶν Τραϊανοῦ χρόνων, μάρτυς ἀληθής ἐστι τῆς τῶν ἀπὸ ἀποστόλων παραδόσεως.—Irenæus, ap. eundem. Ibid.]

[h] [Ἰωάννην τὸν ἀπόστολον, καὶ εὐαγγελιστὴν μεχρι τῶν Τραϊανοῦ χρόνων παραμεῖναι τῷ βίῳ Ἑλληναῖος ἱστορεῖ.—Euseb. Chronic., lib. ii. A. D. 101. Regni Trajan. 3. p. 209. ed. Scaliger. Græce.]

[i] [Quarto decimo igitur anno in Patmos insulam relegatus, scripsit Apocalypsim. Sub Nerva principe redit Ephesum, ibique usque ad Trajanum principem perseverans totas Asiæ fundavit rexitque Ecclesias et confectus senio — sexagesimo octavo post passionem Domini mortuus juxta eandem urbem sepultus est.—S. Hieron. de Vir. Illust., cap. 9. Op. tom. ii. col. 851.]

[k] [Apud Ephesum natalis sancti Joannis Apostoli et Evangelistæ, qui

These to be observed for holydays, &c.] The remembrance f the birth, the passion, the resurrection, the ascension of Christ; the coming of the Holy Ghost, the conversion of he Gentiles, by sending the blessed apostles, &c.; as it is powerful means to train the more ignorant sort in the nderstanding such great mysteries, so it is a most just ccasion for all sorts to make that a special time of serving God, upon which we renew and solemnize these His wonlerful works of grace to us. And it is well known, that when Christ was upon the earth, the Jew's kalendars had livers solemnities, more than Moses appointed, and that Christ observed them; whereby we may be sure, that He allowed and commended the institution of religious festivals in the Church.

And no other.] And yet in the table for Proper Lessons divers other days; as St. Paul's Conversion, and St. Barnaby's-day, besides the four days before Easter, are ranked under the title of holydays; and afterwards, special collects, epistles, and gospels are appointed both for all of them, and some other days, (as Ash-Wednesday, and the Monday and Tuesday before Easter,) which are read only now upon holydays: so that to save a contradiction, here seems to want some amendment; especially, when this statute for holydays[m] was made before the statute of uniformity, which authorizes this whole book, and repeals all statutes and ordinances that vary from it.

THE ORDER WHERE MORNING AND EVENING PRAYER SHALL BE READ.

The order where Morning and Evening Prayer shall be used and said.] In the first book of Edw. VI.[n] the priest was appointed to say the Morning and Evening Prayer in

post evangelii scriptionem, post exilii relegationem, et apocalypsim divinam usque ad Trajani principis tempore perseverans, totius Asiæ fundavit rexitque ecclesias.—Martyrol. Rom. in diem, p. 563.—The others, with Ado, (de Festiv. SS. Apost. p. 824, E, F.) are to the same effect.]

[1] [Hic anno lxviii. post passionem Domini Salvatoris, sub Trajano principe, longævo vetustate senio fessus . . . requievit. Quievit autem apud Ephesum.—Isidor. Hispal. de Vita et Morte Sanctorum, cap. 73. Op. p. 365, F.]

[m] [See above, p. 19, note c.]

[n] [See above, p. 227, and note m, there.]

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the choir, the people remaining in the church, as aforetimes it had been accustomed; for the choir was built for the priests, and for that purpose that divine prayer might be celebrated and performed by them in it. Against this order, there was exception taken by Bucer; who upon Calvin's complaint, that matters were not then reformed among us as they should be, as appears by his epistle to the Protector, the Duke of Somerset, Epist. 87[o], and to Cranmer[p], [was] intreated to give his censure upon that Service-book then in use, and therein the Act of Parliament, 2 Edw. VI., that authorized it; and there was nothing but what was consonant to the Word of God, and the purity of the Christian religion, and which Alesius[q], in his Proem, saith was sent from heaven; and which Mr. Fox[r], in his Monuments, saith was agreeable to Scripture, and the primitive Church. All which notwithstanding, Calvin[s] in *toto et solido*, and Bucer[t] for some particulars only, was of another mind: of which particulars this was one, and the first thing in the book against which he excepted; alleging, "That it was an anti-Christian practice for the choir to be severed from the rest of the church, and for the prayers there only to be said, which pertained to the people as well as to the clergy; that the separation of the choir from the body of the church served for nothing else, but to get the clergy some respect above the laity, as if they were nearer to God than laymen are: that a pernicious superstition was thereby maintained, as if priests alone were able to procure God's favour, by reading and reciting a few prayers: that in the ancient

["and" Nicholls.]

[o] [Calvini Epist. ad Protectorem Angliæ, Oct. 22, 1548, Epistolæ et Responsa, p. 40. This letter was written before the English Service-book, except the Order for the Holy Communion, was published.]

[p] [Id. Epist. ad Cranmerium, p. 40, A.D. 1551, ibid., p. 61, 62.]

[q] [Hic liber, . . . hoc tempore divinitus oblatus esse videbatur.—Procemium Al. Alesii, prefixed to his translation of the Service-book, Lipsii, 1551. Et ap. Buceri Scripta Anglicana, p. 375.]

[r] [The king and his council appointed certain "having as well an eye and respect unto the most sincere and pure Christian religion, taught by the Holy Scriptures, as also to the usages of the primitive Church, to draw and make one convenient" Order of Common Prayer; "who after most godly and learned conferences, through the aid of the Holy Ghost, with one uniform agreement did conclude, set forth, &c., A Book of the Common Prayer," &c.—Fox, Acts and Monuments, book ix. p. 9. (ad ann. 1549.) Lond. 1684.]

[s] [See above, note p. Calvin only objected in that letter to some particular points, especially to the commemoration of the departed, and the use of chrism.]

[t] [See below, passim.]

f the Church, their temples were built in a round
nd not in a long figure, as ours are; and that the
or the clergy was always in the midst of those
; and that therefore this custom of the division of
s from chancels, and of the priest's saying service in
vas an unsufferable abuse, to be forthwith amended,
whole kingdom would not be guilty of high-treason
God[u]."

was his declamatory censure of the Church's custom
e times, concerning chancels, and the performance of
service there: and he prevailed so far by it, that in
h year of King Edward there were very many altera-
ıade in the former Service-book, which the Duke of
et, the Protector, got to be confirmed in parliament;
which alterations, this was the first, that the Morning
ening Prayer should be used in such place of the
chapel, or chancel; and that the minister should so
m (for before he kneeled or stood, save when he read
ssons with his face towards the altar) as the people
best hear[v]. Notwithstanding which condescension,
then likewise ordered, that if there were any contro-
bout it, it should be referred to the ordinary of the
ır his deputy; and that the chancels should still re-
s they had done in times past.

e arose great contentions about this alteration; some
g one way, and some another, but not removing out
chancel; others leaving that accustomed place, and
ıing all their service among the people in the body of
ırch. For the appeasing of which strife and diversity
now thought fit, that in our book, when they came to

autem chorus sit tam procul
a reliquo templo, et in eo tan-
a repræsententur quæ tamen
ı pertinent populum, clerum-
hristianum est. Chori tanta
templo sejunctio, eo servit, ut
ualicunque fide sint et vita,
n ordine et loco habeantur
o propinquiores quam laici;
sint his placare Deum vi ex-
operum, quæ faciunt sibi
um sint totius populi Christi.
o in choro tantum sacra illa
ı peraguntur, quia confirmatur
eo superstitio illa perniciosissima, qua
gratus Deo cultus putatur legere, recitare, atque audire Scripturas et preces sine mente, sine intellectu fidei.

Hi ergo tam alieno ab instituto Christi ritus, ut quibus intoleranda sit Deo contumelia, debent quamprimum et severissime corrigi; alioqui totum regnum se læsæ Divinæ Majestatis obstringit. — Buceri Censura, cap. 1. ap. Scripta Anglicana, p. 457.]

[v] [Rubric in the Book of Common Prayer, 1552.]

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reduce the English service into the Church again, the rubric should be corrected, and put into this form wherein we have it: that Morning and Evening Prayer should be used in the place accustomed, (that must be before the fifth of Edward [x]; for a year and an half after, which was all the time that the second rubric lasted, could not beget a custom,) yet referring it to the bishop to order it otherwise, if he saw cause so to do. But that the priest should here turn himself to the people, (as he is to do after, when he reads the Lessons to them,) they made no order, nor thought fit to continue the former order in that particular.

And though the Act of Uniformity doth not specify this alteration, or receding from the form of the fifth of Edw. VI., yet, because it concerns not the things themselves, that are to be done, but the manner only, and the resolving of doubts, how they shall be done, it was referred to the power of the bishops, both by the preface in the last paragraph of it, and by this rubric itself, to order as they thought meet; and so they did.

Such ornaments, &c. [y] Without which (as common reason and experience teaches us,) the Majesty of Him that owneth it, and the work of His service there, will prove to be of a very common and low esteem. The particulars of these ornaments (both of the church and of the ministers thereof, as in the end of the Act of Uniformity,) are referred not to the fifth of Edw. VI., as the service itself is in the beginning of that Act, for in that fifth year were all ornaments taken away, (but a surplice only,) both from bishops and priests, and all other ministers, and nothing was left for the church, but a font, a table, and a linen cloth upon it, (at the time of the Communion only,) but to the second year of that king, when his Service-book and Injunctions were in force by authority of parliament. And in those books many other ornaments are appointed; as, two lights to be set upon the altar or communion-table, a cope or vestment for the priest and for the bishop, besides their albs, surplices, and rochets,

[x] [Rubric in the Book of Common Prayer, 1560, and ever since.]

[y] [For the Rubrics, Injunctions, and Acts of Parliament referred to in this note, see the two former series on the same points, and the references and extracts, pp. 43, 44, 230—233.]

the bishop's crosier-staff, to be holden by him at his ministration and ordinations; and those ornaments of the church, which by former laws, not then abrogated, were in use, by virtue of the statute 25 Henry VIII.[s], and for them the provincial constitutions are to be consulted, such as have not been repealed, standing then in the second year of King Edw. VI., and being still in force by virtue of this rubric and act of parliament.

That which is to be said for these vestures and ornaments, in solemnising the service of God, is, that they were appointed for inward reverence to that work, which they make outwardly solemn. All the actions of esteem in the world are so set forth, and the world hath had trial enough, that those who have made it a part of their religion to fasten scorn upon such circumstances, have made no less to deface and disgrace the substance of God's public service.

Such ornaments as were in use in the second year of King Edward VI.] In that year, by the authority of parliament, was this order set forth, in the end of the Service-book then appointed. At Morning and Evening Prayer, the administration of baptism, the burial of the dead, &c. in parish-churches, the minister shall put upon him a surplice; in cathedral and collegiate churches, and in colleges, the archdeacons, deans, presidents and masters, may use the ornaments also belonging to their degrees and dignities. But in all other places it shall be free for them whether they will use any surplice or not. The bishop administering the Lord's Supper, and celebrating the Sacraments, shall wear a rochet or alb, with a cope or vestment; and he shall have also his pastoral staff. And before the Communion, upon the day appointed for the celebration of the Lord's Supper, the priest having on him an alb, with a vestment or cope, shall stand at the altar; and where there be many priests

[s] [The following is the last section of the Act 25 Hen. VIII. c. 19, which enacts the revision of the Canon Law by thirty-two commissioners to be appointed by the crown: "Provided also that such canons, constitutions, ordinances and synodals provincial being already made, which be not contrariant, nor repugnant to the laws, statutes and customs of this realm, nor to the damage or hurt of the king's prerogative royal, shall now still be used and executed as they were afore the making of this Act, till such time as they be viewed, searched or otherwise ordered and determined by the said two and thirty persons, or the more part of them, according to the tenor, form and effect of this present Act."]

THIRD ERIES. and deacons, so many of them as be needful shall help the chief minister, having albs or tunicles upon them.

These ornaments and vestures of the ministers were so displeasing to Calvin[a] and Bucer[b], that the one in his letter to the Protector, and the other in his censure of the liturgy sent to Archbishop Cranmer, urged very vehemently to have them taken away, not thinking it tolerable, that we should have any thing common with the papists, but shew forth our Christian liberty, in the simplicity of the gospel.

Hereupon, when a parliament was called, in the fifth year of King Edward, they altered the former book, and made another order, for vestments, copes, and albs not to be worn at all; allowing an archbishop, and a bishop, a rochet only and a priest or deacon to wear nothing but a surplice.

But by the Act of Uniformity the parliament thought fit not to continue this last order, but to restore the first again which since that time was never altered by any other law and therefore it is still in force at this day.

And both bishops, priests and deacons, that knowingly and wilfully break this order, are as hardly censured in the preface to this book concerning ceremonies, as ever Calvin or Bucer censured the ceremonies themselves. Among other ornaments of the church also then in use, in the second year of Edw. VI.[c] there were two lights appointed by his injunctions (which the parliament had authorized him to make, and whereof otherwhiles they made mention, as acknowledging them to be binding,) to be set upon the high altar, as a significant ceremony of the light which Christ's Gospel brought into the world; and this at the same time when all other lights and tapers superstitiously set before images, were by the same Injunctions, with many other absurd ceremonies and superfluities, taken away[d]. These lights were (by virtue of this present rubric, referring to

what was in use in the second of Edw. VI.) afterwards continued in all the queen's chapels, during her whole reign; and so are they in the king's, and in many cathedral churches, besides the chapels of divers noblemen, bishops, and colleges to this day.

It was well known, that the Lord-treasurer Burleigh (who was no friend to superstition or popery) used them constantly in his chapel, with other ornaments of fronts, palls and books, upon his altar. The like did Bishop Andrewes[e], who was a man who knew well what he did, and as free from popish superstition as any in the kingdom besides. In the latter end of King Edward's time they used them in Scotland itself, as appears by Calvin's Epistle to Knox, and his fellow-reformers there, *anno* 1554, *Ep.* 206[f], where he takes exception against them, for following the custom of England.

To this head we refer the organ, the font, the altar, the communion-table, and the pulpit, with the coverings and ornaments of them all; together with the paten, chalice, and corporas, which were all in use in the second of Edw. VI. by the authority of the acts of parliament then made.

At the beginning both of Morning and likewise of Evening Prayer, the minister shall read with a loud voice one of the sentences, &c. And then that which follows.] These, with the confession and absolution, (as preparatory to the service which was to follow, and in imitation of the Church in all ages before, which after this manner of confession and absolution began their divine service,) were added in the fifth year of Edw. VI., omitted in the second year.

In the primitive Church, most parts of the service were referred to be done by inferior ministers: they had such as read the lessons, *lectores*, such as sung the psalms and hymns, *cantores;* and a great part of the prayers were said by the deacons.

[e] [See the plan of Bp. Andrewes' Chapel. Minor English Works, p. xcvii.]

[f] [Conquesti apud me amici quidam fuerunt, vos ita præcise ceremonias Anglicas urgere, ut satis constaret vos plus æquo esse patriæ addictos. . . . . Certe luminaria, cruces, et ejus farinæ nugas ex superstitione manasse, nemo, ut arbitror, sano judicio præditus negaret.—J. Calvinus Cnoxo et gregalibus; Epistolæ, p. 98.]

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With a loud voice.] *Ut mentes audientium ad majorem animi compunctionem, et ad reddendam Domino gloriam excitentur.* Just. *in Novell. de Eccl. Diversis*[g].

Yet ought we most chiefly so to do, when we assemble, &c.] S. Chrys. *de Incomprehens. Dei Natura*[h]. *Non æque exoras, cum solus Dominum obsecras, atque cum fratribus tuis. Est enim hoc plus aliquid, videlicet concordia, conspiratio, copula amoris et charitatis, et sacerdotum clamores. Præsunt enim ob eam rem sacerdotes, ut populi orationes, quæ infirmiores per se sunt, validiores illas complexæ simul in cœlum evehantur:* that they being the stronger sort, may take with them the weaker prayers of the people, and carry them up into heaven. Idem *in Ep. 2. ad Thess. Hom.* 4[i]. *Quod quis apud seipsum precatus accipere non poterit, hoc cum multitudine precatus accipiet.*

To set forth, &c., to hear and to ask, &c.] The particulars of that work, which is to be done at the religious assemblies of Christians, and the same of the whole service following, the psalms, lessons, and the prayers. The same hath Tertullian[k] expressed to have been the business of the primitive Christians, at their assemblies, *de Anim.* cap. 9. *Prout Scripturæ leguntur, aut psalmi canuntur, aut adlocutiones proferuntur, aut petitiones delegantur.* Tert., *Apol.*, cap. 39[l], and in Justin Martyr, 2 *Apol.*[m], where they tell what the Christians

[g] [Ad hæc jubemus omnes episcopos et presbyteros non in secreto, sed cum ea voce quæ a fidelissimo populo exaudiatur, divinam oblationem et precationem quæ fit in sancto baptizmate facere, ut inde mentes, &c.—(Justiniani) Authent. Collat. ix. tit. 20. Novell. 137. cap. 6. ap. Corp. Jur. Civ.]

[h] [οὐχ οὕτως ἀκούῃ κατὰ σαυτὸν τὸν δεσπότην παρακαλῶν, ὡς μετὰ τῶν ἀδελφῶν τῶν σῶν, ἐνταῦθα γὰρ ἐστί τι πλέον, οἷον ἡ ὁμόνοια καὶ ἡ συμφωνία, καὶ τῆς ἀγάπης ὁ σύνδεσμος, καὶ αἱ τῶν ἱερέων εὐχαί. διὰ γὰρ τοῦτο οἱ ἱερεῖς προεστήκασιν, ἵνα αἱ τοῦ πλήθους εὐχαὶ ἀσθενέστεραι οὖσαι, τῶν δυνατωτέρων τούτων ἐπιλαβόμεναι, ὁμοῦ συνανέλθωσιν αὐταῖς εἰς τὸν οὐρανόν.—S. Chrysost. De Incomprehens. Dei Natura, Hom. iii. § 6. Op. tom. i. p. 469, C.]

[i] [ὁ γὰρ καθ' ἑαυτόν τις εὐχόμενος λαβεῖν οὐ δύναται, τοῦτο μετὰ τοῦ πλήθους εὐχόμενος λήψεται.—S. Chrysost. in 2 Epist. Thess., cap. 3. Hom. iv. § 4. Op. tom. ii. p. 535, B.]

[k] [Tertullian. de Anima, cap. 9. Op. p. 270, A.]

[l] [Coimus ad Deum, quasi manu facta precationibus ambiamus .... Coimus ad literarum divinarum commemorationem, si quid præsentium temporum qualitas aut præmonere cogit aut recognoscere. Certe fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus, disciplinam præceptorum nihilominus inculcationibus densamus. —Tertullian. Apolog., cap. 39. Op. p. 31, A.]

[m] [καὶ τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ, πάντων κατὰ πόλεις ἢ ἀγρους μενόντων συνέλευσις γίγνεται καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγιγνώσκεται μέχρις ἐγχωρεῖ. Εἶτα παυσαμένου τοῦ ἀναγιγνώσκοντος, ὁ προεστὼς διὰ λόγου τὴν νουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. Ἔπειτα ἀνιστάμεθα κοινῇ πάντες, καὶ εὐχὰς πέμπομεν· καὶ ὡς προέφημεν παυσαμένων ἡμῶν τῆς εὐχῆς, ἄρτος προσφέ-

did at their assemblies, the particulars being near the same. And all these are substantial parts of that work for which we go to church; all of them principals, none of them accessories in it; which by the nature of the work and the primitive custom of the Church, is not to while out the time till the congregation be assembled (as we know where reading of chapters and singing of psalms are used for no other purpose). Nor are the prayers of the Church, in the main intent of them, either to usher in the sermon, or to leave an impression of it in men's minds afterwards; but an entire service of itself.

Confession and general absolution before Morning Prayer.] In which confession, we remember our daily offences in general; and there is no means so powerful to obtain pardon for them, as the daily prayers of the Church to that purpose; so that the course which our Church here prescribeth, for the pardon of our daily offences, being put in practice, what can be more just, more due than to declare, that forgiveness and absolution, which those that are (as they pretend to be) penitent for those sins, do obtain? What more comfortable, than to hear the news of it from his mouth, by whom the Church ministereth these offices? What more seasonable, than to do this before we come to give God His solemn praise and honour in our public service, that we may be assured He accepts of the same at our hands? In which respect, we cannot but prefer the order of the Church of England, before the other Reformed Churches, who have no absolution, nor no confession neither, but after the psalms and lessons (which is all the service that they have) be done, and the preacher goes up into the pulpit; which gives the people occasion to think, that all their service before is to spin out their time only till the preacher comes, rather than to give God any homage or service at all. Whereas the solemn beginning of our service with confession and absolution, serves to put the people in mind, that all which follows is the solemn service of Almighty God,

ρεται καὶ οἶνος καὶ ὕδωρ· καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει, καὶ ὁ λαὸς ἐπευφημεῖ λέγων τὸ Ἀμήν· καὶ ἡ διάδοσις καὶ ἡ μετάληψις ἀπὸ τῶν εὐχαριστηθέντων ἑκάστῳ γίγνεται καὶ τοῖς οὐ παροῦσι διὰ τῶν διακόνων πέμπεται. — S. Justin. Mart., Apol. 1. (al. Apol. 2.) § 67. Op. p. 83, D.]

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preparing them to that attention of mind, and devotion of spirit, which they owe to it, and which is requisite to make it acceptable.

Confession to be said by the whole congregation kneeling.] The old fashion of the Christians, at their service of prayers, was (as Tertullian in his *Apol.* cap. 39[m]. describeth it) to pray with hands erect and stretched out, therein protesting their innocency; to be bare-headed, therein professing that they were not ashamed: *manibus expansis quia innocuis, capite nudo quia non erubescimus;* hereby taxing the Gentiles, whose custom it was to cover both hands and faces at their prayers, which he interpreteth a confession of guilt in the hands, and an acknowledgment of shame in the face; as if they were afraid and ashamed of what they were about.

It was, and is still a general order in all Churches, to begin their service with confession of sins; which order Morney[n] laboureth to derive from the ancient practice of the synagogue first, and consequently of the primitive Church. *Aut. de Card. Op. apud Cypr.*[o] *Hierarcha confidenter orat pro sua et populi ignorantia, recolens pudibunda et contriti animi confessionem, quæ prævalente peccato deliquerunt.* S. Basil, *Ep.* 63[p]. "We rise in the morning, make confession, and then sing psalms."

We use this as an entrance and preparation to the service of God, because if our confession be such, as it must be presumed to be, it is the only sufficient disposition, to make our service acceptable to Him. A confession (but not the like) is used in the beginning of the breviary and mass, which condemns our Church no more than all other Reformed Churches that use it; but the ancient Church, from which we took it, used it before them all.

Absolution (or remission of sins).] Added by order from the Conference at Hampton-Court[q], for the satisfaction of

[m] [Tertullian. Apol., cap. 30. Op. p. 27, B.]

[n] [Mornayus P. de Sacra Eucharistia, lib. i. cap. 3. p. 49. ed. Hanov. 1605.]

[o] [Tractatus de Cardinalibus Op. Christi (de Cœna Domini) opus spurium ad calc. Op. S. Cypr., p. 42.]

[p] [*ἐκ νυκτὸς γὰρ ὀρθρίζει παρ' ἡμῖν ὁ λαὸς ἐπὶ τὸν οἶκον τῆς προσευχῆς, καὶ ἐν πόνῳ καὶ θλίψει καὶ συνοχῇ δακρύων ἐξομολογούμενοι τῷ Θεῷ, τελευταῖο ἐξαναστάντες τῶν προσευχῶν, εἰς τὴ ψαλμωδίαν καθίστανται.*—S. Basil., Ep 207. (alit. Ep. 63.) § 3. Op. tom. ii p. 311, B.]

[q] [See Barlow's Summe and Substance of the Conferences, in Cardwell's History of Conferences, &c., pp. 17 174, 205, and the King's Letter to th Abp. of Canterbury and the Commis

them that took exception against the word absolution, as being of too popish a sound.

The people shall answer Amen.] The ancient doctors of the Hebrews have this saying, that whosoever sayeth Amen with all his might, the gate of the garden of Eden is opened unto him; Musar., cap. 4. And in the same manner of speech Maimonides describeth their Morning Service, cap. 9. n. 1[r]. "And the people answer, Amen, Be His great name blessed for ever, and to all everlastings, with all their might." So saith St. Jerome[s], that the sound of their Amen in the primitive Church-service was so great, as it came forth like a noise of thunder.

And our mouth shall shew forth Thy praise.] This is the answer of all the people. In the second book of Edw. VI. the word 'Choir' is everywhere put for our word 'Answer:' and by making this answer, they promise here and undertake for themselves, that they will not sit still to hear the psalms and hymns read only to them, as matter of their instruction; but that they will bear a part in them with the priest, and keep up the old custom still of singing, and answering verse by verse, as being specially appointed for the setting forth of God's praise; whereunto they are presently invited again by the minister in these words, "Praise ye the Lord." So that our manner of singing by sides, or all together, or in several parts, or in the people's answering the priest in repeating the psalms and hymns, is here grounded; but if the minister say all alone, in vain was it for God's people to promise God, and to say, that their mouth also should shew forth His praise.

As it was in the beginning, &c.] This was added to *Gloria Patri*[t], which was only used before, to meet with the poison of Arius, who said there was a beginning of time, before Christ had any beginning. The like hath been said, of taking up the custom to put in *Dei gratia* into the style and

sioners for Causes Ecclesiastical, ibid., p. 218. (from Rymer, Fœdera, vol. xvi. p. 565).]

[r] [Maimonides, Manus fortis or Mischneh Torah, pars prima, lib. ii. art. 2. de precibus et benedictione sacerdotali, cap. 9. n. 1.]

[s] [Romanæ plebis laudatur fides... ubi sic ad similitudinem cœlestis tonitrus Amen reboat, et vacua idolorum templa quatiuntur?—S. Hierom. Præf. in Lib. ii. Comment. in Galat. Op. tom. vii. col. 427, 428.]

[t] [See above, p. 48, note l.]

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After the second Lesson shall be used and said (Edw. VI.[y], *per totum annum canitur*) *Benedictus in English, as followeth.*] Or the 100th Psalm, which was not appointed before the fifth year of Edw. VI. And here those words "as followeth" are specially to be noted; as likewise before *Magnificat* and *Nunc dimittis*, that the metre-psalms, which were not in being when these rubrics were made, may not (as the use is in divers places) thrust out the service here appointed in the book, whereof those metre-psalms are no part, nor were ever yet suffered to be printed with it.

Then shall be said the Creed by the minister and people standing.] The Creed was pronounced by the whole congregation; and it was a very ancient custom to do so, as appears by a passage in the Commentaries that go under St. Ambrose's name. 1 Cor. xi. 5[z]. *Prophetari autem est, adventum fore Domini voce Symboli post orationem effari.* "To pronounce in the words of the Creed," &c. But I believe he means the other solemn Creed said after the Collect and the Gospel; for before that, I do not find that this Creed was from the beginning any part of the Church-service.

The Holy Catholic Church, the Communion of Saints.] Which in the first place, is to be understood of that Church and those saints which framed these articles of the Creed, for all Churches that were to succeed them. And truly, the consideration of the primitive and apostolic Church, (as it is called in the other Creed,) and the precedent of it, prescribeth two things.

The first is general, as it is a Church; and all Churches make one Church, by acknowledging and maintaining union and communion with the Churches that have been in other ages before us, as well as with the Churches that are in other countries, without substantial difference of belief or practice.

The Donatists in old time, as St. Austin chargeth them, fell foul upon the article of the Catholic Church, because they acknowledged no Church but their own, but thought

[y] [Post alteram lectionem per totum annum canitur Hymnus Zachariæ, Benedictus Dominus Deus Israelis.—(King Edw. VI.'s first Prayer-Book in Latin,) Ordinat. Eccles. seu Minist. ab Alex. Ales. edit., Lips. 1551, fol. 12, B.]

[z] [Comment. in 1 Cor. Opus spur. inter. Op. S. Ambros., tom. ii. Append. col. 147, D.]

it had failed in all other countries, by communicating with the Church of Africa, from which, as from a corrupted Church, they had separated themselves. Much more foul must he needs fall upon that article, that shall think the Church perished almost as soon as it was instituted; and therefore renounceth and disclaimeth in his practice, that which was used in the first ages.

To maintain this communion, it is not necessary we command, but it is necessary that we tolerate all that was then in practice, and condemn not any thing. Though we think some things may be amended at this time, we must not think any thing was pernicious at that time. Which concerns all those who think, that they cannot detest the corruptions of the Church of Rome enough, till they involve the primitive Church, and whatsoever is done upon the precedent of it, in the same imputation; which if we should do, then were we as true schismatics, as they of the Church of Rome would have us.

The second is more particular, as it was the Church primitive, and near the fountain. That which was then in practice, when the coast was clear, must needs appear more reasonable and venerable to us, than what is since devised. And therefore this Church of ours is not to forsake the orders of the primitive Church, that it may be the more conformable to other reformed Churches; where the orders in force with us have both the precedent of such ancient practice, and the reason of edification with them.

The Lord be with you. And with thy spirit.] St. Chrysostom[a], upon these words of St. Paul, "We know not what to pray for as we ought, but the Spirit maketh intercession for us," telleth us, that in the apostles' time, there was no less peculiar inspiration to make a prayer in a public as-

[a] [καὶ ὁ μὲν εἶχε προφητείας χάρισμα, καὶ προέλεγε τὰ μέλλοντα. ὁ δὲ σοφίας, καὶ ἐδίδασκε τοὺς πολλούς. ὁ δὲ ἰαμάτων, καὶ ἐθεράπευε τοὺς νοσοῦντας. ὁ δὲ δυναμέων, καὶ ἤγειρε τοὺς νεκρούς. ὁ δὲ γλωσσῶν, καὶ διαφόροις ἐλάλει φωναῖς. μετὰ δὲ τούτων ἁπάντων ἦν καὶ εὐχῆς χάρισμα, ὃ καὶ αὐτὸ πνεῦμα ἐλέγετο. καὶ ὁ τοῦτο ἔχων, ὑπὲρ τοῦ πλήθους πάντος ἠύχετο. . . . καὶ τὸ κοινῇ σύμφερον τῆς ἐκκλησίας ἁπάσης αὐτός τε ὑπὲρ ἁπάντων ἵστατο αἰτῶν, καὶ τοὺς ἄλλους ἐπαίδευε. . . . οὗ καὶ νῦν σύμβολόν ἐστιν ὁ διάκονος τὰς ὑπὲρ τοῦ δήμου ἀναφέρων εὐχάς.—S. Chrysost. in Rom. viii. 26. Hom. xiv. Op. tom. ix. p. 586, A, B.]

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sembly of the Church, than there was to prophecy, and to foretel things to come, to cure diseases, to do miracles, and to speak strange languages. "For with all these graces," says he, "there was also a grace of prayer which was called a spirit, and he that had it prayed for all the multitude, and stood up in the name of all, to desire those things which were for the good of the Church in common; and he taught others to do the like. Answerable whereunto now is the deacon, when he offereth to God the public prayers for the people." From whence we gather, that the kind and nature of these public prayers which the Church now useth, is the same that the Church used (when the matters of them were inspired) even in the apostles' time. And the people's answering here, as the fashion also was of old, "And with thy spirit," had then reference to the spiritual or inspired grace of prayer, by which they were known to speak at the beginning.

Then the minister, clerks, and people shall say the Lord's Prayer with a loud voice.] In the second of Edw. VI. the minister is appointed to say the Creed and the *Pater noster* alone, and the choir to answer, "But deliver us from evil, Amen." And the Kyrie Eleison is ordered to be said before the Creed; but no *Dominus vobiscum*, with the answer ordered to be said, till after the versicles, immediately before the Collects.

Then the priest standing up shall say the versicles.] And he is not appointed to kneel down afterwards at the Collects.

The order for Evening Prayer, the priest shall say, (2 Edw. VI., *Sacerdos oret,*) *Our Father, &c.*] Always provided, that he forgets not his directions, which were given him before at the beginning of the Morning Prayer, where he is appointed to read the sentences, and that which follows before Evening Prayer also.

[ON THE CREED OF ST. ATHANASIUS.]

In the feast of Christmas, Epiphany, &c. shall be sung or said, immediately after Benedictus, this confession of our faith, &c.] In the second of Edw. VI. it is called the Creed of Athanasius, and appointed to be sung only. In

the fifth of Edw. VI. were the apostles' days here named, and St. John Baptist's day inserted, that by repeating this Creed every month (for so are those days divided) it might become the more familiar to the people. And though it be not here set down, yet I believe the meaning was, that the Apostles' Creed should be omitted that day, when this of Athanasius was repeated[b].

Quicunque vult.] The Emperor Jovian wrote letters to Athanasius, and earnestly entreated him, *ut accuratam de sacrosancta fide doctrinam sibi conscriberet:* "That he would set down an exact form of the holy doctrine of the Catholic faith." Theod., lib. iv. Hist. cap. 2[c].

[ON THE LITANY.]

Here followeth the Litany.] By the position of it in this place (though it be not specified after what part of the service it shall be used) it seems that they intended it to follow the Morning Prayer[d]. And in the rubric before the Comination it is ordered that after Morning Prayer is done which was then done betimes, and while it was yet morning, not put off as since till towards noon) "the people shall be called together again to the Litany by the tolling of a bell, after the accustomed manner[e]." So that in those days the custom was to go home after Morning Prayer, and to come again to the Litany; not to dispatch (as now they do) all at once. In the second of Edw. VI.[f] there is a rubric at the end of the Communion, wherein the Litany is appointed to be sung upon Wednesdays and Fridays, according to the king's injunctions; and that after the Litany ended, the priest shall, upon those days, having on him an alb or surplice, with a cope, go to the Communion; or if there be none to communicate, that nevertheless he shall read that which is appointed at the Communion unto the end of the Offer-

[b] [This was provided for at the last Review.]

[c] [*ἐπέστειλε δὲ καὶ πρὸς Ἀθανάσιον ἐκεῖνον τὸν τούτων πρόμαχον τῶν δογμάτων, γραφῆναι οἱ παρακαλῶν τὴν ἀκριβῆ περὶ τῶν Θείων διδασκαλίαν.*—Theodoret. Eccl., lib. iv. cap. 2. p. 148. The letter of Athanasius and the bishops in reply rehearses the Nicene Creed, and exhorts him to adhere to it. Ibid., i. 34.]

[d] [This was made clear in 1662.]

[e] [This rubric was altered in 1662.]

[f] [See above, p. 84, note h.]

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tory, concluding with one or two collects and the benediction.

Litany to be used on Sundays, Wednesdays, and Fridays.] "Wednesdays and Fridays not being holydays," Bp. Grindal, 1576, *Art.* 1[g]. Litany and other service appointed for the day, not the Litany alone. Ibid.

On Sundays, Wednesdays, and Fridays.]

Epiphanius, in his *Expos. Fidei Cathol.*[h], referreth this order to the apostles, upon the Wednesday and Friday, and upon the Lord's Day. The Jews in their synagogues observed for their special days of assembling those together that dwelt in villages, Mondays and Thursdays, besides the Sabbath. Maimon. *in Megillah*, c. 1. n. 6. The precedent of the Jews directed to the Church, not to do less than they did. They made choice of Mondays and Thursdays, in regard of some great calamities that befel their nation upon those days; and that they might not be three days together, without doing some public service to God. The Church had the like reasons for Wednesdays and Fridays (*Const. Apost.* v. 14[i].) whereon our Saviour was betrayed and crucified, the moral reason of once in three days, with a convenient distance from Sunday concurring. And how ancient the observation of Wednesdays' and Fridays' assemblies hath been in the Church, is also to be known by the recommendation of them in Ignatius, *Ep. ad Phil.*[j], and in Clem. Alex., *Strom.* 5[k]. And how uniform the observance of them was

[g] ["... whether upon Wednesdays and Fridays, not being holydays, the Litany and other prayers appointed for the day be said accordingly?" Articles to be enquired of within the province of Canterbury, in the metropolitical visitation of Edmond [Grindall], &c., A.D. 1576, Art. 1. (Remains of Abp. Grindal, p. 157. Cambridge, 1843).]

[h] [*συνάξεις δὲ ἐπιτελούμεναι ταχθεῖσαί εἰσιν ἀπὸ τῶν ἀπόστολων, τετράδι καὶ προσαββάτῳ καὶ Κυριακῇ· τετράδι δὲ καὶ ἐν προσαββάτῳ, ἐν νηστείᾳ ἕως ὥρας ἐννάτης, ἐπειδήπερ ἐπιφωσκούσῃ τετράδι συνελήφθη ὁ Κύριος, καὶ τῷ προσαββάτῳ ἐσταυρώθη, καὶ παρέδωκαν οἱ ἀπόστολοι ἐν αὐταῖς νηστείας ἐπιτελεῖσθαι.*—S. Epiphan. adv. Hæres., lib. iii. tom. 2. Expos. fid. Cathol., cap. 22. Op. tom. i. p. 1104, C, D.]

[i] [*τέτραδα καὶ παρασκευὴν προσέταξεν ἡμῖν νηστεύειν, τὴν μέν διὰ τὴν προδοσίαν, τὴν δὲ διὰ τὸ πάθος.*—Constitut. Apostol., lib. v. cap. 14. apud Concilia, tom. i. col. 362, A.]

[j] [*μετὰ τὴν τοῦ πάθους ἑβδομάδα, μὴ παρορᾶτε τετράδα καὶ παρασκευὴν, νηστεύοντες πένησιν ἐπιχορηγοῦντες τὴν περισσείαν.* — Epist. ad Philippenses, cap. 13. opus spurium inter Op. S. Ignati. apud Patr. Apost., tom. ii. pars I. p. 124.]

[k] [*οἶδεν αὐτὸς καὶ τῆς νηστείας τὰ αἰνίγματα τῶν ἡμερῶν τούτων, τῆς τετράδος, καὶ τῆς παρασκευῆς λέγω. ἐπιφημίζονται γὰρ, ἡ μὲν Ἑρμοῦ, ἡ δὲ Ἀφροδίτης.*— Clemens Alexandr. Stromat., lib. vii. cap. 12. Op. tom. ii. p. 877.]

in the ancient Church, is to be known again by Epiphanius[l], who saith that they were kept in all the climates of the world. So the orders of our Church stand recommended to us by the practice of the oldest times, both for ordinary and extraordinary fasting and praying upon those days. THE SER

Further, Socrates, lib. v. cap. 22[m], saith, "That at Alexandria, upon Wednesdays and Fridays, both the Scriptures were read, and that the doctors expounded them; and that all was done which belonged to an assembly, except celebrating the mysteries; and that this was an ancient custom there, for that Origen taught most of his writings on those days in the Church."

These litanies were wont to be said at the celebration of the Eucharist, as in the ancient Church, so in this also, 2 Edw. VI.[n], when the Communion was administered (as it still ought to be in Catholic Churches) every Sunday at the

words, by a special provision in the Act of Uniformity in these words, "and the form of the Litany altered and corrected," were left out in our book, as being too hard and violent an expression. But the preachers since that time have got it into their pulpits, though they could not be allowed it in their Litanies; and all sorts of men have chosen rather to follow them, than this temperance and order of the Church.

The prayer of St. Chrysostom.] Taken out of his liturgy which (it seems) the Church of England acknowledges to be his[p]. In the second of Edw. VI. it follows immediately after "We humbly beseech Thee," and ends the Litany, without any other collect inserted between them for the king, queen, prince, or clergy, (who were all solemnly prayed for already in the Litany itself, as in our book we find them to be,) which were there added only by virtue of the queen's injunctions, allowing an anthem to be sung after Morning and Evening Prayer, and the collect for the queen to be daily said after the anthem; so that this, and the other that follow before St. Chrysostom's prayer, (whereof that for the queen and the king's children were added by the bishops upon King James's coming in[q], and by his authority only, not yet by the parliament confirmed,) are no part of the Litany, but only additionals to be said after an anthem or Psalm, in the end of Morning and Evening service.

And dost promise, that when two or three are, &c., Thou wilt grant their requests, &c.] We know upon what patent this privilege stands, St. Matt. xviii. 20. We must know further, that by the rules of the Jewish synagogue (then in use) under ten persons that were of years, there was no congregation, for before that number were present they went not to prayers. And by the rules of civil law, *decem personæ faciunt populum.* But Christ intending to free His Church

[p] [ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχὰς, ὁ καὶ δύο καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματί σου, τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ σύμφερον πλήρωσον, χωρηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος.—Liturg. S. Chrysost. ap. Goar. Rit Græc., p. 66. On the supposed genuine ness of the prayer and liturgy se Palmer, Orig. Liturg., vol. i. p. 77.]

[q] [See the king's letter to the commissioners for causes ecclesiastical Rymer, Fœdera, vol. xvi. Cardwell' History of Conferences, pp. 222, sqq.]

of all rules that might abridge the privileges of it, and foreknowing of divers occasions that would happen, (especially in times of persecution,) to lessen that number, assureth us of His presence where the least number agree in the thing they desire at His hands. For that to be the reason of His presence among them is clear from the nineteenth verse, "If two of them shall agree touching anything they shall ask," &c. The Jews have an opinion that the prayers of their congregations are always heard, not so the prayers of particular persons in private. Maim. of Prayer, c. 8. n. 1[r]. "Always let a man go morning and evening to the synagogue, for his prayer is not always heard but in the synagogue; and he that dwelleth in a city where there is a synagogue, and goeth not thither to pray with the congregation, this is he that is called a bad neighbour."

Nor are the words to be understood of two or three that are gathered together in any place, but in any such place as is appointed for the holy assemblies. 1 Tim. ii. 8, "I will therefore that men pray everywhere," &c., is but a freedom from the legal circumstance of the temple, and an application of Mal. i. 11 and John iv. 21. *Omnem locum intellige sacris cœtibus destinatum; agit enim S. Paulus de publicis precibus in communi conventu, ut in toto orbe terrarum pura hæc sacrificia Deo offerantur.* Beza, ib.[s]

For rain, &c., if the time requireth.] These in the second of King Edward are set in the end of the collects after the offertory[t], being then only two, for rain and fair weather. After, in the fifth year of King Edward, they were augmented to that number which we have now; but they were placed between the collects, "We humbly beseech Thee," &c., and St. Chrysostom's prayer, which is a direction for us where to read them when need is[u].

A thanksgiving for rain, &c.] These thanksgivings were added upon the complaint of Dr. Reynolds and others, at the

[r] [Maimonides, Manus Fortis, or Mischneh Torah, pars prima, lib. ii. art. 2. De precibus et benedictione sacerdotali, cap. 8. n. 1.]

[s] [Beza, Th., annot. in 1 Tim. ii. 8. Nov. Test. cum annott. Th. Bezæ, 1598.]

[t] [That is, after the Collects at the end of the Communion Service, entitled "Collects to be said after the Offertory when there is no Communion."]

[u] [There was not at this time any rubrical direction where to read these occasional prayers; it was added in 1662.]

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conference at Hampton-court, saying[x], "that we wanted particular thanksgivings for particular benefits received;" the same complaint that Cartwright[y] and the admonitioners to the parliament had made before, whom the king and his bishops thought good to satisfy. And to that end were these collects of thanksgivings drawn up and inserted into the Liturgy by the king's command[z], but they are not yet confirmed by act of convocation or parliament.

ON THE COLLECTS, EPISTLES AND GOSPELS.

The Collect, Epistle, and Gospel, upon Christmas-day.] This was called in the first of Edw. VI. the second Communion, for there was another before it; the one to set forth His nativity of the blessed Virgin Mary, (for which the Epistle was Tit. ii. and the Gospel Luke ii.,) the other to set forth His eternal generation, which is that we do now only still continue, following the alteration made in the fifth of Edw. VI., upon Bucer's[a] faulting of two Communions. In the Church of Rome (and here in England aforetimes) they had three masses or services of communion upon that day[b], whereof this is the last.

If there be a Sunday between the Epiphany and the Circumcision, then shall, &c.] This was added in the fifth of King Edward, being *casus omissus* before; for between the second and fifth year of that king, there happened a Sunday after Circumcision and before the Epiphany[c], and they were at a loss, not knowing what to do with it, for in the old missals it was cast upon the octaves[d], whereof we had none left.

The sixth Sunday after the Epiphany (if there be so many) shall have the same, &c.] This also was added for the same reason next before specified.

Easter-day, at Morning Prayer, instead of, O come let us

[x] [This complaint is not mentioned in the published accounts of the conference, in which there is no discussion respecting these new forms of thanksgivings.]

[y] ["The default of the book, for that there are no forms of thanksgivings for the release from those common calamities, from which we have petitions to be delivered."—T. Cartwright, lib. iii. p. 203, cited in Keble's Hooker, book v. ch. 43. § 2, note 86.]

[z] [See the king's (James I.) letter, Rymer, ubi supra, note q, p. 451, Cardwell, ibid.]

[a] [Buceri Censura, cap. 6. p. 465, and cap. 27. p. 495.]

[b] [See above, p. 252, note n.]

[c] [In 1550 the Sunday fell on Jan. 5, and in 1551 on Jan. 4.]

[d] [See above, p. 254, note p.]

sing, &c., shall be sung or said these anthems.] So that upon Easter-day in the morning the *Venite* is left out, which was thus altered in the fifth [year[1]] of King Edward, for in the second it was not so; but the *Venite*, and these anthems besides, were both sung, to make the service more solemn. Upon that day there were two communions, whereof we have retained the first Epistle and Gospel.

[1] [Book. Nicholls.]

St. Peter's day.] In the second of Edward VI. there were two proper lessons appointed for St. Peter's even[e]. *Ad vesperas*, Mal. iv. S. Matt. xiv. unto "When Jesus heard," &c.

After St. Peter's day in that book followed St. Mary Magdalene's day, and the Collect, Epistle, and Gospel appointed for it were these[f], "Grant us Thy grace, O merciful Lord, that by the example of any other we may not presume to commit sin; and if at any time we fall, and offend Thy divine majesty, we may heartily repent us thereof, and bewailing our sins after the example of Mary Magdalen, we may obtain remission of the same, for the love and merits of Thy only Son Jesus Christ our Lord." The Epistle, Prov. xxxi., "Who shall find a woman," &c., unto "her works shall praise her in the gates." The Gospel, St. Luke vii., "And the Pharisee desired Jesus to eat bread with him," &c., unto "go in peace." But in the fifth of King Edward this was not continued, and therefore it is not inserted into this liturgy of ours, which by the Act of Uniformity was tied to follow that second of King Edward (and not the first) in all things but the ornaments of the Church and of the ministers there celebrating divine service.

[e] [This is a mistake, owing to Cosin's using the Latin version of Alesius. The lessons here mentioned are those for Evensong on S. John Baptist's Day, which, as was done in the case of the proper lessons in the Prayer-book of 1549, were set down with the Collects, Epistles, and Gospels for the day. There "the Proper Lessons at Evensong" come after the Gospel of S. John Baptist's Day, and immediately before S. Peter's Day. In the Latin version they were taken as belonging to S. Peter's, and were printed with the heading "Profesto S. Petri Apost. Propriæ Lectiones ad Vesperas." See the Ordin. Eccl. Angl. in Bucer's Scripta Anglicana, p. 419.]

[f] [Cosin has translated from the Latin of Alesius; the words in the original are: "Merciful Father, give us grace that we may never presume to sin through the example of any creature; but if it shall chance us at any time to offend Thy Divine majesty, that then we may truly repent, and lament the same, after the example of Mary Magdalene, and by lively faith obtain remission of all our sins; through the only merits of Thy Son our Saviour Christ."—Book of Common Prayer, A.D. 1549, Saint Mary Magdalene, Collect.]

[RUBRICS BEFORE THE COMMUNION.]

If any person be a notorious and open ill-liver, &c.]

In the ancient Church there are many passages found to this purpose, and among the rest this for one, S. Chrysostom lxxxiii. in Mat.[g] *Si militum magister quispiam, si præfectus, si ipse diademate redimitus imperator indigne adeat, prohibe, majorem illo potestatem habes, &c.; hoc dignitas, hoc securitas, hoc corona vestra est, &c.; si ipse pellere non audes adduc ad me: hæc attentari nequaquam permittam. Spirare desinam antequam de Domini corpore indigne quicquam tradam; et sanguinem ipsum meum fundam priusquam de tam venerando sanguine præter decorem concedam.*

The table at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel, where Morning and Evening Prayer be appointed (viz. by the ordinary) *to be said, and the priest standing at the north side of the table shall say the Lord's Prayer, &c.*]

There was much ado about the posture of the table and the priests standing at it in King Edward's time; for in the second year the altar stood still in the usual place, and the priest was appointed to stand before the midst of the altar[h] with his face towards it, and this was confirmed by act of parliament[i]. Notwithstanding which act, there were so many exceptions taken, and opposition made against that order, (some standing at the west side of the altar, with their faces turned towards the people, others at the east, others at the south, and others at the north,) that at last they agreed to set forth this rule in the fifth of King Edward, instead of the former set forth in the second year, where the tenor and sequence of the service was ordered after this manner; "the priest standing afore the altar, saith the Lord's Prayer and the Collect," the same that we have. Then is the *Introit*, or Psalm of the day, sung by the choir. The *Kyrie Eleison* thrice. The priest begins "Glory be to God on high;" the

[g] [See the Greek cited above, p. 84, note i.]

[h] ["The priest, standing humbly afore the midst of the altar, shall say," &c.—Rubric, Prayer-Book of 1549.]

[i] [Act for Uniformity of Service, 2 & 3 Edw. VI., cap. 1.]

choir answers and sings out the rest. The priest turns himself to the people, saying, *Dominus vobiscum*, and *Oremus*. Then follows the Collect for the king, the Collect for the day[k], the Epistle read (in a special place appointed for it) by a subdeacon[l]. The Gospel (*similiter*) read by a priest or deacon[m]. And at the naming of the Gospel, the choir and people answer, "Glory be to Thee, O Lord;" and when it is ended[n], then the Creed, the priest beginning, "I believe in one God," and the choir singing the rest. Next followeth the exhortation, "Dearly beloved in the Lord, ye that come to the holy Communion," &c., which in cathedral churches, and other places where there were daily Communions, was to be read once a month, and in a parish church once a week, upon the Sunday[o]. And if the people were negligent to come to the Communion upon Sundays and other holydays, the curate was to read another exhortation the Sunday before the Communion, which (but for a little difference, and the beginning and ending) is the same with our second exhortation, "Dearly beloved, forasmuch as it is our duty," &c., adding in the end, that they which satisfy themselves with a general, and they that think it needful for them to make an auricular or private confession, ought not to find fault with one another. Then follows the Offertory, which is sung, whilst the people go up to offer at the altar[p], and besides go to put somewhat into the poor man's box. Then they which are to communicate stay in the choir[q], the men on the right side, and the women apart on the left. Then the priest (considering the number of communicants) prepareth so many hosts, (laying them upon the corporas[r],) and as much wine

[k] ["The Collect for the day with one of these two Collects following for the king."—Ibid.]

[l] [The English rubric for 1549 was: "the priest, or he that is appointed, shall read the Epistle;" translated by Alesius, "Sacerdos aut subdiaconus."—Ubi supr., p. 423.]

[m] [English: "The priest, or one appointed to read the Gospel;" Alesius, "Sacerdos aut diaconus."—Ibid.]

[n] [This is printed in Nicholls; "And when it is ended, ——; Then the Creed, &c." There is no appearance either in the English or Latin of anything being ordered to be said after the Gospel.]

[o] ["Upon the week-days it may be left unsaid."—Rubric of Prayer-Book of 1549.]

[p] [The Latin inserted the words "ad altare," ubi supr., p. 425; the English does not make any such distinction.]

[q] ["Or in some convenient place nigh the quire, the men on the one side, and the women on the other side;" the Latin translation is, "Viri a dextris, mulieres a sinistris separatim."—Ibid.]

[r] ["Upon the corporas, or else in the paten, or in some other comely thing prepared for the purpose."]

(mingled with a little pure water) as will serve the communicants, and placeth the paten and chalice upon the altar. After follows *Dominus vobiscum* and *Sursum corda*, with the proper prefaces, to the *Sanctus*, which the choir is appointed to sing. Next the priest or the deacon turning himself to the people, saith, "Let us pray for the whole state of Christ's Church," (not militant here in earth only, which was afterwards added for fear of praying for the dead,) where at the end they especially prayed for the present communicants, they gave thanks for God's virtue shewed in all His saints, especially in the most virtuous and glorious[s] Virgin Mary, the mother of our Lord, the patriarchs, prophets, apostles, and martyrs, whose examples they desired to follow in the holy faith and obedience. They commended to God also those that had died in the true religion of Christ, praying that they might find mercy and eternal peace, and that at the general resurrection we and all they might be saved. Then follows the Prayer of Consecration, differing from ours only in these words, "Hear us, we beseech Thee, O merciful Father, and by Thy Holy Spirit and Word vouchsafe to bless and sanctify these Thy gifts and creatures of bread and wine, that they may be made unto us the Body and Blood of Thy beloved Son Jesus Christ our Lord, who in the same night," &c. And at the words "took bread," the priest is appointed in the margin to take the paten into his hand, and likewise the chalice at the words "took the cup," (without any elevation,) making the sign of the cross upon either when he repeats the words of the institution or consecration. Next follows the Prayer of Oblation, which with us is placed after the communion or participation, and it differs from it in divers expressions, as in these; "Wherefore, O Lord, heavenly Father, according to the institution of Thy Son, our Lord, we Thy humble servants do here celebrate and remember before Thy divine majesty, that which He has commanded us to do in these holy and blessed mysteries[t], and calling to

[s] ["The glorious and most blessed Virgin Mary."]

[t] ["Before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make; having in remembrance His blessed passion, mighty resurrection, and glorious ascension; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same; entirely desiring Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving."]

mind His blessed passion, His mighty resurrection, and His glorious ascension, we render unto Thee all possible praise and thanksgiving, for the innumerable benefits procured and exhibited thereby unto us; beseeching Thee that Thou wouldst mercifully accept this our sacrifice of praise," &c. And after the words, "our bounden duty and service," and "command these our supplications and prayers to be brought up before Thy Divine majesty, by the ministry of Thy holy angels, not weighing our merits[u]," &c. After this he sayeth the Lord's Prayer, the choir only answering, "And deliver us from evil;" and the priest premising, "As our Lord hath taught and commanded us, we are bold to say, Our Father," &c. *Priest.* "The peace of the Lord be with you." *Choir.* "And with thy spirit." *Priest.* "Christ our Paschal Lamb was offered up for us all, when He bore our sins in His body upon the tree of the cross, for He is that true Lamb of God that taketh away the sins of the world; wherefore let us celebrate a feast with joy[x]." Then followeth, "You that do truly and earnestly," &c., with the Confession, Absolution, (where the bishop is not named,) and the comfortable sentences of Scripture.

Next he saith, "We do not presume," &c. And then communicateth himself, ministers, and people. And when he ministereth the Sacrament of Christ's Body, and the Sacrament of His Blood, he saith only the two first sentences, without the addition of those words which in the fifth of King Edward were said, and none else, "Take, and eat this in remembrance," &c. But in our book they are both joined together, as by the Act of Uniformity appointed. In the time of the distribution the choir singeth, "Lamb of God, that taketh, &c., have mercy," &c. "O Lamb of God, &c. Grant us Thy peace." And the distribution ended, they sing the Post-communion, that is, some of these verses: "If any man will come after Me, let him deny," &c. "He that endureth unto the end shall be saved." "Blessed be, &c., who hath

[u] ["And command these our prayers and supplications, by the ministry of Thy holy angels, to be brought up into Thy holy tabernacle, before the sight of Thy Divine Majesty; not weighing our merits." Throughout there are slight verbal variations, as Cosin retranslated from the Latin version of Alesius.]

[x] ["Keep a joyful and holy feast to the Lord."]

visited," &c. "Blessed is that servant, whom when his Lord cometh He shall find so doing." "Behold the hour cometh, and now is, when the true worshippers," &c. "Behold thou art made whole, sin no more," &c., or the like sentences may be added.

Afterwards followed the Prayer of Thanksgiving, "Almighty and everlasting God, we most heartily thank Thee," &c. Then the Blessing, (where the bishop is not named,) "The peace of God," &c. And all the people answer, Amen.

Rubric[y]. Where there be no singers, all is read. In the week-days, and when the Communion is delivered in private houses, the priest may omit the Gloria in Excelsis, the Creed, the Homily, and one of the Exhortations[z].

So many as intend to be partakers of the holy Communion, shall, &c.] Clemens, who was St. Peter's scholar, writeth thus in an [Epistle?] *quot populo sufficere debeant,* which is one reason of giving up their names.

Then shall the minister rehearse distinctly (that is, with pauses between every one) *all the Ten Commandments.*] I do not find in any liturgy, old or new, before this of the fifth of Edward VI., (here continued,) that the Jews' decalogue was used in the service of the Christian Church. But it seems that the rehearsal of it in the beginning of the Communion was appointed with the people's answers, and craving pardon and grace to observe them, instead of confession of sins, always set in this place. It serves to actuate our repentance by calling to mind our offences by retail.

ON THE NICENE CREED.

The Epistle and Gospel ended, shall be said the Creed.] In Dion. Areop.[a], immediately after the reading of the Gospel,

[y] [The rubric is, "Where there are no clerks, there the priest shall say all things appointed here for them to sing." The Latin translation was "Ubi non sunt cantores, dicantur omnia, non canantur."—ubi supr., p. 430.]

[z] ["And the Exhortation, beginning Dearly beloved," &c.]

[a] [*οἱ δὲ τῆς λειτουργικῆς διακοσμήσεως ἔκκριτοι, σὺν τοῖς ἱερεῦσιν ἐπὶ τοῦ θείου θυσιαστηρίου προτιθέασι τὸν ἱερὸν ἄρτον, καὶ τὸ τῆς εὐλογίας ποτήριον προομολογηθείσης ὑπὸ παντὸς τοῦ τῆς ἐκκλησίας πληρώματος, τῆς καθολικῆς ὑμ-*

(the hearers and penitents, &c., being dismissed,) follows the Creed, which he calleth the Catholic hymn, said and acknowledged by all the congregation of the Church together, as S. Ambr., *supr.*[b], which is an argument that the author is not more ancient than the Nicene Council, before which time we do not read that the Creed was brought into the public service of the Church, but then it was, the better to preserve men from heresy. Of the Creed there is no mention in Justin, Tertullian, or the Constitutions of the Apostles.

It was a great work to settle such forms as might conclude and confirm, and bring to life also the restless malice of heretics. And it was long in doing. The next work to that was to bring it into the service. For so it was best commended to the knowledge of God's people; and had this order been better regarded, this new varnish of old heresies, which prevailed so far abroad, and at home too, would not have taken the people so much as it has done.

After the Creed, ... the Sermon.] This is one difference from the mass-book, where there is no sermon there appointed, for they commonly have their sermons in the afternoon. But the Church of England hath restored the sermon into the due place of it, after the reading of the Epistle and Gospel, which in the ancient Church was the subject of the sermon which followed. As for the afternoon sermon, I am yet to learn what place it had, or yet hath, by any order, in the public service of God, or by what command either of the Scripture or the ancient Church it is pressed.

After the Creed.] From the Constitutions of the Apostles, the custom has been very general to begin the sermon when the reading of the Epistle and Gospel was done[c]. The Creed was afterwards added and interserted, because of the heresies newly risen. And hereupon it is, that preachers among the Latin Church-writers are called *Tractatores*[d], because, when they preached, they handled the Scriptures which were that day read in the Church. So Optatus, lib. iv.[e], charged the

νολογίας.—S. Dionys. Areop. de Eccles. Hierarchia, cap. 3. Op. tom. i. p. 188, A.]

[b] [See the passage cited above, p. 92, note u.]

[c] [καὶ ὅταν ἀναγινωσκόμενον ᾖ τὸ εὐαγγέλιον, πάντες οἱ πρεσβύτεροι καὶ οἱ διάκονοι καὶ πᾶς ὁ λαὸς στηκέτωσαν μετὰ πολλῆς ἡσυχίας, . . καὶ ἐξῆς παρακαλείτωσαν οἱ πρεσβύτεροι τὸν λαόν.—Constit. Apostol., lib. ii. cap. 57, apud Concilia, tom. i. col. 295, A.]

[d] [See above, p. 316, note c.]

[e] [See above, p. 317, note i.]

Donatists, that their fashion was in preaching to leave their texts (*Lectiones Dominicas et Evangelium*) and to fall a railing upon the Catholics.

After the Creed, if there be no sermon, shall follow, &c.] In the time of King Edward and Queen Elizabeth, the parsons or vicars were not tied to preach above four sermons in the year, *per se aut per alium*. Bishop Grindal, in his Articles, 1565, Art. 7 and 24[f].

Upon a holyday when there was no sermon, the bishops appointed that immediately after the Gospel the curates should recite to their parishioners the Lord's Prayer, the Articles of the Faith, and the Ten Commandments in English. Ib., Art. 10.

Curate shall declare whether there be any holydays.] One reason whereof was, lest the people should observe any such days that had been formerly kept, and were now abrogated by law. And therefore the bishops enquired in their visitations, whether the curates bid any other days than were appointed by the new kalendar; or whether there was any more ringing or tolling of bells to call the people to church upon Sundays, more than otherwise was commonly used upon every common week-day, for then was the bell rung or tolled to church every day of the week, where the curate was not negligent of his duty. Archbishop Grind., Art. 8, 1576[g], for the whole province.

Pray for the whole state of Christ's Church militant, &c.] Those words "militant here upon earth," were added to exclude the prayers that were used in the ancient liturgies, and in the former edition of this liturgy, 2 Edw. VI.[h], for them

[f] [The editor has not seen a copy of the Articles here referred to, which must have been sent out by Grindal, when bishop of London. The same rules however will be found in his Articles of 1571, when archbishop of York. See Grindal's Remains, Cambr., 1843, pp. 122, sqq.: and the first in the Articles issued by the commissioners for ecclesiastical affairs, of whom Grindal was one, in 1564. See Wilkins, Concilia, tom. iv. p. 248.]

[g] [Articles to be inquired of within the province of Canterbury, at the metropolitical visitation of the most Rev. Edmund, Abp. of Canterbury, 1576. No. 8. Grindal's Remains, p. 160.]

[h] ["We commend unto Thy mercy (O Lord) all other Thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace. Grant unto them, we beseech Thee, Thy mercy and everlasting peace, that at the day of resurrection we, and all they which be of the mystical body of Thy Son, may altogether be set on His right hand," &c. Communion Office in the Book of Common Prayer, A.D. 1549.]

t have been before us, and are now dead. But for the rest, the form of it is most ancient and apostolical. Next [to] apostle (who wills supplications, and prayers, and thanksings to be made for all men, especially for kings and such be in authority, that we may lead a quiet and peaceable in all godliness and honesty, which is the sum and subt of this whole prayer,) we find in the Constitutions of the ostles, (which was a book made to declare the customs of : Church before Constantine's time,) this prayer at large, st for the state of Christ's Church, and then for the parular members of it, lib. viii. cap. 10—12[l], chiefly for the iperor and powers of the world, that they may be at peace th us. So Tertullian in his Apology, cap. 39[k]; *Oramus o imperatoribus, pro ministris eorum et potestatibus, pro atu sæculi, et pro rerum quiete;* and cap. 30[l]; *Precamur illis tam prolixam, imperium securum, domum tutam, exercitus rtes, senatum fidelem, populum probum, orbem quietum, et uæcunque hominis et Cæsaris vota sunt;* which certainly is he same prayer that is appointed in the Constitutions of the Apostles, as before, and in lib. ii. cap. 51[m]; "Let the minister ray for the whole Church, and all the world, and the parts of it, for the priests and rulers, for the king, and for the general peace;" which is the reason that it is called in the Greek liturgies the Catholic or general collect, and *τὰ εἰρηνικά*, "the prayer for peace." And it is the source and fountain of those prayers which were afterwards framed into the form of our litanies. S. Ambr., *de Sacram.*, lib. iv. cap. 4[n], saith that this prayer was always made before the consecration of the Sacrament, *Oratio præmittitur pro populo, pro regibus, pro cæteris.*

This prayer for the state of Christ's Church was the prayer before the sermon of old time, consisting of several exhortations to the people. S. Aug., *Ep.* 106[o], *Quando audis Sacerdotem exhortantem populum Dei, ut orent;* and *Ep.* 116[p], *Com-*

[l] [Concilia, tom. i. col. 470—484.]

[k] [Tertullian. Apolog., cap. 39. Op. p. 31, A.]

[l] [Idem, ibid., cap. 30, p. 27, B.]

[m] [*καὶ μετὰ τοῦτο προσευχέσθω ὁ διάκονος ὑπὲρ τῆς ἐκκλησίας ἁπάσης, καὶ πάντος τοῦ κόσμου καὶ τῶν ἐν αὐτῷ μερῶν καὶ ἐκφοριῶν· ὑπὲρ τῶν ἱερέων καὶ τῶν ἀρχόντων· ὑπὲρ τοῦ ἀρχιερέως καὶ τοῦ βασιλέως καὶ τῆς καθόλου εἰρήνης.*—Constitut. Apostol., lib. ii. cap. 57. apud Concilia, tom. i. col. 295, E.]

[n] [S. Ambros., de Sacr., lib. iv. cap. 4. § 14. Op. tom. ii. col. 368, D.]

[o] [See above, p. 310, note h.]

[p] [S. Aug., ep. 55, ad Januarium. ed. Ben. (aliter ep. 116.) cap. 19. § 36. Op. tom. ii. col. 142, C.]

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And he did it *Nonis Januarii*, 1551, at Cambridge, where he died twenty-five days after, viz. *Prid. Calend. Mart.* 1551[e].

Lift up your hearts.] S. Chrysostom[f], *Ubi Cadaver, ibi Aquilæ; Cadaver Domini Corpus est; Aquilas autem nos appellat, ut ostenderet oportere illum ad alta contendere, qui ad hoc corpus accedit. Aquilarum enim non graculorum est hæc mensa.* "Whosoever will approach near to that Body must get aloft, for this is a banquet for eagles, that soar high, and not for jays, that keep the ground." S. Hier., *ad Hedib.*[g] *Ascendamus cum Eo ad cœnaculum magnum, stratum; ibi accipiemus ab Eo sursum calicem N. Testamenti.*

Euseb. Emiss., *Exaltata mente adora Corpus Dei Tui*[h].

Then shall the priest, kneeling down at God's board, say in the name of all, &c. And then the priest standing up, shall say, &c.] Before we had the prayers and thanksgivings of the whole congregation; now follow the prayers which Justin Martyr, *Apol.* II.[i], says were made by the bishop or priest alone, for the blessing or consecrating of the Eucharist, for this belongs not to any of the people.

We do not presume to come to this, &c.] In the first edition of King Edw. VIth's Liturgy, this was used after the consecration of the elements, and before the receiving of them. The reason why it was afterwards (and now is) otherways ordered, seems to have been taken at those words (after consecration) contained in this prayer, "So to eat the flesh," &c., which some men thought might otherwise have imported transubstantiation.

For the same purpose were the words in the form of consecration, altered from *fiat nobis Corpus et Sanguis Domini* to what now they are. In like sort, because the very term

[e] [Ibid.]

[f] [*ὅπου γὰρ τὸ πτῶμα, φησὶν, ἐκεῖ καὶ οἱ ἀετοί· πτῶμα καλῶν τὸ σῶμα διὰ τὸν θάνατον . . . ἀετοὺς δὲ καλεῖ, δεικνὺς ὅτι καὶ ὑψηλὸν εἶναι δεῖ τὸν προσιόντα τῷ σώματι τούτῳ, . . . ἀετῶν γὰρ, οὐ κολοιῶν αὕτη ἡ τράπεζα.*—S. Chrys., in Ep. i. ad Cor. Hom. xxiv. Op. tom. x. p. 216, C.]

[g] [S. Hieron., Ep. 120, ad Hedibiam. Op. tom. i. col. 818, B.]

[h] [See Pseudo-Eusebius Emissenus, Homiliæ de Pascha 5. ap. Bibl. Patr. Max., tom. vi. p. 646, F., though the words are not exactly cited.]

[i] [*ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ· καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει . . . καὶ ὁ λαὸς ἐπευφημεῖ, λέγων τὸ ἀμήν.*—S. Just. Mart., Apol. 1. (al. Apol. 2.) § 67. Op. p. 83, D.]

of "offering" and "sacrifice," though well used of old, and in a far different meaning from that sense wherein the papists used them, seemed nevertheless to sound their meaning, and therefore to give offence, it is altered into another expression of "Christ's precious death" only.

Then shall the priest, &c., deliver it to the other ministers, that they may help the chief minister (the priest) *when he delivereth the bread, &c., and the minister that delivereth the cup, &c.*] Here is an express distinction between a priest and a deacon, who by the ancient canons of the Church was not to deliver the bread. *Conc. Arelatens.* II., cap. 15, *Anno Dom.* 452[j]: *In secretario diacono inter presbyteros sedere non liceat, vel Corpus Christi, præsente presbytero, tradere non præsumat. Quod si fecerit, ab officio diaconatus abscedat. Conc. Andegav., anno* 453[k]: *Diaconi presbyteris noverint omni humilitate deferendum.* Gelas., *in Epist. ad Episcopos Lucaniæ, Anno* 494[l]; yet Crescon., cap. 94[m]. *Diaconos propriam constituimus servare mensuram, nec ultra tenorem paternis canonibus deputatum quippiam tentare permittimus, nihil eorum penitus suo ministerio applicare quæ primis ordinibus proprie decrevit antiquitas. Absque episcopo vel presbytero baptizare non audeant, nisi* (*prædictis officiis longe constitutis*) *necessitas extrema compellat, &c.* Cap. 8[n]: *Non in presbyterio residere, cum divina celebrantur, aut ecclesiasticus habetur quicunque tractatus. Sacri corporis prærogationem sub conspectu pontificis seu presbyteri, nisi his absentibus, jus non habeant exercendi.*

For the making of which decrees occasion was given by the frowardness and pride of the deacons, (especially of those in chief cities,) about the end of the fortieth year.

Against whom the Synod of Arles, anno 314, was forced to make these canons, cap. 15[o]. *De diaconis, quos novimus multis in locis offerre, placuit minime fiere debere.* Cap. 18[p]. *De diaconis urbicis, ut non sibi tantum præsumant, sed hono-*

[j] [Conc. Arelatens. II. (A.D. 452.) cap. 15. ap. Concilia, tom. v. col. 4.]

[k] [Conc. Andegavense, (A.D. 453.) can. 2. Ibid., col. 18.]

[l] [These words, Diaconos . . . compellat, are from the Epist. Gelasii P. I., (Epist. ix.) ad Episcopos Lucaniæ, cap. 7. ap. Concilia, tom. v. col. 316, A.]

[m] [Cresconius (seu Crisconius) Episc. Afric. Breviarium Canonicum, ap. Bibl. Patr. Max., tom. ix. p. 489. chapters 93—95, refer to these citations. The work of Cresconius is a kind of index of canons. The word "yet" seems a mistake.]

[n] [Gelasius, ibid., cap. 8. From Non in, to the end.]

[o] [Concil. Arelatens., can. 15. Concilia, tom. i. col. 1428, E.]

[p] [Ibid., can. 18. col. 1429, A.]

rem presbyteris reservent, ut sine conscientia ipsorum, nihil tale agant. Vid. Ep. S. Hier., *ad Evangelium*[q].

The priest shall receive the Communion, and after deliver it to, &c.] In the time of the Communion it is ordered, in the Constitutions of the Apostles, lib. viii.[r], that the 34th Psalm be sung, in regard of the special words there referring to this action: "O taste and see how gracious the Lord is." In other of the Eastern liturgies[s], the 23rd, 42nd, 118th, and 145th Psalms are prescribed to be sung; and these, by the Latin liturgists, are called Communions, as the thanksgivings that follow [are called] Post-communion.

The minister that delivereth the cup, &c.] Archbishop Grindal, Art. 7[t], will not have any chalice heretofore used at mass, nor any profane cup or glass, used at the Communion.

Priest (or bishop) let them depart with this blessing.] Which was the custom of the Jews to do, pronouncing the blessing appointed by the law at the end of the service. In the temple, (saith Maimonides of Prayer, c. 14, 9[u],) after the morning-service was done, the priests went into the pulpit to bless the people, which Ecclesiasticus seemeth punctually to describe, cap. l. v. 20, 21: "Then went the priest down, and lifted his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in His name; and the people bowed themselves down the second time to worship, that they might receive a blessing from the Most High." So they received it kneeling.

By the 103rd of the African Canons in Justellus[v], it

[q] [Audio quendam in tantam erupisse vecordiam ut diaconos, presbyteris, id est episcopis anteferret, nam quum apostolus perspicue doceat eosdem esse presbyteros quos episcopos, quid patitur mensarum et viduarum minister, ut supra eos se tumidus efferat, ad quorum preces Christi Corpus Sanguisque conficitur? — S. Hieron., Ep. 146, ad Evangelum, al. Evagrium, § 1. Op. tom. i. col. 1075.]

[r] [Ψαλμὸς δὲ λεγέσθω τριακοστὸς τρίτος ἐν τῷ μεταλαμβάνειν πάντας τοὺς λοιποὺς.—Const. Apost., lib. viii. cap. 14. Concilia, tom. i. col. 485, A.].

[s] [See Bingham, Antiquities of the Christian Church, book xv. ch. 5. sect 10, where the authorities are given.]

[t] [Whether your parson . . . ministe the holy Communion in any chalic heretofore used at mass, or in any pro fane cup or glass, &c.—Abp. Grindal' Articles for the Province of Canterbury A.D. 1576. Remains, p. 159.]

[u] [Maimonides, Manus Fortis. Mischna Toreh, ubi supr., cap. 14. n. 9.

[v] [Placuit etiam hoc, ut prec quæ probatæ fuerint in concilio, si præfationes, sive commendationes, s manus impositiones ab omnibus cel brentur, &c.—Codex Can. Eccl. Af can. 103. ap. Justelli Biblioth. Juri Canonici veteris, tom. i. p. 386. Pari

seems that the benedictions of the bishop or priest that celebrated (to whom this office of blessing also belonged, as St. Jerome contendeth[x]) are called *Commendationes et Impositiones manuum*, i. e. to say prayers whereby to commend the people to God with imposition of hands; and it is further ordered, that they be uniform, and prescribed forms of blessing (not arbitrary or voluntary) in all churches. The people, at the receiving of this blessing, bowed their heads, the bishop holding his hands over them, as a sign of God's hand stretched out to bless them. *Anaphora S. Basilii*, published by Masius[y].

Luther, in his Form of the Communion of the Year 1523[z], saith of this benediction, that it is, *Quædam quasi absolutio publica communicantium a peccatis, et vox plane Evangelica*; therefore rather to be kept than the Jewish form, which the Calvinists everywhere use in their assemblies.

The blessing.] In the second of King Edward it ended at these words, "in the knowledge and love of God, and His Son Jesus Christ our Lord." That which follows was added in the fifth of King Edward[a].

Collects to be said after the Offertory, when there is no Communion.

Assist us, &c. O Almighty Lord, &c. Prevent us, &c. Almighty God, &c. . . . . which hast promised, &c., with two Collects for rain and fair weather[b].

Rubric. "That the Litany shall be sung upon Wednesdays and Fridays, according to the king's injunctions. That after the Litany, though there be no Communion, yet shall the priest put upon him an alb or surplice, with a cope, and say all that is appointed at the Communion, until he cometh

1661. et ap. Concilia, tom. ii. col. 1336, A.]

[x] [Quid enim facit excepta ordinatione, Episcopus quod presbyter non facit?—S. Hieron., Epist. 146, ad Evangelum, Op. tom. i. col. 1076, C.]

[y] [*Diaconus.* Post sumptionem sanctorum Sacramentorum quæ exhibita sunt coram Domino misericorde capita nostra inclinemus.

Populus. Coram te, Domine Deus noster.

Anaphora S. Basil. ex Syriaca lingua traducta per Andream Masium. Biblioth. Patrum, De la Bigne, tom. vi. col. 41.]

[z] [Pax Domini, &c., quæ est quædam, &c. as in text.—Formula Missæ sive Communionis pro Ecclesia Witteberg. Lutheri Op. tom. ii. fol. 384, b.]

[a] [This is a mistake; the blessing is the same in both.]

[b] [The collects and rubrics that follow are those of the first book of Edw. VI., derived through Alesius' Latin translation.]

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to the Offertory, and so dismiss the people with the blessing. That the host be of the usual matter and form; that is, a wafer, but without any impression upon it, somewhat broader and thicker than before, that at least it may be broken into two parts, yet that no man must think less to be received by him in that part than in the whole. That the priest shall bear the charges of the bread and wine, and in lieu thereof that the people shall offer every Sunday (during the time that the Offertory is sung) the price of the holy loaf, which they were wont to find before, besides their other wonted oblations.

"That, according to the king's injunctions, the people be present at service and sermon with quietness and reverence, and once in the year at least to communicate, otherwise to be punished by the censures of the Church. And that the Sacrament of the Lord's Body (when it is distributed) be given into the people's mouths, and not into their hands, (though it was otherwise used many years after the apostles' times,) lest they should carry it home, as they did otherways of old, and use it superstitiously."

Of all which order, so set forth in the second year of King Edw. VI., this was Bucer's first Censure[c], "That at his first coming into this kingdom, he set himself diligently to study this book, wherein he found all things purely reformed; and that in all the ceremonies there was nothing but what was either taken out of the Word of God, or was not any way against it, if they were rightly taken and candidly interpreted." But afterwards himself (as it seems) forgetting or neglecting his own rule, he censures and finds fault with many particulars as coming from the papists, and tending to the maintenance of superstition, and being contrary to God's Word; for which reasons he wishes Archbishop Cranmer presently to reform them. Which was the cause (together with Calvin's[d] vehement letters for a further reformation) that a new book was set out in the fifth and sixth years of King Edw. VI., a little before the Protector was beheaded.

1. That the vestments and garments[e] might be taken away, being an occasion of superstition.

[c] [Buceri Censura, ad init. ubi supr., p. 156.]

[d] [See above, p. 169, note a.]

[e] [Bucer, ibid., p. 158. The words of Bucer are not given owing to the length to which they would run, Cosin's statements being the substance of large portions of Bucer's work.]

2. That no part of the Communion-service[f] might be read upon holydays, &c., when there was no Communion; the order appointed by the book being a dumb show, borrowed from the Roman antichrist.

3. That Morning and Evening Prayer[g] should not be read in one place, and the half-communion service at another; that is, at the altar: nor that the one should be said in a surplice only, and the other in a cope; all which was a massing fashion.

4. That the Sacrament[h] be not administered in private houses, nor in chapels annexed to other churches, nor in the chapels of noblemen, for fear of superstition.

5. That liberty might be given to use leavened and common bread, as well as wafers and unleavened[i]; and that the words, "no less received in part than in the whole," might be omitted, for fear of transubstantiation.

6. That the bread should be *fragilis*[k] he likes well, and that there should be oblations instead of the holy loaf at the Offertory, which he calls, *Officium gratæ pietatis in pastorem et ecclesiam.*

7. That he likes not their opinion[l] who think Christ is more received in the Sacrament of His Supper than in baptism and the preaching of the word; or that more preparation is to be used for the one than the other. Ib. and c. 27.

8. That instead of enjoining the people to receive once a year at the least[m], he would have an exhortation made, to set before them the greatness of their fault, if they refused to communicate or went away from the Sacrament, so often as it was celebrated. Which was the occasion of the first exhortation of the fifth of King Edward, continued in our book, "We be come together," &c.

9. That it was a superstitious practice to give the Sacrament into the people's mouths, and not into their hands, which were one as holy as the other[n]; and that the people were as holy as the priests, who took it into their hands, and might see whether the people into whose hands they are to give it did eat the Sacrament or no, no less than if they

[f] [Id. ibid., cap. 3.]
[g] [Id. ibid., p. 459.]
[h] [Id. ibid.]
[i] [Id. ibid.]
[k] [Id. ibid.]
[l] [Id. ibid., pp. 460 and 496.]
[m] [Id. ibid., p. 461.]
[n] [Id. ibid., p. 462.]

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gave it them into their mouths; this manner of receiving therefore to be altered.

10. That at the Offertory he would have a collection for the poor[o], after the example of the Low Countries, where, among the reformed, none were suffered to beg.

11. That in the time of the Communion the men should be placed on one part of the choir and the women on the other, he likes well enough[p], because it was an old custom, and that they should not look upon one another; but then he would have the table so placed that both the one and the other might hear what was said at it.

12. That the minister should be enjoined to provide no more bread and wine upon the altar than would serve the people that communicate, he misliketh utterly[q]; because by this injunction men would be brought to an opinion, that what was left of the elements after the Communion was done, may not be put to any common use; but that (as of old, in the ancient fathers' time, they were wont to do) whatever remained was to be taken and eaten by the communicants in the church. Which, because it was like to confirm the papists in their conceit that the nature of the bread and wine were changed, and that Christ was inherent in the elements themselves, he urged to have it declared, that *extra usum Sacramenti*, that is, when the Communion was ended, the bread and wine might be put to any common use.

13. That he would not have any allowance granted to use the gestures of kneeling, crossing, smiting the breast, holding up the hands, &c.[r], as being papistical, and tending to the upholding of the mass, which is an execrable thing.

14. That he likes not two Communions upon Christmas-day morning, as the use was then, though aforetimes there were three[s]; and his reasons are, 1. Because we can shew no Scripture for any such practice. 2. Because it makes people imagine that this feast is higher than other feasts, and therefore they are to communicate at no other time.

15. That though the reading the homilies be better than no preaching at all, yet that sermons are chiefly to be sought

[o] [Id. ibid., cap. 4. p. 463.]
[p] [Id. ibid., p. 464.]
[q] [Id. ibid.]
[r] [Id. ibid., cap. 5. p. 465.]
[s] [Id. ibid., cap. 6.]

after[t], and an able preacher placed in every church, for that he knoweth nothing absolutely necessary to salvation but the office of preaching.

In the meanwhile he would not have the homilies so short, nor divided into several parts, but read out at large, as being at their full length short enough for a sermon-time; desiring that other homilies may be added (for them to read that cannot make better themselves) of the same heads which are now set forth in the second tome.

16. The singing of the *Sanctus*[u] in the choir he likes well, so it be not done (as in some places it was) whilst the priest was saying the prayer for the whole state of Christ's Church.

17. In the prayer for the state of Christ's Church[x] he mislikes the commendation and prayer for the dead, because there is no precept or example of it in the Scripture, though the ancient fathers used it. Against this part of that prayer also Calvin, in his Epistle to the Protector, wrote most earnestly; and therefore order was taken in 5 Edw. to leave it out[y], because it was an occasion (though otherwise harmless) of bringing in many superstitious conceits and practices about purgatory. In the meanwhile Bucer desires that instead of this commendation and prayer for the dead, another clause might be substituted, to beseech Almighty God, that we, following the example of His saints in the constant profession of our faith and obedience, may, together with them and all others departed in the faith of Christ, at His second coming have a glorious resurrection. Which is now used in the form of bidding the prayers before sermon, and in the Burial of the Dead. But he liketh not the expression here, "Those that rest in the sleep of peace," *ne daretur occasio, &c.*, that occasion might not be given for some men to please themselves in their opinion, (as the Anabaptist and Socinian then did,) that the souls of the dead slept till the day of judgment.

18. In the Prayer of Consecration[z], he would have these words of 'blessing and sanctifying the bread and wine, that they might be made to us the Body and Blood of Christ,'

[t] [Id. ibid., cap. 7.]
[u] [Id. ibid., cap. 8. p. 467.]
[x] [Id. ibid., cap. 9.]
[y] [Calvin's argument is to the same effect as Bucer's. Epist. ad Angliæ Protectorem. Epistolæ et Respons., p. 142. col. 2.]
[z] [Id. ibid., p. 468.]

changed into these of 'blessing and sanctifying us, that with true faith we might receive the Body and Blood of Christ in these holy mysteries, as heavenly food.' To which purpose they were afterwards altered, because the former words (as he said) gave occasion to confirm men in the popish conceit of transubstantiation; and because we had no precept nor example from the apostles to make any such prayer for the blessing of the bread, &c., for that Christ's blessing of it in the distribution to His apostles at His last supper, was of no other kind than the blessing of the loaves and fishes wherewith He fed the five thousand.

19. Therefore he mislikes also the making of any crosses[a] (as the book appointed) over the bread and wine; or that the minister should take the bread and wine into his hands, when he read the words of institution; because by this practice men would think that he said these words to the bread and wine, and not to the communicants; and it should seem that thereupon those directions in the margin for the priest's taking the bread and wine into his hands, (when he says, "took bread," and "took the cup,") were afterwards left out; and yet the use could not for all that be left off, it being a general custom among us to do so still.

20. In the Prayer of Oblation he dislikes those words, "And command our prayers to be brought before Thee by the ministry of Thy holy angels[b]," which he wisheth to be changed into that form we have after the participation, which was then placed before it; because the prayers of the faithful (as he instances in Cornelius) use to go up of themselves alone, without the help of any angels.

21. Those words in the prayer, "We do not presume to come," &c.; "so to eat the Flesh of Thy dear Son, and to drink His Blood[c]," he is not only content to let stand, but falls to some kind of intreating that they may be continued, and remain unaltered, as fearing that upon the common exceptions taken against them, (which exceptions he answers at large,) they also would be changed or left out of the book; for he knew very well that this was the intention of the Pro-

censure upon the book; and, indeed, all things were presently ordered and altered according to his mind and censure.

By Bucer's[d] directions likewise was this rubric following added in the fifth of King Edward (though now[e] omitted in ours) after the rubric where the curate is permitted to take the bread and wine that remain to his own use.

"Although no order can be so perfectly devised, but it may be of some, either for their ignorance and infirmity, or else of malice and obstinacy, misconstrued, depraved, and interpreted in a wrong part; and yet because brotherly charity willeth that, so much as conveniently may be, offences should be taken away; therefore we willing to do the same. Whereas it is ordained in the Book of Common Prayer, in the administration of the Lord's Supper, that the communicant kneeling should receive the holy Communion; which thing being well-meant for a signification of the humble and grateful acknowledgment of the benefits of Christ given to the worthy receiver, and to avoid the profanation and disorder which about the holy Communion might ensue; lest yet the same kneeling might be thought or taken otherwise, we do declare that it is not meant hereby that any adoration is done, or ought to be done, either unto the sacramental bread and wine there bodily received, or unto any real and essential presence there being of Christ's natural Flesh and Blood; for, as concerning the sacramental bread and wine, they remain still in their natural substances, and therefore may not be adored, for that were idolatry, to be abhorred of all faithful Christians; and as concerning the natural Body and Blood of our Saviour Christ, they are in heaven and not here; for it is against the truth of Christ's

[d] [Id. ibid., pp. 474, 475.]

[e] [This word 'now' was misprinted 'not' by Nicholls. The rubric that follows was, as appears, added after the book was printed. In the 'Two Liturgies .... of K. Edwd. VI. published for the Parker Society, Cambridge, 1844, at p. 283, is the following note on this rubric; "This paragraph is fourth in order in Grafton, 2. It is printed on a separate leaf in other copies, and, as is evident from the signatures, was added afterwards. In Grafton, 1, the leaf is pasted in after the copy was bound; and several copies are without it." The copy from which the "Two Liturgies of Edwd. VI. compared" were printed at Oxford, 1838, was without it, and it does not appear in this place in that volume; see the preface to the second edition, 1841, note B, p. xliv. The latter part was reintroduced in 1662.]

natural Body to be in more places than one at the same time."

But by the tenor of it, it seems to be no part of the Common Prayer Book.

And there shall be no celebration of the Lord's Supper, except there be a good number to communicate with the priest.] This rubric was made against private masses, wherein the priest only communicated alone by himself. St. Ambrose (or another such ancient author under his name) *in illud S. Pauli*[f], *'Alius alium expectate:' Expectandum (inquit) ut multorum oblatio simul celebretur, et omnibus ministretur.* S. Hier. *in* 1 *ad Cor.* cap. xi.[g]: *Cœna Dominica omnibus debet esse communis, quia Ille omnibus discipulis suis qui aderant æqualiter tradidit Sacramentum.*

Shall all receive the Communion every Sunday at the least.] S. Aug. *Ep.* 118[h]: *Alii quotidie communicant, alii certis diebus, alibi nullus dies intermittitur quo non offeratur, alibi Sabbato tantum et Dominico.* So that this difference notwithstanding, it was the universal custom of the ancient Church to celebrate the Eucharist, if not every day, yet upon all Sundays howsoever, if not rather by consequence, upon all festivals and days of solemn assemblies. Acts x. 7: "On the first day of the week the disciples assembled together to break bread," (i. e. to celebrate the Eucharist, as the Syriac translates it.) In the meantime it is plain by this rubric, and that before, where it is said, "Upon the holydays, if there be no Communion;" and more plain by the rubrics in the first book of Edw. VI., which say, "In cathedral churches, or other places where there be daily Communions, &c., if upon the Sunday or holyday the people be negligent to come to the Communion," that our Church affected the frequentation of this service according to the primitive practice, so far as they thought it attainable; yet it seems by this last rubric, which abates much of the former, that they descended to Calvin 4. *Inst.* 17. § 43 et 46[i], where

[f] [Comment. in 1 Cor. xi. 33, opus spurium inter op. S. Ambros., tom. ii. in Append. col. 150, B.]

[g] [Comment. in 1 Cor. xi. opus spurium inter op. S. Hieron., tom. xi. col. 931, D.]

[h] [S. Aug. Ep. 54. ad Januarium (aliter Ep. 118) cap. 2. § 2. Op. tom. ii. col. 124, C. See above, p. 113, note a.]

[i] [Sic administrari decentissime poterat si sæpissime et singulis ad mini-

says he would have the Eucharist celebrated at least once a week.

And to take away superstition, it shall suffice that the bread be such as is usual to be eaten.] It is not here commanded that no unleavened or wafer bread be used, but it is said only "that the other bread shall suffice." So that though there was no necessity, yet there was a liberty still reserved of using wafer-bread, which was continued in divers churches of the kingdom, and Westminster for one, till the 17th of King Charles[j].

The first use of the common bread was begun by Farel and Viret at Geneva, 1538, which so offended the people there, and their neighbours at Lausanne and Berne, (who had called a synod about it) that both Farel and Viret, and Calvin and all, were banished for it from the town, where afterwards the wafer-bread being restored, Calvin thought fit to continue it, and so it is at this day. *Vid. Vitam Calvini per Bezam, ad an.* 1538, *et Ep. Calv.*[k]

And if any of the bread and wine remain, the curate, &c.] Which needeth not be understood of that bread and wine which was blessed and consecrated, but of that which was brought to the church, and not used for the Sacrament. And yet we read of some such thing in the Constitutions of the Apostles, lib. viii. cap. 31[l], τὰς περισσευούσας ἐν τοῖς μυστικοῖς, &c. "Let the deacons distribute the remains of the blessings at the mysteries to the clergy, according to the mind of the bishop or presbyters. To the bishop, four parts; to a presbyter, three; to a deacon, two; to the rest, subdeacons, readers, singers, or deaconesses, one part."

mum hebdomadibus proponeretur Ecclesiæ.—Calv. Inst., lib. iv. cap. 17. § 43. Singulis ad minimum hebdomadibus proponenda erat Christianorum cœtui mensa Domini.—Id. ibid., § 46. See the whole passage.]

[j] [i. e. till 1643.]

[k] [The statement in Beza's Life is that common bread was in use at Geneva, but not at Berne, and that in the year 1538, the Bernese calling a synod at Lausanne, ordered the use of wafers at Geneva; that Calvin and his friends were, on refusing to celebrate, expelled from Geneva by the civil magistrates; that afterwards they agreed to use wafers, and returned.—See Joannis Calvini Vita, a Th. Beza, ad ann. 1538, prefixed to the first volume of his works, Amsterd. 1671.]

[l] [τὰς περισσευούσας ἐν τοῖς μυστικοῖς εὐλογίας κατὰ γνώμην τὸν ἐπισκόπον, ἢ τῶν πρεσβυτέρων οἱ διάκονοι, διανεμέτωσαν τῷ κληρῷ· τῷ ἐπισκόπῳ μέρη τέσσαρα πρεσβυτέρῳ μέρη τρία διακόνῳ μέρη δύο.—Constitut. Apostol., lib. viii. cap. 31. apud Concilia, tom. i. col. 495, B.]

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swerved away of old from Christian profession, and became pagans.

ON CONFIRMATION, OR LAYING ON OF HANDS.

The order for the Confirmation of children.] First book of Edw. VI., against this word 'children' Bucer took exception[x]; and therefore, in the second book of King Edward, the title was amended, and called Confirmation only. In our book the title was explained, after the Conference at Hampton Court[y], for the satisfaction of the ministers there, who thought there was some popish meaning in the word Confirmation, as if it added strength to the Sacrament of Baptism, or as if baptism were not valid without it. Therefore the title was put into these terms; "The Order of Confirmation, or Laying on of Hands upon Children Baptized, and able to render an account of their faith, according to the Catechism following:" which Catechism was then also augmented, upon those ministers' complaint that it was insufficient in not setting forth the nature of the Sacraments.

Confirmation.] There is an old canon in the first Arausican Council[z], *De non iteranda chrismatis benedictione; quia inter nos placuit semel chrismari;* where the canon ended. The addition that follows was added by others before Isid. Mercator's time, who first corrupted the canon, but it bears the same sense. So that chrismation in confirmation (being had before in baptism) was not accounted necessary in France, whatever it was at Rome.

And that no man shall think, &c. by deferring their Confirmation, &c.] Confirmation (though it be very behoveful) is not absolutely necessary to salvation, being not of Christ's own institution, as the Sacrament of Baptism is; for it was instituted only by the Church, in imitation of the apostles, as

[x] [See Bucer, Censura, cap. 17. pp. 482, sqq.]

[y] [See Barlow's account of the Hampton-court Conference; Cardwell's History of Conferences, pp. 172, 173, 182, 183, 205. The king raised difficulties about it, and wished it to be entitled an Examination with Confirmation.]

[z] [Nullum ministrorum, qui baptizandi recepit officium, sine chrismate usquam debere progredi, quia inter nos placuit semel chrismari. De eo autem, qui in baptismate quacunque necessitate faciente non chrismatus fuerit, in confirmatione sacerdos commonebitur. Nam inter quoslibet chrismatis ipsius non nisi una benedictio est: non ut præjudicans quidquam, sed ut non necessaria habeatur repetitio chrismatis.—Conc. Arausican. 1. ann. 441. can. 2. tom. iv. col. 701. See the notes there.]

elius the pope, *apud Euseb.* (lib. v. cap. 36[a],) fetches irst original of it *ab Ecclesiæ Canone:* and Gul. Anti- rensis, *Tract.* IX. lib. iv.[b], and Vitriacus, *Oriental.* , cap. 39[c], write expressly that it was instituted by Church. So do Alexander Hales, par. iv. q. 9[d]; and venture, 4 *Dist.* 7. q. 1, *et* 2[e]; and Eugen. IV. *anno* 1439, *Monita* to the Armenians, makes this to be one, that rmation was appointed in the Church in imitation or ad of the imposition of hands used by the apostles, viii.[f], which abundantly prove it not to have been of e right; but being long in use, before the Council of icea, *anno* 363[g], and then disapproved by the faction e Novatians, which inhabited Phrygia, and scorned it; was a canon then, and divers after, made to establish Socr., lib. iv. cap. 17; Soz., lib. vi. cap. 4, lib. vii. 18[h].

at confirmation of children after baptism was not ac- ted to be of absolute necessity, it is plain from the use d, in receiving some such to the Communion, and to d orders also, who had never been confirmed. *Anno* 240, tian, after he was recovered of his sickness, obtained

ὑ μὴν οὐδὲ τῶν λοιπῶν ἔτυχε, ὧν τὴν νόσον, ὧν χρὴ μεταλαμ- κατὰ τὸν τῆς ἐκκλησίας κάνονα, σφραγισθῆναι ὑπὸ τοῦ ἐπισκό- Epist. Cornelii, ap. Euseb. Hist. ., lib. vi. cap. 43. p. 313.]

he words of Gul. Altissiodorensis, a Aurea, lib. iv. are: "Unde quod confirmationis sacramen- rtum habuerit ab apostolis quan- d manus impositionem . . . . m vero ad chrismationem ortum ab institutione ecclesiæ: sed est dicere quod quantum ad ue ortum habuit [ab] apostolis. cclvii. col. i., ed. Paris. 1500.] he editor has not access to this

Confirmationis sacramentum. . . . tum est ab Ecclesia ob reveren- acramentorum prædictorum scil. mi et Eucharistiæ, &c.—Alexan- nsis Summa Theologiæ, pars iv. 9. Art. i. p. 220, col. i. ed. Co- 22.]

Postquam bases Ecclesiæ Apo- . . defecerunt, instituit Spiritus s hujus sacramenti formam, cui virtutem sanctificandi dedit.— S. Bonaventura in Sententias, lib. iv. Dist. 7. Art 1. quæst. 1. p. 93. Op. tom. v. Romæ, 1596.

Nec materiam, nec formam apostoli dispensaverunt; sed rem hujus sacramenti sine forma a Spiritu Sancto immediate acceperunt. . . . Institutum est igitur hoc elementum Spiritu Sancto dictante ab ipsis Ecclesiæ rectoribus.—Ibid., quæst. 2. ibid.]

[f] [Loco autem illius manuum impositionis datur in Ecclesia confirmatio.—Conc. Florentinum, A.D. 1439. Decretum Papæ Eugenii ad Armenos, ap. Concilia, tom. xvii. col. 548, B. It should be remembered that unction was regarded as the essence of confirmation.]

[g] [Concil. Laodicen., can. 48. Concilia, tom. i. col. 1506, A, cited above, p. 483, note r.]

[h] [These references are incorrect; the fact stated respecting the Novatians is affirmed by Pacian, Epist. iii. cont. tractatus Novatianorum, § 3. apud Gallandii Bibl. Patr., tom. vii. p. 262; and by Theodoret, Hæret. Fab., lib. iii. c. 5. Op. tom. iv. p. 229, D.]

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no confirmation of the bishop; and yet within a while, Fabian the pope made him priest; Euseb., lib. vi. cap. 35[i]. The Greeks, Russians, Armenians, Jacobites, and Nestorians, use no other confirmation than the chrism in baptism, which is sufficient; and therefore they have wrong done them by Guido de Perpiniano, *de Hæres.*, art. 21[k]; Joannes Sacranus, *Elucid. de Err. Ruth.*, cap. 2[l]; Guagninus, *de Ruthen. Relig.*[m]; Thevet., *Cosmogr.*, lib. xix. cap. 12[n]; and others, who affirm that they admit not confirmation, but abhor from it, and account it superfluous; for they have the same that was used in the ancient time, when those that were newly baptized were brought to the bishop to be consigned. *Vid.* Hier., *adv. Lucifer.*, cap. 4[o].

The blow upon the cheek there given by the Romanist, *Antiquitatis totius authoritate caret. Vid.* Blond., *Apol.*, pp. 214, 215[p]. The Romanists impose no hands, but hold them up and over the child. So the ancient use was abolished, and new fashions brought in, without any example of the apostles in the primitive Church. *Tandem juris sui plenæque potestatis conscia Anglicana Ecclesia, renovato veteris χειροθεσίας instituto, omnem chrismatis confectionem atque usum multis retro seculis in superstitionem versum, facessere [jussit. Protestantes vero cismarini priscorum cæremoniis quæ per se suaque] natura nihil religiosarum rerum adumbrationes typique humanitus efformati erant sepositis, in res ipsas typis illis a pia antiquitate designatas toto animo*

[i] [See Euseb. Pamph. Hist. Eccl., lib. vi. cap. 43. p. 313, cited above, p. 485, note a. No mention is made there of his ordination, but he is called πρεσβύτερος.]

[k] [Errant etiam, quia negant sacramentum confirmationis.—Guido de Perpiniano, Summa de Hæresibus; de Hæresibus Armenorum, cap. 21. p. 63. Colon. Agr. 1631.]

[l] [Dicunt confirmationis Sacramentum nullum esse.—Joannes Sacranus, Elucidarius errorum ritus Ruthenici, cap. ii. § 13 ap. Lasitski, de Russorum, &c. religione. Spiræ, 1582, p. 191.

[m] [Confirmationis, seu inunctionis Sacramentum maxime abhorrent.—Alexander Guagninus, de Religione Moscovitarum omniumque Ruthenorum. Ibid., p. 232.]

[n] [Ils rejettent le Sacrament de Confirmation, comme chose superflue.—A. Thevet, Cosmographie universelle, lib. xix. ch. 12 p. 856, Paris. 1575.]

[o] [Non quidem denuo hanc esse ecclesiarum consuetudinem ut ad eos qui longe a majoribus urbibus per presbyteros et diaconos baptizati sunt. Episcopus ad invocationem Sancti Spiritus manum impositurus excurrat.—S. Hieron. dial. adv. Luciferianos, cap. 9. Op. tom. ii. col. 181, A.]

[p] [Blondelii Apologia pro sententia Hieronymi de Episcopis et presbyteris, sect. iii. de Confirmandi potestate. The words just cited are from page 214, those that follow from page 215; the other authorities are derived from Blondel.]

defixa, nulla externæ chrismationis fidelibus necessitate in posita, cœlestibus doctrinæ Evangelicæ monitis sanctisque pr cibus redemptas [*Christi athletarum*] *mentes, ad commun fidei certamen ungere, ac invocato Spiritus Sancti auxilio co firmare officii sui esse duxerunt*[q].

Sirmondus himself, *Ant.* 2. part. 1. cap. 7[r], describes those men that, with Th. Walden, lib. ii. cap. 13[s], imagine chrismation to be imposition of hands, *Quia, ut ait, ungendo imponitur manus.* For the abuses in selling the chrism for confirmation, the Greek Church broke from the Latin, abhorring their avarice and pride, Arcad., lib. ii. cap. 9[t]; for the legates of the pope carried the chrism every year from Rome to Constantinople, and there sold it too dear,—two hundred Hungarian crowns for a little cruet of oil.

They may with their own mouth, and with their own consent, openly, before the Church, ratify and confirm the same.] When the children of Christians had learned Christ's religion, they were brought to the church, and presented to the bishop, and professed openly their faith, and said they would live and die in it. Then the bishop and all the people prayed for them; and the bishop, laying his hands upon them, commended them to God. This was the ratifying of their profession, made by others in their name at their baptism; and for that cause was it called confirmation; for they promised, that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor fire, nor sword, nor life, nor death, should ever make them deny their faith.

Children, servants, &c., which have not learnt their catechism.] It seems by Bucer's Censure[u] that the former order

[q] [Id. ibid.]

[r] [Sirmondus, Antirrhet. 2. parte 1. c. 7. as cited by Blondel, ibid.]

[s] [Non enim minus manus imponit, qui ungendo imponit.—Thomas Wallensis, Doctrinalis antiquitatum Fidei, tom. ii. c. 113. § 4. fol. 186, b. Venet. 571.]

[t] [The passage referred to is in Aradius, lib. vii., de concordia Ecclesiæ Occidentalis et Orientalis in septem Sacramentis, lib. ii. c. 9. p. 80. Paris. 626.]

[u] [The rubric in the first book of [illegible] firmed) to come to the church at the day appointed, and obediently hear and be ordered by the curate," &c. Bucer comments on this, and says: "Tollendum igitur optarim istam parenthesim, (which are not confirmed,") &c. (Censura, cap. 18. ibid., p. 485.) and in 1552 the words in parentheses were altered to "which have not learned their catechism." The words in the parentheses are omitted in Alesius' Latin Version, reprinted in Bucer's Scriptura Anglicana, which, as has been said, was the only form in which Cox in had the [illegible]

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was to send them only who are not confirmed; but because many are confirmed young, and before they understand their catechism at least, though peradventure they can repeat the words of it, therefore he desires that they may still be sent to the church, till the curate shall think them fit, (as being sufficiently instructed); hereupon the words were somewhat altered.

And whensoever the bishop shall give knowledge for children to be brought, &c.] Which Bucer[x] says would be most conveniently done in their visitations; and to that commonly did the bishops ever since hold themselves, which was much too seldom.

And there shall be none admitted to the Communion until such time as he can say the Catechism, and be confirmed.] Many can say their Catechism, and are confirmed at seven years old; shall it be then in the power of the curate to admit them also to the Communion? *Non credo:* but this shews that they should not be confirmed so young as they use to be, but when they are of perfect age, and ready to be admitted to the Holy Communion, which is between fourteen and sixteen years of age.

Such as can say in their mother tongue the articles of the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer the questions, &c.] This was much faulted by Bucer[y], who would have none admitted to confirmation upon a bare recital of the words in the Catechism, till their manners of life, and sense and fruits also of religion, had been manifested to the Church; making herein no difference between the old *competentes* and the *catechumeni*, who had as yet no baptism at all, and children that were already baptized: yet his censure prevailed so far with the next reformers of the book, that they altered divers passages in this order of confirmation[z]: as by adding, "when children come

[x] [Bucer, ibid., cap. 18. § 3. p. 486.]

[y] [See Bucer's words below, p. 491, note u, ibid., pp. 482, 483.]

[z] [This is a mistake. No alterations were made in these points. Cosin was misled by Alesius' translation, which renders the second paragraph in the introduction to Confirmation ("first, because that when children come to the years of discretion, and have learned what their godfathers and godmothers promised for them in baptism, they may then themselves, with their own mouth, and with their own consent, openly before the Church ratify and confirm the same") thus: Primo ut pueri propriam fidem confiteantur, et se ratam habere testentur confessionem, quam patrini eorum nomine fecerunt in bap-

to years of discretion," which words were not in before; and by leaving out that "godfathers and godmothers may be released of their promise which they made for them in baptism," (as the words were 2 Edw. VI.) and that "they shall promise, that when they come to age they shall endeavour," &c.

Confirmation should be ministered to them that were of perfect age.] "Of perfect age," added as before, for Bucer's exception [a].

The usage of the Church in times past.] In the second of King Edward, is *Primitivæ Ecclesiæ*, at least so expressed in the Latin copy.

Then shall he be brought to the bishop, by one who shall be godfather.] The former godfathers and godmothers being released, as it was ordered before in the Rubr. 2 Edw. VI.[b]

Then shall the bishop lay his hand upon every child severally, saying, Defend, O Lord, &c.] Bucer had said, *Cens.* cap. 17[c], *Oratio quidem recte fit super pueros qualibet ætate, et quicquid habent fidei, dum se patiuntur doceri evangelium Christi.* And this seems to be rather a prayer that may be said by any minister, than a confirmation that was reserved only to the bishop: for in the second year of King Edward this was the form[d]:—*Bishop.* "Sign them, O Lord, with the sign of the holy cross, that they may be Thine for ever: confirm and strengthen them with the unction of Thy Holy Spirit, that they may inherit Thine eternal kingdom." *Resp.* "Amen." *Bishop.* "N. I sign thee with the sign of the holy cross, and lay hands upon thee, and confirm thee, in the name of the Father, and of the Son, and of the Holy Ghost." *Resp.* "Amen."

tismo, et ut patrini exonerentur illa sponsione, facta pro infantibus ecclesiæ. —Ordin. Minist. in Anglia, ap. Buceri Script. Angl., p. 439.]

[a] [Not so; the English is the same in both books of Edward.]

[b] [For the cause of this mistake see above, note z.]

[c] [Bucer, ubi supra, p. 483. Bucer seems to mean, Prayer is rightly made, &c.]

[d] [The words in the original are, "*Minister.* Sign them (O Lord) and mark them to be Thine for ever, by the virtue of Thy holy cross and passion. Confirm and strengthen them with the inward unction of Thy Holy Ghost mercifully unto everlasting life. Amen.

"Then the bishop shall cross them in the forehead, and lay his hand upon their head, saying,

"*N.* I sign thee with the sign of the cross, and lay my hand upon thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."]

All this was changed into a prayer, and imposition of hands.

The bishop shall confirm, &c.] It seems that before the time of Arius a priest might have confirmed, but after his heresy it was reserved to the bishop, for the better preservation of the Catholic faith and religion, whereof the Church would have a due account first rendered to the bishop. *Lib. Pontif. in Sylvestro*[e], *et Conc. Rom. sub eod.*[f] *vid. Conc. Araus. anno* 441. *can.* 1[g], where the Church of France admits a priest to confirm in the absence of the bishop: and *post ann.* 700. *Bede in Psal.* xxvi.[h], writes, that confirmation (which is the same thing with chrism at baptism) *propter arrogantiam tamen non concessa est singulis sacerdotibus, sicut et multa alia.*

Ætate Cypriani, ep. 73[i]. *Præpositis Ecclesiæ oblati sunt baptizati, ut per eorum orationem et manus impositionem, Spiritum Sanctum consequerentur; eundemque morem in suis præpositis, annis post Cypriani Martyrium* 150 *Ecclesiam servasse scripsit Augustinus* (*de Trin.* lib. xv. cap. 26[k].) *Erant secundum canonem ab episcopo consignandi quotquot diebus solennibus sacro lavacro tingebantur, ac si quis fidelis, non diaconus, in infirmitatis necessitate, aut diaconus regens plebem, sine episcopo vel presbytero, aliquos baptizaverat, episcopus eos per manus impositionem perficere debebat.* Conc. Elib., c. 38[l], et 77[m].

[e] [Sylvester ... constituit ... chrisma ab episcopo confici; et privilegium episcopis dedit, ut baptizatum consignarent propter hæreticam suasionem.—Anastasius Bibl. de Vitis Pont. Rom., tom. i. p. 29.]

[f] [Constituit enim clara voce Silvester episcopus urbis Romæ ut nemo presbyter chrisma conficeret, dicens, quoniam Christus a chrismate vocatur. —Concil. Roman. 2. cap. 5. Concil., tom. i. col. 1550, D.]

[g] [Hæreticos in mortis discrimine positos, si catholici esse desiderant, si dedit episcopus, a presbyteris cum chrismate et benedictione consignari placuit.—Concil. Arausicanam I., ann. 441. can. i. ibid., tom. iv. col. 701.]

[h] [Secundum autem, quod ista unctio, per manuum impositionem ab episcopo non concessa est singulis sacerdotibus, sicut et multa alia.—Bedæ Comm. in Psalm. xxvi. Op. tom. vii. col. 435.]

[i] [Quod nunc quoque apud nos geritur, ut qui in ecclesia baptizantur, præpositis Ecclesiæ offerantur, et per nostram orationem et manus impositionem Spiritum Sanctum consequantur, et signaculo Dominico consummentur.—S. Cypr. Ep. 73. ad Jubianum. Op. Epist. p. 202. The whole paragraph is from Blondel, ubi supr., pp. 209, 210.]

[k] [Neque enim aliquis discipulorum ejus (Christi) dedit Spiritum Sanctum. Orabant quippe ut veniret in eos quibus manum imponebant, non ipsi eum dabant. Quem morem in suis præpositis etiam nunc servat ecclesia.—S.

Catechism.] Bucer[n] found fault with the shortness of it, and therefore Archbishop Cranmer set forth a larger catechism, and would have all curates to use it[o], but it was never received by any public authority into the Church; nor his, nor Nowel's[p], which was afterwards set forth in Queen Elizabeth's time, and became the pattern of many private catechisms, which by their variety and novelty of doctrine have done much hurt.

In the conference at Hampton Court, great complaint was made by the ministers there[q], that this public short catechism was defective in the point of the sacraments: whereupon it was ordered, that the bishops should make an addition, and so they did; which by King James' authority only was annexed to the former catechism, which ended after the answer following the Lord's Prayer. The addition was first penned by Bishop Overall, (then dean of Paul's) and allowed by the bishops.

The curate shall diligently upon Sundays and holydays, &c. instruct, &c.] It is not said here that he shall do it upon every Sunday, and every holyday; and therefore the words are to be understood, as often as need requires, according to the largeness or number of children in his parish. In the second of King Edward he was limited to do it once in six weeks, at least[r]; against which words (as being too large a time, and the ministers in Germany doing it otherwhiles three times in a week) Bucer[s] took exception; whereupon it was thus

clesia in proximo non fuerit, posse fidelem, qui lavacrum suum integrum habet, nec sit bigamus, baptizare in necessitate infirmitatis positum catechumenum, ita ut si supervixerit ad Episcopum eum perducat, ut per manus impositionem proficere possit.—Concil. Eliberitan. (A.D. 305,) cap. 38. Concilia, tom. i. col. 996, D.]

[m] [Si quis diaconus regens plebem, sine episcopo, vel presbytero aliquos baptizaverit, episcopus eos per benedictionem perficere debebit.—Ibid., cap. 77. col. 1001, B.]

[n] [Bucer said: Nec ea paucula tantum verba tradenda et exigenda sunt pro toto Christi catechismo, quæ in libro sunt præscripta: sed debent catechumeni in classes distribui, omniaque Christi mysteria creditu necessaria, eaque ratione, diligentia atque copia explicari et elucidari, &c.—Bucer, ibid., cap. 18. § 2. pp. 485, 486.]

[o] [See above, p. 469. note a.]

[p] [Catechismus: sive prima institutio disciplinaque pietatis Christianæ, Latine explicata; Lond. 1570.]

[q] [See Barlow's Summe and Substance, in Cardwell's History of Conferences, p. 187.]

[r] [The rubric in the first book of Edw. was "once in six weeks at the least;" in the second, "upon Sundays and holydays."]

[s] [Bucer, ibid., p. 442.]

ordered in the fifth of King Edward, and set down in terms indefinite, though he urged to have it *singulis festis.*

THE SOLEMNIZING OF HOLY MATRIMONY.

First the banns must be asked.] Bucer likes this order very well, calling it *Præceptum salutare*[t], and would have no dispensation granted to any. To this he wishes that another precept had been added, *Ut matrimonium non nisi in clara die, et frequenti ecclesia consecrare liceat.* To that a third, *Ne rata habeantur eorum conjugia, qui ea contraxerint, absque eorum consilio et voluntate in quorum sunt potestate absque piis et gravibus arbitris; quo multa avertentur stupra ad quæ puellæ pauperes et aliæ mulieres nonnunquam falsa conjugii promissione pelliciuntur.* In the first he was not heard, for dispensations are still granted: for the second there was a law of the Church before, *Ut inter horas* 8 *et* 12 *ante meridiem in ecclesia celebrentur matrimonia.* And so it is, or should be still observed. For the third it is not yet made a law: but they that grant dispensations use to take a bond for that purpose, if either party be under age.

The persons to be married shall come into the body of the church.] 2 Edw. VI.[u] *In medio ecclesiæ ante chorum.*

The causes for which matrimony was ordained. One was the procreation of children, &c. Another to avoid fornication. The third for mutual society, help, and comfort in prosperity and adversity.] This last Bucer[x] would have had put first, as being the chiefest and most general cause for which marriage was ordained, even in paradise, *Faciamus in adjutorium*; but they thought it better to let it stand as it was; for society and help may be had without marriage, though that be also one end of marrying; but procreation of children cannot be lawfully had without it.

If any man can shew any just cause, &c. If either of them do know any impediment.] These words referred to the common known impediments: but because some of them were taken off by law, and for that there was no new law made

concerning the degrees of consanguinity and affinity, (which Bucer urged very earnestly[y],) therefore Archbishop Parker set forth a table to that purpose[z]; for before his time there was no rule but what the canon law prescribed, with reference to the law of God, which was made a statute law here in the time of King Henry VIII.[a]

Who giveth this woman to be married to this man?] *Mos laudabilis, quo declaratur, ea tantum matrimonia celebranda esse in Ecclesia, quæ contracta sunt eorum consensu, in quorum potestate et fide sunt, qui contrahunt.* Buc. ibid., cap. 20[b].

And the man shall give unto the woman a ring, (2 Edw. VI. and other gifts of gold and silver[c],) *laying the same upon the book.*] *Admodum commodus ritus, si modo, quid ista omnia significent, populo subinde explicetur. Ut, quod annulus et cætera dona, quibus sponsus sponsam ornare vult, prius in librum sacrorum deponuntur, et a ministro rursus sponso traduntur, tribuenda ab eo sponsæ, significare, oportere nos nostra omnia, priusquam illis utamur, offerre Deo, cujus sunt, et consecrare, et illa tanquam ex Ipsius manu accipere, ad Illius gloriam usurpanda*[d]. And some marvel it is that those words, "and other gifts of gold and silver," should be taken out of the book in the fifth of King Edward, whenas Bucer liked them so well: but it is a general custom still to observe this order in the north part of the kingdom.

With this ring I thee wed, &c. (and in the second of King Edward, before the words[e], "with all my worldly goods," &c. was added, "this gold and silver I thee give,") which of likelihood was afterwards left out because some men had none to give.

And put it on the fourth finger of the woman's left hand.] In which finger they say is a vein that comes from the heart, and which foldeth itself with the other veins there; *unde significetur cor sponsæ semper debere sponso esse devinctum vinculo amoris perpetuo, ut annulli nullus finis est.* Buc., ib.[f]

[y] [Id. ibid., p. 487.]
[z] [See Wilkins' Concilia, A.D. 1563, tom. iv. p. 245.]
[a] [See above, p. 439, note z.]
[b] [Bucer, ibid., p. 488.]
[c] [The words are, "a ring, and other gifts of spousage, as gold and silver."]
[d] [This is cited from Bucer, ibid.]
[e] [These words were omitted, as was that clause in the rubric preceding in King Edward's second book.]
[f] [Bucer, ibid., p. 489.]

In the name of the Father, and of the Son, and of the Holy Ghost.] Therefore are these words added as a conclusion to all that was done or said before, *ut cogitent nihil inter ipsos, vel natum fore, vel revera bonum et salutare, nisi ex singulari favore et benignitate Dei.* Ibid.[g]

That as Isaac and Rebecca (in the second of King Edward was added, "after other gifts given and received by one another,") *lived together*[h].

And have declared the same by giving and receiving a ring.] In the second of King Edward was added, "and of gold and silver[i]."

Going to the Lord's table, &c.] In the second of King Edward it was, "Going into the choir and singing[k]."

The Psalm ended, the man and the woman kneeling afore the Lord's table.] It was (2 Edw.) "The bridegroom and the bride (in the meanwhile) kneeling before the altar[l]."

And as Thou didst send Thy blessing upon Abraham and Sarah.] (2 Edw.) "didst send Thy holy angel Raphael to Tobias and Sarah the daughter of Raguel[m]."

This prayer next following shall be omitted, &c. When the woman is past child-birth.] This rubric was added in the fifth of Edward, for there was none such before[n].

And bless you.] Here, in the second of Edward, the priest made over them the sign of the cross.

The new-married persons, the same day of their marriage, must receive the Holy Communion.] And this, (says Bucer[o],) is a godly ordinance. ***Nam non nisi in Christo Domino debent Christiani inter se matrimonio jungi, ideo una quoque de Christo participent.*** Ibid.

THE ORDER FOR THE VISITATION OF THE SICK.

When he cometh he shall say, kneeling down, Remember not,

[g] [Id. ibid.]

[h] [The words were, "after bracelets and jewels of gold given of the one to the other, for tokens of their matrimony."]

[i] [The words in Edward's first book were "giving and receiving gold and silver," without mention of the ring.]

[k] ["shall go . . . and shall say or sing this Psalm:" the Latin translation was only "ingrediantur in chorum, ministris aut clericis canentibus Psalmum."—Ibid., p. 414.]

[l] [That is the Latin translation only.]

[m] ["Thy angel" are the words of the original.]

[n] [This is not correct: the rubric was in the first book, but omitted by the translator.]

[o] [Bucer, ibid., p. 489.]

Lord, &c.] In the second of King Edward it was, "He shall say the 143rd Psalm, 'Hear my prayer, O Lord,' &c. And after this the Antiphone, 'Remember not,'" &c. Ibid.

If the person visited be very sick, then the curate may end his exhortation here.] This rubric was added in the fifth of King Edward[p]; for before it needed not, because they always sent for the priest in due time, before the person was so very sick.

But men must be often admonished, (2 Edw.) rich and great men must be often admonished in sermons, to make their wills, &c.

These words before rehearsed, &c.] A rubric added in 5 Edward[q].

The minister may not forget to move, &c.] *Similiter ut supra.*

Adding this, "O Saviour."] 2 Edw. "this anthem." Then in the second of King Edward followed Extreme Unction[r], against which Bucer urged many arguments, and earnestly desired to have omitted, as afterwards it was, 5 Edw.[s]

Yet some order was taken about the omission of it before; for in the form 2 Edw. at the end of it (*apud Buc. Script. Angl.*) there is this rubric, *Si videtur commodum dicatur Psal.* 13. *Usque quo Domine, &c. pro usitata ante hæc tempora unctione*[t]. But for all the rest of the order appointed in the Visitation of the Sick, Bucer saith, that it is made *ad divinarum Scripturarum regulam convenientissime*[u].

If we anoint not now with the oil, it is because we doubt whether it be lawful to continue that extraordinary and miraculous custom, that was well used in St. James's time. And herein we do no more than Decentius the bishop of Eugubium did, *Anno Dom.* 416, Mar. 19, who professes so much ignorance in that matter, that he wrote to Innocent the First (then pope of Rome) to be resolved whether it

[p] [The rubric is the same in the first book, but omitted in the translation.]

[q] [The mode of expression only was altered, but the rubric had been omitted by the translator.]

[r] [The rubric was, "If the sick person desire to be anointed, then shall the priest anoint him upon the forehead or breast only, making the sign of the cross, saying," &c. This was omitted in the next book.]

[s] [Bucer, ibid.]

[t] [These words are inserted by the Latin translator, the Psalm follows the prayer at the unction, without any rubric.]

[u] [Bucer, ibid.]

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were lawful for a bishop to anoint the sick or no. *Ep.* 1. c. 3, *ab Isidoro de Off.*, lib. ii. c. 26, *descript.*[x]

THE COMMUNION OF THE SICK.

Exhort their parishioners to the receiving in the church of the Holy Communion of the Body and Blood of our Lord.] 2 Edw.[y], "That they shall often communicate of the Sacrament of the altar."

And having a convenient place, &c., where the curate may reverently minister, &c., with all things necessary, &c., he shall there minister the Holy Communion.] But in the second of King Edward[z], the rubric (instead thereof) was this: "And if the Communion be celebrated that day in the church, then shall the priest reserve so much of the Sacrament as shall serve for the sick person, together with others in his company; and first he shall communicate those that go with him, and were present at the Sacrament in the church[a]; and after them he shall communicate to the person that is sick. But first shall the general confession be made, with the absolution and the collect, as in the order of Communion is appointed. Yet if the sick person shall desire the Communion upon any other day, when it was not celebrated in the church, then the priest, having a convenient place, &c., *ut supra,* shall celebrate the same after this manner: Ps. 117, 'O praise the Lord all ye, &c. Lord have mercy, &c. Christ have, &c. *Let us pray.* Almighty, everlasting God,' &c. And after the Gospel, John v.* '*Priest.* The Lord be with you. *Answ.* And with thy spirit. *Priest.* Lift up your hearts,' &c. *usque ad finem.*"

But if any man, either by reason of extremity of sickness, or for lack of warning, &c. In 2 Edw. this was the rubric[b]:

[x] [Dicit enim (Innocent. ad Decentium) non ab alio quam ab Episcopo fieri licere: nam presbyteri, licet sint sacerdotes, pontificatus tamen apicem non habent. Hoc autem solis pontificibus deberi, ut vel consignent, vel Paracletum Spiritum tradant, &c.—Isidor. de Off. Eccles., lib. ii. cap. 26. ap. Hittorp. de Div. Off., col. 31.]

[y] [The book of 2 Edw. is the same as the later ones; Cosin's observation is made from the translation.]

[z] [The rubrics here given are translated by Cosin from the Latin, but they do not materially differ.]

[a] ["He shall minister the same first to those that are appointed to communicate with the sick, (if there be any,)" &c.]

[b] [The rubric of 2 Edw. was the same as afterwards; what Cosin gives is from the Latin, being Ales' infer-

"But if the sick person be in extremity, and shall desire the Sacrament, either at the evening, or in the night-time, the curate shall say to him that his faith and desire of the Sacrament is accepted for the receiving of it."

When the sick person, &c. In the time of plague, &c.] These two rubrics, as being *casus omissi* before, were added in the fifth of King Edward[c]. But in the second there was this addition, which in the fifth was omitted[d]: "The private Communion being ended, the anthem shall be repeated, 'Remember not, O Lord, our iniquities, &c. Lord, &c. Our Father,' &c. Let us pray, 'O Lord look down,' &c. with the first part of the Exhortation, and the Psalm, 'In Thee, O Lord,'" &c.

And of all this order (even as it was in the second year of King Edward) Bucer gave his censure[e], "That it was altogether agreeable to the word of God."

THE ORDER FOR THE BURIAL OF THE DEAD.

Bishop Andrewes calls it "Our office of the dead."

And so go ("either into the church or") added 5 Edward[f].

In the midst of life we be in death.] Here (2 Edw.) followed, "When the priest casteth earth upon the body[g]," (from whence we observe the custom still, though in our book another standing by is appointed to do it,) "he saith, 'I commend thy soul to Almighty God, and thy body to the grave; earth to earth,'" &c. In the meanwhile the anthem was sung, "I heard," &c. And then, "Let us pray. We commend into Thy merciful hands, O Lord, the soul of this our brother *N.* departed; and we commit his body to the ground, beseeching Thee to grant us grace, that we may live in Thy fear, and abide in Thy love; that when the Day of Judgment shall come, which Thou hast

ence from a previous rubric, that "the curate shall come and visit the sick before noon."]

[c] [The second only was added.]

[d] [The difference between the books is, that that of the 2 Edw. set down the service to be said when the sick was visited and communicated at the same time, which was afterwards expressed in a rubric. The Latin omitted the rubric explaining this, and by mistake substituted "Finita privata communione, repetatur antiphona," &c.]

[e] [That is, excepting the unction.—Bucer, ibid., p. 489.]

[f] [This statement is a mistake, owing to Cosin using the Latin translation.]

[g] [See above, p. 168, note e. The whole of these extracts are verbally different from the original.]

committed to Thy well-beloved Son, as well this our brother as we all may be found acceptable in Thy sight," &c. Then followed this thanksgiving: "We yield Thee thanks, O Almighty God, for this Thy servant, whom Thou hast delivered from the misery of this life, the body of sin and temptation. And as we believe that Thou hast placed his soul, which he commended into Thy hands, in a place of rest, light, and gladness; so we beseech Thee that his soul, together with the souls of all Thine elect departed out of this life, may with us and with them have the full fruition of Thy promises, and be made perfect, by the glorious resurrection of Thy Son Jesus Christ our Lord." Then the suffrages to be said before or after the burial. Ps. cxvi.: "I am well pleased," &c. Ps. cxxxix.: "O Lord, Thou hast searched me," &c. All which, from the anthem, "I heard a voice," &c., was omitted or altered (because Bucer[h] found fault with Prayer for the Dead) in the fifth of King Edward.

After the Lessons, and the *Pater noster*, (2 Edw.) followed these verses and answers: "*Priest.* Enter not into judgment with Thy servant. *Answ.* For in Thy sight shall no man living be justified. *Priest.* From the gates of hell. *Answ.* Deliver their souls. *Priest.* I believe to see the goodness of the Lord. *Answ.* In the land of the living. *Priest.* O Lord, hear our prayer. *Answ.* And let our cry come unto Thee. *Let us pray.* O Lord, with whom do live the spirits of the dead, and with whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity; grant unto this thy servant, that the sins which he committed in this world may not be imputed unto him; but that he, having overcome the gates of death and eternal darkness, may for ever dwell with Abraham, Isaac, and Jacob, in the region of light, where there is no sorrow or grief; and when the fearful Day of Judgment shall come, make him to rise again with the just and elect, and to receive his body again to glory and immortality; that being placed among the chosen at the right hand of Thy Son our Lord Jesus Christ, he may with them hear the most sweet voice of Come ye blessed of My Father," &c. For which

Bucer would that the prayer at the Communion should be used[i].

Then the Communion followed, where the introit was Ps. 42: "As the hart desireth the water-brooks," &c. The Collect: "O merciful God," &c. (the same with our last.) The Epistle, 1 Thess. iv.: "I would not have you," &c. The Gospel, John vi.: "Jesus said," &c. "All that the Father," &c. All which was omitted or altered, 5 Edw., for the reasons next before specified, and for Calvin's letters to the Protector, Cranmer, and Cheke[k].

The spirits of them that depart in the Lord.] Before it was only "the spirits of the dead." For those that depart not in the Lord, (says Bucer[l],) i. e. in the Communion of the Church, (as they that are excommunicated or unchristened,) are not to be buried by the priest, in this public form.

OF THE CHURCHING OF WOMEN.

If she be an unmarried woman, the form of thanksgiving shall not be said for her; except she hath either before her child-birth done her penance for her fault, or shall then do it at her coming to be churched, by appointment of the ordinary; Archbishop Grindal's Art. for Cant. Prov., 1576[m]. It is to be done immediately before the Communion-service, Bp. of Norwich, Art. 1536[n]. If there be a Communion, she is to receive it.

The churching.] In the second of King Edward the title was, "Purification or Churching of women after child-birth[o]."

The woman shall kneel down in a convenient place.] In the second of King Edward the rubric was[p], "The woman shall

[i] [That is, our second prayer, "The Collect" appointed in the first book of Edward to be used at the Communion. —Ibid., p. 490.]

[k] [For these letters, see above, p. 436, notes o, p.]

[l] [Bucer, ubi supra.]

[m] [Articles, &c., within the province of Canterbury, 1576, Art. 22. Grindal's Remains, p. 164.]

[n] [That the churching of women begin as soon as the minister comes up to the communion-table before the second service. Particular orders &c. for the diocese of Norwich, given by Matthew [Wren], Bishop, A.D. 1636.—Wilkins's Concilia, vol. iv. p. 526.]

[o] [The title was simply, "The Order for the Purification of women;" in the Latin "Purificatio Puerperarum."]

[p] [The women shall kneel "in some convenient place nigh unto the quire door."]

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kneel down before the entrance into the choir, and the priest standing by her," &c.

The woman that cometh to give her thanks must offer the accustomed offerings, &c.[q] In the second of King Edward this rubric was, "The woman shall offer the chrism, which was put upon the child at his baptism, according as has been accustomed." Against which Bucer excepted[r], and therefore was it altered, 5 Edw., though to this day they generally observe that custom in the north parts of this kingdom.

THE COMMINATION.

The Commination to be used divers times in the year.] In the second of Edward, "upon Ash-Wednesday[s];" whereunto the words following have reference "at the beginning of Lent." Bucer, *Salutaris ceremonia, sed non video, cur debeat exhiberi solum uno die, et non sæpius saltem quater in anno*[t]. Hereupon was the rubric altered; and the bishops in their Articles of Visitation appointed to have it used four several times in the year. So ready were they to observe Bucer's directions in almost everything that he said.

To be used divers times, &c.] Which times were appointed by the archbishop of Canterbury, in the visitation of his province, 1576, to be three times in the year[u], viz. upon one of the three Sundays next before Easter, one of the two Sundays next before Pentecost, and one of the two Sundays next before Christmas, Art. 3.

In the primitive Church there was a godly discipline, &c. *Cypriani ætate i. e. anno* 250 *et seq.; ad exomologesin veniebant et per manus impositionem episcopi et cleri jus communicationis accipiebant peccatores; nec in minoribus delictis, multo magis in gravissimis post pœnitentiam et exomologesin ullus ad communicationem venire poterat, nisi prius illi ab*

[q] ["The woman that is purified must offer her chrism, and other accustomed offerings."]

[r] [Bucer, ibid., p. 490.]

[s] [The title or beginning of the rubric in the first book was "The first day of Lent, commonly called Ash-Wednesday;" in the second "A Commination against Sinners, with certain prayers to be used divers times in the year."]

[t] [Bucer, ibid., p. 491.]

[u] [That is, "over and besides the accustomed reading thereof upon the first day of Lent." Articles to be enquired of within the province of Canterbury, 1576. Art. 3. Grindal's Remains, p. 158.]

episcopo et clero manus fuisset imposita. *S. Cypr., Ep.* 10, 11, 12[x]; *viz. Soz.*, lib. vii. cap. 10[y].

Instead whereof, until the said discipline may be restored.] *Publicas peccatorum exomologeses nostra patrumque ætate desiisse nemini mirum fuerit, qui Cabilone A.* 813[z], *congregatos patres decrevisse memoria recoluerit, pœnitentiam agere, juxta antiquam canonum constitutionem (jam tum) in plerisque ab usu recessisse, &c.* cap. 25.

Notorious sinners were put to open penance.] It was an ancient order of the Church, that if any had openly offended he should come openly to make an amends, and satisfy them whom he had offended. There he fell down upon his knees, confessed his fault, and wept and lamented for it; prayed the Church that they would forgive him, and that they would pray unto God to be merciful to him. Then the people fell down before God for him, their hearts melted, their eyes gushed out into tears, they held up their hands, prayed together for him, and gave thanks to God, that their brother which had been lost was found again. And this was satisfaction made to the Church; and to God it was acceptable. But this was never done but when the crime was notorious, and the Church had taken offence at any man's doings that were openly evil, and declared by the judge to be notorious and scandalous.

[x] [Hic contra Evangelii legem .... ante actam pœnitentiam, ante exomologesin gravissimi et extremi delicti factam, ante manum ab episcopo et clero in pœnitentiam impositam, offerre pro illis et Eucharistiam dare, id est sanctam Domini corpus profanare audeant. —S. Cypr. Ep. 15. ad Martyres et Confessores, (Ed. Pam. 11.) Op. Epist. p. 34.

Nam cum in minoribus peccatis agant peccatores pœnitentiam justo tempore, et secundum disciplinæ ordinem ad exomologesin veniant, et per manus impositionem episcopi et cleri, jus communicationis accipiant: nunc . . . ad communicationem admittuntur et offertur nomen eorum, et nondum pœnitentia, nondum exomologesi facta, nondum manu eis ab episcopo et clero imposita, Eucharistia illis datur.—Idem, Ep. 16. ad Clerum, (Ed. Pam. 10.) Op. Epist. p. 37.

Nam cum in minoribus delictis, quæ non in Dominum committuntur, pœnitentia agatur justo tempore, et exomologesis fiat, inspecta vita ejus qui agit pœnitentiam, nec ad communicationem venire quis possit, nisi prius illi ab episcopo et clero manus fuerit imposita, quanto magis in his gravissimis et extremis delictis caute omnia et moderate secundum disciplinam Domini observar oportet.—Idem, Ep. 17. ad Plebem, (Ed. Pam. 12.) Op. Epist. p. 39.]

[y] [This reference does not appear to be correct.]

[z] [Pœnitentiam agere juxta antiquam canonum institutionem in plerisque locis ab usu recessit, et neque reconciliandi, antiqui moris ordo servatur, &c.—Conc. Cabilonens. II. can. 25. tom. ix. c. 364.]

APPENDIX, No. I.

PARTICULARS TO BE CONSIDERED, EXPLAINED, AND CORRECTED,

IN THE BOOK OF COMMON PRAYER

1. The Proclamation[b] lately added to the book afte conference at Hampton Court, is no legal part thereof were better omitted; for the Act of Parliament prefix the book forbids any addition thereunto.

2. In the order betwixt the Preface and the treati Ceremonies, it is allowed to all men to say the morning evening service privately in any language (besides the lish) which they understand. Here an explanation is ing, whether this word "privately" may not be extend colleges in either of the universities, and some other (as Westminster, Eton, and Winchester schools[c]) for use Queen Elizabeth, in the second year of her reign, c

[a] [These observations, contained in several leaves, are bound up at the end of the interleaved Book of Common Prayer of 1619, in which the first series of notes is written, but the handwriting is of a later hand than the notes themselves. They were printed by Nichols at the end of the additional notes, p. 67, with the following notice:—"Whether or no these following observations were drawn up by Dr. Cosins before the restoration of King Charles, or afterwards upon the last review of the C. P., I cannot say; but this is plain, that those reviewers had very great regard to these remarks, they having altered most things according as was therein desired. And it is probable, that they were laid before the board, Bishop Cosins being one of the principal commissioners."

The handwriting, however, is of a much earlier period of Cosin's life, and the observation No. 30, shews th were made in the reign of Cha as does their tone throughou appears, however, from additior later hand, that Cosin retained a proved this paper, and it is by no improbable that he made use c 1661. Most of the alterations se here as required were suggested sin in his proposed changes Prayer-Book, (see the end of th face to this volume,) and alm were adopted. The observations the Prayer-Books as commonly with many typographical errors reign of Charles I. The margin indicating the alterations made i are Dr. Nichols', here reprinted.

[b] [See above, p. 184.]

[c] [Cosin suggested, and the submitted, an alteration to this e 1661, but it was not accepted.]

e Common Prayer-book to be set forth in Latin, as being e most proper language for them.

3. In the same order every curate is enjoined to say "the orning and evening prayer daily in the church, unless he e otherwise reasonably letted." Which requires an explaation[d] (against them that account themselves reasonably tted by any common and ordinary affairs of their own) hether anything but sickness or necessary absence abroad all be sufficient to excuse them from this duty.

4. In the order how the rest of the Holy Scripture, besides he Psalter, is appointed to be read, it is said, ("That the Old estament shall be read through every year once, except[e]," c., which in King Edward's first service-book was accordgly done; but afterwards, since the lessons were interposed r Sundays and holydays, this order cannot be observed, d therefore ought to be amended.)

These words are altered to "the most part thereof shall be read."

"That whensoever any proper lessons are appointed for e Sundays or for any feast-day, then shall the lessons apointed in the kalendar for the day of the month be omitted." ut here is no provision made for the feast-days that fall pon a Sunday, whether the lessons appointed for the Sunay or that feast-day shall be taken. For want of which rovision, in some places they read one lesson, and in other ome another, according to the curate's choice, which breeds iversity in the service, and is against the uniformity inended in it by the Act of Parliament, and the prefaces efore named.

5. In the same order there wants the like provision for the collect, epistle, and gospel, when a feast-day falls upon a Sunday, which of them shall be taken.

6. In the last clause in that order[f], the first word there, "item," seems to contradict the former clause, which com-

[d] [In this place Cosin proposed 'let by some urgent cause, which the bishop of the diocese shall approve:' these words were struck out by the bishops, and 'by sickness, or some other urgent cause,' substituted.]

[e] [This passage in brackets is a marginal note, added later. See above, p. 422.]

[f] [The order referred to is this: "And wheresoever it is not expressed how far shall be read, then shall you read to the end of the chapter. *Item.* So oft as the first chapter of St. Matthew is read . . . ye shall begin with the same at 'The birth,' &c." Cosin suggested the omission of 'Item,' in 1661, but the whole passage was omitted.]

it be Ecclesiastes or Eccles
at large, which hath occas
those lessons; and therefo
better uniformity to be the

Set right in the last Review.

8. Upon the Feast of Ci
evensong is appointed "I
whereas it ought to be, "be
the end. For so it was or
book, which since that time
disordered, and appointed t
read, that hath no relation
of the chapter hath,) and th
begin.

Now altered as it should be.

9. Upon the feast of the
morning prayer is appointe
has no relation to the day
printed) Isa. lx., which alto
Gentiles that day remember
from the printer's negligenc
whereas it ought to follow i

Agreed to in the last Review.

10. Upon Good Friday,
prayer is appointed Gen. x
Isaac, which is all that refe
would be advised, whether
end of that lesson at the 19

in the Baptist, whereas the other refers nothing to all.

on St. Bartholomew's-day the lessons appointed out of Ecclesiasticus against women have been so offensive, that were better to be changed for others[h].)

The xxvth of Ecclesiasticus was changed for Eccles. xxiv.

Upon All Saints'-day, for the second lesson at morning is appointed Heb. xi. and xii., beginning at these "Saints by faith," which refer us to the old English commonly called the Bishops' Bible) and named in er, before, how the Psalms ought to be read. For in w translation these words are not to be found, which many curates to begin some at one verse, and some her. That therefore there may be an uniformity obas well in this lesson as in some others before, (upon y of St. Paul's conversion, second lesson at matins, her the verse where to begin ought to be specified, or hops' Bible only used, which seems here to be only zed for the public lessons of the Church, by the Act ament prefixed before the Book of Common Prayer.

Altered in the last Review.

The proper Psalms for morning prayer upon Whitare in some books 45 and 47, in others 47 and 68; numbers are mistaken by the negligence of the printer, he first edition of this book, the Psalms appointed and e numbers are 48, 67[i].

In the last Review, Ps. xlviii. is restored, but instead of Ps. lxvii. Ps. lxviii. is put.

In the ends of the months of August, October, and ber, there be three several directions to alter certain formerly appointed in Queen Elizabeth's time[j], which to be against the Act of Parliament that forbiddeth ration to be made in the book. And these alterations ly by the king's order, A. 1604, at the instance of dderton and Mr. Knewstubbs, &c., in the conference pton Court, where they took exceptions against the of Tob. v., and got the king's consent to change Exod. vi. (a lesson altogether set out of order)

Those notes expunged in the last Review.

paragraph was added in the above, p. 421.]

[j] August: "Note that the 13th touching the History of Suto be read until these words; g Astyages.'" In October: t the 6th of Exodus is to be read the first of October at Morning Prayer, unto these words; 'These be the heads,'" &c., the place for the lesson of that day in the kalendar being left blank. In November, are rules for reading parts only of certain chapters of Ecclesiasticus.]

upon the first day of October, &c. But this was not legally changed.

15. In the months throughout the whole kalendar the printer hath set the names of *Februarii, Januarii,* &c., at the 14th, 15th, or 16th day of every month, among the names of the saints, without any distinction of letter, or other note of difference from them; which hath occasioned many to ask what those saints (*Januarius, Februarius,* &c.) were; whereas they are to be only notes of the old Roman account, and put into a several character from the rest, as the solstices and equinoctials are.

16. In those months there be some saints put down whereof question is made whether there were ever any such persons or no, (as St. Catharine and St. Faith,) and the Conception of the Virgin Mary[k] is mentioned, which was first put in by that party among the papists who believed her to be conceived without original sin; a thing offensive to some other party of the papists themselves, as well as to all Protestants. And therefore it would be considered whether these particulars were not better left out of the kalendar.

17. The addition of the king's birthday, or the beginning of his reign, is not authorized to be put there by Act of Parliament.

But now there is.

18. In the order what days are to be observed for holydays, and no other, there is no mention made of St. Paul's Conversion, and St. Barnabas'-day; which nevertheless are numbered before among the holydays in this book, where proper lessons are appointed for them as holydays; and the like may be said for Good Friday and other days in the Passion-week, all set under the title of holydays. So that here is some explanation wanting to reconcile these two places of the book together[l].

19. In the rubric before the morning and evening prayer[m], there is no order at what hour the service for morning or

[k] [In Cosin's corrected Book, this was struck out, but the alteration was not adopted.]

[l] [See above, pp. 19 and 435.]

[m] [See above, p. 66. On this point Cosin proposed, in the alterations submitted to the bishops, in 1661, to insert in the third rubric in italics, before the Morning Prayer, "convenient time, . . . which may be between six and ten of the clock in the morning, and between two and six of the clock in the evening."]

evening shall begin, for want whereof in most places, when the morning is past, and when the evening is not yet come, those services are commonly begun; which in the morning is cross to those words in the third collect for grace, where we say to God, "Who hast safely brought us to the beginning of this day, defend us in the same," &c.

And in the same rubric, "The minister is appointed to use such ornaments in the church, and at all times in his ministrations, as were in use in the second year of King Edward the Sixth, according to the Act of Parliament[n]." But what those ornaments of the church and of the ministers were, is not here specified, and they are so unknown to many, that by most they are neglected. Wherefore it were requisite that those ornaments used in the second year of King Edward, should be here particularly named and set forth, that there might be no difference about them.

20. After the confession is appointed the absolution, which some ministers read standing and some kneeling. For uniformity herein, it should be declared what posture he ought to use, and the posture of kneeling is not agreeable to it[o], because it is no prayer to God, but pronouncing so many words to the people. This is now done.

21. The words there (in the rubric) "or remission of sins," were added at the instance of the ministers[p] in the conference at Hampton Court; but it is no legal addition, for the Act of Parliament forbids it. It is now enacted.

22. In the rubric before the Lord's Prayer[q], the minister is appointed to begin it, but the people are not appointed to say after him, as in cathedral churches and most places besides they use to do. To prevent all diversity therein, there wants here an explanation to that purpose. The people are now ordered to repeat it with the minister.

23. The *Gloria Patri*, and the *Venite exultemus*, are appointed next to be said or sung; but whether by the minister alone, or by him and the people *alternatim*, there is not here or anywhere else (in the hymns and psalms following, besides the *Quicunque vult*) any order given; which for an uniformity herein ought in this place to be added.

[n] [See above, pp. 42, sqq., 230, sqq., 438, sqq.]

[o] [See above, p. 47.]

[p] [Cosin had first written it "Puritans" and altered it to "ministers."

[q] [See above, p. 47.]

24. In the rubric after the *Venite exultemus*, which is the 95th Psalm, the Psalms in order are appointed to be said for every day of the month, as they are set down in a table before; where, upon the 19th day of the month, are appointed the 95th, 96th, and 97th. If this order be strictly observed, the 95th Psalm will be twice said over without any intermission. Wherefore it were not amiss, that an exception were here made of that Psalm for the 19th day.

An exception on that day of the month is now made.

25. In the same rubric the *Gloria Patri*, &c. is appointed to be said at the end of every Psalm throughout the year. There is a difference between many, whether it ought to be said by virtue of this order at the end of every portion of the 119th Psalm, which are appointed for so many Psalms upon the 24th, 25th, and 26th days of the month; for if it shall not be said before the whole Psalm is ended, it will not be said during three whole days together. To avoid this doubt an explanation of the rubric is here needful.

An order for this is now made.

26. And it is as needful to name the *Jubilate* after the *Benedictus*, and the *Cantate Domino* after the *Magnificat*, and the *Deus misereatur* after the *Nunc dimittis*; for else some men shall be in a doubt whether they may repeat the *Gloria Patri*, &c. after these Psalms or no.

An order for this is now made.

27. Before the collects at Morning and Evening Prayer it is appointed that the first collect shall be that of the day, which is appointed at the Communion, and the Collect for Peace to be always the second[r]. But when a feast-day falls upon a Sunday, it is not said here which of the collects appointed for either of those days shall be read; or whether they may both be read one after another. Somewhat therefore is wanting to settle an uniformity herein.

(When the Communion-service is read, this collect is repeated the second time; which were fit to be so ordered, that at one and the same service, or assembly of the Church, it should be said but once, at the Communion-service only.)

This is now altered, the sentences, exhortation, &c.

28. At the beginning of Evening Prayer the rubric only is, that the priest shall say "Our Father[t]," &c. which gives occasion to divers curates to begin this Evening Prayer with

[r] [Cosin proposed to correct this, so far as the verbal incongruity went, but the bishops determined to leave it as it was.]

[s] [This is a marginal note written much later by Bp. Cosin.]

[t] [See above, p. 450.]

'aternoster, and to omit what is before appointed to be said t the beginning both of Morning and likewise of Evening 'rayer, daily throughout the year. That therefore the sen- ences, the exhortation, and the confession, with the abso- ution following, (which are all but preparatory to the Morn- ng and Evening Service) be never omitted, it is requisite hat in this place some word of direction or reference were given to the former rubric.

being printed over again in the Evening Prayer.

29. In the rubric before the Litany there is no appoint- ment at what time of the day, or after what part of the ser- vice, it ought to be said[u]; so that a contentious man may take his liberty to say it after Evening Prayer, or at any time of the day, upon Sundays, Wednesdays, and Fridays, &c., at his own choice, unless an order be here added to confine him. Nor is the place of the Church here specified, where it shall be said; though in the rubric before the Commina- tion it is presumed that a peculiar place is appointed for it; and in Queen Elizabeth's injunctions[v], that appointed place is said to be in the midst of the choir, as in cathedral and many other churches hath been accustomed.

Now it is ordered to be said only in the morning.

(In the Litany[w], where we pray for the Catholic Church, the word "universally" is falsely printed; for it ought to be "universal," as it is in the Latin *Catholicam.*)

This now mended.

In the petition for the clergy there is a distinction be- tween bishops and pastors, which are all one. Inferior priests were never anciently called pastors.

Now altered into bishops, priests, and deacons.

In the petition for the magistrates that word would be altered or explained; for the magistrate (as we now under- stand the word) is properly none but the king[x].

30. The prayer for the queen and the royal progeny is not authorized by Act of Parliament, but first added by the order and commandment of King James[y], and since con- tinued by King Charles, with some variation, agreeable to his own time and condition. Which, to free it from any ex-

Now confirmed by the Act of Uniformity.

[u] [See above, p. 451.]

[v] [See above, p. 67. Cosin proposed to add to the rubric, "the priests or clerks kneeling in the midst of the quire, and all the people kneeling and answering as followeth;" which was allowed by the bishops, but not ultimately adopted.

[w] [This is added in the margin.]

[x] [Cosin suggested the insertion of "subordinate" before magistrates, which the bishops allowed.]

[y] [See above, p. 454.]

ception that a Parliament might take against it, were n amiss to be here noted by a special rubric in the margin.

ow con- med by r.

31. The like ought to be added at the thanksgiving f rain, fair weather, plenty, peace, and victory, with those tw for deliverance from the plague; all which are here inserte without any legal authority or Act of Parliament, (at the i stance of those men that excepted against the book for wa of these thanksgivings, in the conference at Hampton Court only by the permission of King James.

32. In the rubric upon the Sunday after Christmas, t same collect is appointed to be read which was used up Christmas-day. But if the Feast of Circumcision and t Sunday fall together, it will be a question which of the c

ow alter- to "as this ne."

lects ought to be read. (It is likewise here ordered that t same collect shall be used upon every day unto the Circu cision. But how can it be said in *iisdem terminis*, and th said to be done upon "this day," which those following da are not[a]?) And for resolution herein some direction wou here be added; because both cannot be used, being inco sistent together.

33. In the rubric after the Circumcision, it is ordere that if there fall any Sunday between that day and the E phany, the same Collect, Epistle, and Gospel shall be rea which was used upon the Day of Circumcision. This defe may be otherwise supplied by appointing both a Colle Epistle, and Gospel more proper for that time[b].

34. For if the Epiphany shall fall upon Monday or Tue day, &c. what Collect must be used for all the days of t week after? It is a great incongruity to use the Colle of the Circumcision after the Epiphany is past. Therefo there wanteth an order here either to continue the Colle of the Epiphany all the days of the week following, or make a new Collect for the Sunday before.

he new anslation now made e of.

35. In the Gospel upon the second Sunday after the E phany, there is a translation of some words, common spoken in old time without offence, but now in our days n so fit to be used. The words therefore, "And when men

unk," would be now rendered "And when men have drunk ell," according to the later translation of our Bible.

36. After the fifth Sunday there it is appointed, that if here be a sixth, the same Collect, Epistle, and Gospel shall e used which was read upon the fifth. But it were both fit nd easy rather to supply the day with Collect, Epistle, and Gospel proper to itself, than to suffer this defect to stand till without need[c]. This is now done accordingly.

37. And if there be but three or four Sundays after the Epiphany, (as sometimes it will happen,) the Epistle, Gospel, nd Collect upon the fifth, referring to the great Epiphany of our Saviour at the end of the world, will be more proper for he third or fourth Sunday, than those which are appointed. There wants a provision here to be made in that case.

38. At Easter-day it is appointed, that instead of the *Venite exultemus*, the two anthems, ("Christ rising," and "Christ is risen,") shall be used. But there is no *Gloria Patri* set to follow either of them, as after the *Venite* is ordered before. Therefore the question is, whether "Glory be to the Father," &c. should not be here added after either or both of these anthems.

39. Upon Monday and Tuesday in Whitsun-week the same collect is appointed which was read upon Whit-Sunday itself. But upon those two days, and all the week following, we cannot say "As upon this day." Therefore there is a direction here wanting for the change of that word "this day" into some other. Now altered into "as at this time."

40. In the end of the twenty-fifth Sunday after Trinity it is ordered, that if there be any more Sundays before Advent, the office omitted in the Sundays after the Epiphany shall be taken in to supply the same. But it will be easy and more fit to appoint Collects, Epistles, and Gospels peculiar to this time, when the Sundays after Trinity exceed the number of twenty-five. And because the last words of the Gospel appointed upon the twenty-fifth Sunday refer to the Advent, or Coming of Christ into the world, next to follow, and to be remembered in the Church-service, there- This is now done accordingly.

[c] [The Collect, Epistle, and Gospel for the Sixth Sunday were among Cosin's suggestions in 1661, Cosin writing Epistle 1 John iii. 1—9, and "print it out at large" being added in Sancroft's hand.]

fore it were requisite that here a rubric should be added, make this Epistle and Gospel of the twenty-fifth Sunday be last of them all, both when there be more, and wh there be fewer Sundays after Trinity.

his is now pplied. 41. At the Purification there wants an Epistle proper itself, which might be easily supplied.

his is al- red now making e of the w trans- tion. 42. In the Collect upon St. John Baptist's-day, the wo penance (which is now abused by the papists) would be su ject to no offence if it were altered into our ordinary word repentance, now more usual with us than that of penance and more consonant to the later translations of our Bibles.

ow alter- into the same hy Son." On St. Matthew's-day there is in the Collect, "Thy sa Son;" it were better that the word 'said' were left out.

43. In the first rubric before the administration of t Holy Communion, the order appointed for "the commu cants to signify their names to the curate immediately aft Morning Prayer," seems to cross the common custom all or most places of reading the Morning-service and t Communion-service both at one time. For if they be read once, without any intermission or due space of hours betwe them, what time or convenience can the communicants ha to give in their names, or the curate to take them? He therefore, a direction is wanting, what space of time is to allowed between these two services[d].

his is now tered. 44. In the second rubric there, it is not clear whether t curate may refuse to give the Communion unto "an op and notorious evil liver," nor who is to be accounted notorious; which therefore requires here some explanati for the avoiding of disputes, doubts and contentions at th time between such communicants and the curate, who othe whiles challengeth that power of refusing or admitting communicant in that case by virtue of this rubric, the rath because in the rubric immediately following it is said, "Th he shall use the same order with those that are in mali with one another, where he has power given him to refu the obstinate person."

45. In the fourth rubric there, which appoints the "Tab

to be covered with a linen-cloth only, and to stand in the chancel or body of the church, where Morning and Evening Prayers are ordered to be said," somewhat is wanting to make it agree with the Injunctions of Queen Elizabeth, (still in force,) and the common practice in most churches[e]. And somewhat is also wanting for a direction when and where to set the bread and wine for the Communion upon the table[f].

46. In the rubric after the Ten Commandments, it is appointed, "That then shall follow the collect of the day, with one of the two collects there specified for the king, the priest standing up and saying, 'Almighty,' &c." But whether the collect for the king, or the collect for the day, shall be first said, is not there determined; which for the avoiding of dispute and diversity herein, should be further explained. And the collect for the day is always most properly used together with the epistle and gospel, whereunto many times it relateth. This is now specified.

47. At the reading of the gospel, there is no posture appointed for the people, which gives many of them occasion to refuse the posture of standing, as in all places and times hath been accustomed. This therefore it were requisite to be here added. Nor is there any order after the naming of the gospel for the people to say "Glory be to Thee, O Lord," as hath been likewise accustomed, and was specially ordered in King Edward's time, together with "Thanks be given to God," at the end of the gospel. For uniformity and advancement of our devotions herein, that order would be fitly here renewed[g]. But this first is now directed. But no order for the second.

[e] [See above, p. 85, note h. In Bp. Cosin's altered Prayer-book this fourth rubric is crossed out and the following substituted: "The table always standing in the midst of the upper *part* of the chancel, (or of the church where a chancel is wanting,) and being at all times covered with a carpet of silk, shall also have at the Communion time a fair linen cloth upon it, with (paten, chalice, and) other decent furniture meet for the high mysteries there to be celebrated." The words in parentheses are added in the margin. The word "part," printed in italics, is crossed through and "end" substituted in Sancroft's hand; and so it appears to have been agreed to by the bishops.]

[f] [See below, p. 515, note on § 50.]

[g] [The alterations proposed by Cosin are as follows; the additions he made to the old rubrics for reading the Epistle and Gospel being inserted in parentheses, the words of the old rubrics which he struck out being printed in italics: "Immediately after the Collects the priest (or one appointed) shall (turn to the people and) read the Epistle, (in the place assigned for it,) beginning thus, The Epistle (is) written in the chapter of , (and ending thus, Here endeth the Epistle,) and the Epistle ended, he (or a deacon that ministereth,) *shall say the Gospel, beginning thus*, (shall read the Gospel, saying first,) The (Holy) Gospel (is) written in the chap. of (and the people all standing

This is now appointed.

48. At the Nicene Creed there is likewise no posture of standing specially here appointed; by reason of which omission many people refuse to stand, though at the other Creed of the Apostles they are appointed to do it, as here likewise they ought to do; and at Athanasius's Creed besides; for all which provision may be made in their several places.

There is a table of fasting-days now placed in the beginning of the Common Prayer.

49. In the rubric following the Nicene Creed, the curate is ordered to "bid the fasting-days;" which being not usually known to every curate, it would be here specified what days are appointed to be fasted by the laws of the kingdom and Church of England, throughout the year.

There is a rubric now for this.

50. In the rubric following the sentences at the Offertory, "The churchwardens, or some other by them appointed," are ordered to "gather the devotions of the people, and to put the same into the poor men's box;" which being seldom or never observed in most churches, nor agreeing to divers sentences (before set down) would be otherwise here ordered or explained. "And the accustomed offerings to the curate are here appointed to be paid by every man or woman, after which done the priest shall say," &c. Which if it should be thus observed and at this time when they come to receive the Communion, would breed a great disturbance in the church, and take up more time than can be allowed for that purpose. Wherefore it is needful that some alteration were made of this rubric; and that the offerings or devotions of the people then collected should be brought to the priest, and by him presented and laid upon the altar or communion-table for such uses as be peculiarly named in the sentences then read by him[h].

This rubric now expunged.

up shall say, Glory be to Thee, O Lord; and at the end of the Gospel he that readeth it shall say, Here endeth the Gospel, and the people shall answer, Thanks be to Thee, O Lord.) *And the Epistle and Gospel being ended* (then) shall be said (or sung) *the* (this) Creed (all still reverently standing up)." The alterations made in Sancroft's hand are at the reading of the Epistle 'or the Epistler appointed,' for 'or *one* appointed.' At the reading of the Gospel "the priest or the gospeller appointed," for "he &c.," shall read &c.]

[h] [For the rubric following the Offertory sentences Cosin proposed to substitute the following: "While the priest distinctly pronounceth some of (or all) these sentences for the Offertory, the deacon, or if no such be present, one of the churchwardens shall receive *the devotions of the people* (*and* the alms for the poor) in a decent basin provided for that purpose, and reverently bring *them* it to the priest, who shall humbly present *the same before the Lord*, and place it upon the holy table." In this part the words in parentheses are interlined by Cosin himself. The words in italics are struck out (the word *them* obviously by Cosin himself) and the words "and the other devotions of the

51. In beginning of the prayer for the state of Christ's Church militant, there be these words, (set as a preface to what is intended to follow, and to have relation thereunto,) "Which hast taught us to give thanks for all men;" and accordingly, in the old form of this prayer set forth in King Edward's time, such thanks were given, that one part of the prayer might be correspondent to the other. But here in our form, the thanksgiving is omitted, and yet the preface of giving thanks is suffered to stand still; being indeed forgotten to be put out. Therefore ought it either now to be taken away, or else the former (or the like) thanksgiving ought to be added unto the prayer; for otherwise we say to God, (in effect,) that though He hath taught us to give thanks for all men, yet we think fit to let it alone. The thanksgiving now inserted.

52. The first and second exhortations that follow are more fit to be read some days before the Communion, than at the very same time when the people are to come to receive it. For first, they that tarry for that purpose are not negligent, and they that are negligent be gone, and hear it not. Then, secondly, they that should come to the minister for the quieting of their conscience and receiving the benefit of absolution, have not then a sufficient time to do it. Wherefore requisite it is, that these two exhortations should be appointed to be read upon the Sunday, or some other holy-day before. This is now altered.

53. Likewise in the third exhortation there be these words appointed to be read somewhat out of due time: "If any of you be a blasphemer of God, a hinderer or slanderer of His word, an adulterer, or be in malice or envy, or in any other grievous crime, bewail your sins, and come not to this holy table, lest after the taking of that holy Sacrament, the devil As likewise this.

people" are inserted in Sancroft's hand after the words "the alms for the poor;" the editor conceives the other words were struck out by him, as the bishops' corrections of Cosin's alterations.

After this a rubric was inserted, part of which as originally written by Cosin is illegible: it appears to have been first altered in Sancroft's hand, and then struck out altogether. "And after the Communion is ended (they shall put the same alms) into the poor men's box, or (forthwith) distribute (it) if present need requires." The words in parentheses are in Sancroft's hand.

Then Cosin had written this rubric: "And if there be a Communion, the priest shall then offer up and place *the bread and wine in a comely paten and chalice* upon the table, *that they may be ready for the Sacrament, so much* as he shall think sufficient." The words in italics are crossed out, and after the word "table" "as much bread and wine" inserted in Sancroft's hand.]

54. In the next words which the priest is t
them that come to the holy Communion, they
"to draw near;" and though in many places
to do, where they are to remove from their se
approach nearer to the table in the church or
the taking of the holy Sacrament; yet in other p
the chapels are small, and the communicants
they are all fixed already in their several places
chancel or church near to the table before t
come to be read unto them, there will be no n
them remove, and therefore no need of any
For which reason there would be provision he
that purpose.

This now seems to be altered, according to this proposal.

55. In the rubric before the Confession, the
a direction for the people to say the words o
fession after the minister; whereunto they are
by the words before, "Make your humble confes
kneeling."

The word sacrifice was not put in.

56. In the prayer of Consecration, where the
"To continue a perpetual memory of that H
death," here seems to want "and sacrifice . .
coming again[1];" which, if added, would be mor
to the nature of that holy action, and the w
catechism following, made and set forth for that

ment; and therefore, for his better warrant therein, such a direction ought here to be set in the margin of the book.

58. In the priest's taking of the Sacrament to himself, there is no direction either for his kneeling when he takes it, or for the words which he is then to say[k]; which is therefore needful here to be added, lest otherwise some contentious minister might say, that he is not enjoined to kneel in this holy action himself, nor to say any words at all when he takes the Sacrament.

This seems to be altered, but still the rubric is not very clear in this point.

59. If there be any consecrated bread or wine wanting for the communicating of the people, here is no order (as there ought to be) for the consecrating of more, nor for the words which the priest shall use for that purpose, as in the first form of the Communion set out in King Edward's time, and in the canons of the Church, is enjoined. This therefore should be here added.

Provision is now made for this.

60. There wants likewise an order for the people to continue kneeling at their prayers and devotions (as is most meet) during all the time of the whole action[l].

61. The prayer of Oblation is here placed after the participation and distribution of the Sacrament made to the people, which in King Edward's first Service-book, and in all other ancient liturgies, is set before it, and next after the prayer of Consecration. If it were so ordered here, and the prayer of Thanksgiving ("Almighty and everlasting God, we most heartily thank Thee," &c.) appointed to follow for the post-communion, it would be more consonant both to former precedents and the nature of this holy action[m].

[k] [The rubrics were thus prepared by Cosin: "Then shall the priest that celebrateth receive the Holy Communion in both kinds upon his knees, and when he taketh the Sacrament of the body of Christ he shall say, The body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life. Amen. I take and eat this for the remembrance of Christ who died for me, and I feed on Him in my heart by faith with thanksgiving. And when he taketh the Sacrament of Christ's blood he shall say, The blood of our Lord &c.," (then in Sancroft's hand, "which was shed for me, preserve my body and soul unto everlasting life. Amen. I drink this for the remembrance of Christ who shed His blood for me, and am thankful"). "Then shall he stand up and proceed to deliver the Holy Communion first to the bishops, priests, and deacons, if any be present, in both kinds, and after that to the people in due order into their hands, all humbly kneeling, and so continuing (as is most meet) at their devotions and prayers unto the end of the whole Communion."]

[l] [See the note on § 58.]

[m] [Cosin in his alterations placed the Prayer of Oblation (with the Lord's Prayer) immediately after the Prayer of Consecration, before the participation of the Sacrament, making very considerable additions to it. The second prayer,

62. At the *Gloria in excelsis*, which is appointed to be "said or sung," there is a question whether the people are to say it after or with the minister, or no: where, for the avoiding any diversity herein, some direction would be given.

63. In the fourth rubric after the Communion, "The priests and deacons of cathedral and collegiate churches are enjoined to receive the Communion with the priest there, every Sunday at the least." Questions are here moved, whether the Church did not hereby intend to have the Communion administered in such places every day of the week, or oftener than once in the week at least. And, whether the priest, who there waits in his week, ought not to communicate oftener than every Sunday, or upon every Sunday at the least. Which questions would be in this rubric determined by some few words added to it.

64. In the next rubric it is said, that at the Communion "it shall suffice, that the bread be such as is usual to be eaten, so it be the best and purest that may be gotten." It is questioned here, whether by virtue of this order any Church is restrained from their custom of using wafers at the Sacrament, as in Westminster, and many other places, they

"Almighty and everlasting God, we most heartily thank Thee &c.," he placed after the distribution of the elements. He also proposed other alterations after the manner of the Scottish Liturgy. At the bottom of the page is the following note in Sancroft's hand: "My lords the bishops at Ely House ordered all in the old method, thus: First the prayer of address, We do not presume, with the rubric, When the priest standing &c. The Prayer of Consecration unaltered, (only 'one' for 'own' and 'Amen' at last,) with the marginal rubrics. Then (the memorial or prayer of oblation omitted, and the Lord's Prayer) follow the rubrics and forms of participation and distribution to the end of the rubric, 'And when all have communicated &c.,' altogether as in this book [i.e. as altered by Cosin; see above, note k,] only the rubric, 'In the Communion-time shall be said or sung &c.,' with the sentences following, wholly omitted, and then the Lord's Prayer, the Collect, 'O Lord, [and Heavenly Father,]' and 'Hear, Father,' &c. &c. to the end." In the fair copy of the alterations in Sancroft's hand in the Bodleian, both the old order with some alterations and the order proposed by Cosin (the latter being written on inserted pages and marked B, with the heading "Another method of the Consecration, Oblation, Address, and Distribution") are given, with the memorandum, "what follows from hence to the end of the distribution is somewhat otherwise methodized in the paper B, and both left to censure." The rubric and sentences alluded to above are these, which Cosin had proposed: "In the Communion-time shall be sung, (where there is a quire,) 'O Lamb of God, that takest away the sins of the world, have mercy upon us,' &c. 'O Lord, grant us Thy peace,' together with some or all the sentences of holy Scripture following;" then is added in Sancroft's hand, "Rom. xi. 33, Ps. ciii. 1—5, Luc. i. 68, 74, 75, 1 Cor. i. 30, 31, John v. 13, (14?), viii. 31, 32, Matt. xxiv. 13, Luc. xii. 37, 40, John xii. 35, 36, Rom. xiii. 12—14, 1 Cor. iii. 16, 17, vi. 20, John xv. 8, 12, Eph. v. 1, 2, Rom. viii. 23, Apoc. v. 12, 13."]

in the act of parliament set at the beginning of this book, where, in the second paragraph, it is said, That all ministers shall be bounden to say and use... the celebration of the Lord's Supper, (which is one Sacrament,) and administration of each of the Sacraments, (which is more than one besides).

In the administration of Baptism.

was o- In the prayer which is used for blessing the water which is in the font, before the children (then brought to the church) be baptized in it, there is this expression: "Grant that all Thy servants which shall be baptized in this water may receive," &c. Where "all Thy servants" cannot be said when there is but one child brought to the font for that purpose. And therefore those words would be better changed into these, "Grant that this child (or these children) which shall now be baptized," &c.

At signing the child with the sign of the Cross, it is said, "We receive this child into the congregation of Christ's flock," which word congregation, both here and in many other places of the book, is a new word, never used by any former liturgy, or ancient writer in the Church. It were therefore requisite for the avoiding of that exception, which the Roman Catholics with some advantage to themselves take against it, that wherever this word is found in the whole book, (as in divers Collects and in the Gospel upon St. Peter's day it is,) it may be altered, and put into the old usual expression of the word, that is, "Church of Christ[p]."

In the exhortation to the godfathers, &c., it is appointed, that the children "shall be taught the Creed, the *Pater Noster*, and the ten Commandments in the English tongue." But suppose (as it falls often out) that children of strangers, which never intend to stay in England, be brought there to be baptized, shall they also be exhorted and enjoined to learn those principles of religion in the English tongue only? It would be freer from exception if these words were thus expressed, "In the vulgar tongue that they shall use."

There also it is said, "And all other things which a Christian man ought to know," &c. But suppose it be a woman, or a female child, therefore that word "man" were better left out, and the word Christian only would then remain indefinite; as likewise the words his and him (many times used in this form of administering baptism) ought rather to be changed into "this child," that they may refer either to male or female.

The word 'man' no expunged

In private Baptism.

In the first rubric there, the cause and necessity of baptizing in private houses, ought to be expressed; as, "When the child is in sudden danger of death, and not likely to live so long a time that it may be brought to public baptism in the church," lest otherwise every one take upon them to be judge of this "cause and necessity" at their pleasure[q].

In the next rubric, the lawful minister is appointed in this urgent cause to baptize the child, which was added by King James's direction only in the conference at Hampton-court, to avoid the baptizing by midwives or others, that were no lawful ministers ordained for that purpose. This alteration was well, but it wanteth the force of a law, according to the Act of Uniformity prefixed to the book.

But this now confirmed b law.

It is not here said what shall be done in this case when a lawful minister cannot be found, or whether the child ought to be baptized again or no, when only a midwife or some other such hath baptized it before.

It is not here ordered, whether the child thus suddenly baptized shall have the sign of the Cross made upon it, neither then, nor when it is appointed to be afterwards brought into the church; which, for the avoiding of all scruple and question in this case, ought here to be supplied[r].

The use the Cros in privat Baptism now enjoined.

Nor is it ordered, at what distance of time the child shall be brought into the church after it is thus privately baptized[s].

[q] [Cosin made no alteration as to "the cause and necessity."

[r] [Cosin inserted a direction that the sign of the Cross should be made on the child's forehead, the minister saying "We receive this child into the Church of Christ &c.," but this is all crossed out.]

[s] [Cosin added a direction for the child to be brought to the parish church

At the end of this form of baptism it is said, "And so forth as in public baptism," where there is nothing more added than what is here printed at large. This therefore seems to be an error of the printer.

In the Catechism.

ıow ed All the questions and answers (after the Lord's Prayer) concerning the Sacraments, were added by the order of King James, given in the conference at Hampton-court. They want only the confirmation of a law, without which the minister is in danger of the penalty set down in the Act of Uniformity.

At Confirmation.

The place whereunto the children shall be brought for their confirmation is left to the appointment of the bishop. If the place were ordered here to be none but the church, and there the office to be done with the Morning or Evening Prayer annexed, it would avoid the offensive liberty that herein hath been commonly taken, to confirm children in the streets, in the highways, and in the common fields, without any sacred solemnity[t].

In the form of Matrimony[u].

In the first rubric, the minister is enjoined not to "celebrate matrimony unless the banns have been first published

by the godfathers and godmothers on a Sunday or holyday "within three months following." The last words are crossed out, and "as soon as conveniently may be" substituted in Sancroft's hand.]

[t] [Cosin inserted, "Upon the day appointed, after Morning or Evening Prayer is ended, the bishop shall go to the Lord's table, and all that are to be then confirmed being placed and standing in order before him, near unto the same, he or his chaplains, or some other minister appointed by him, shall read

[u] [Bp. Cosin suggested the form for the publication of banns, as we have it, which was accepted; he added, "The impediments of marriage are, pre-contract, or a suit depending thereupon, consanguinity or affinity within the degrees prohibited by the laws of God and this realm, sentence of divorce from a party yet living, want of competent years, (consent of parents in minors,) *instruction in the Catechism*, and of confirmation, and such like." In this the words in Italics are struck out, those in parentheses are inserted

three several times;" where, to secure him from the penalty contained in the Act of Uniformity, it were requisite that this exception be added, "And unless there be a dispensation or license granted by the bishop in some special or urgent cause," to celebrate the marriage without the publishing of the banns, or by other laws yet in force it is permitted him to do.

It is not here ordered at what time of the service this form of marriage shall be celebrated. Nor at what time of the year (according to other laws) the solemnization of matrimony is prohibited.

The impediments of matrimony, or the just causes why any persons may not be joined together, are not here specified. For want whereof, or a direction at least that should be given to seek them in the known table set out for that purpose, and in other books of the law, the curate is commonly ignorant of them, and unable to give any resolution herein either to himself or others whom it may concern.

The man and woman are appointed to take each other "by the right hand;" it should be also each other with the same right hand. This is no so altered

The words here used by the man to the woman, when he saith, ("With my body I thee worship, and with all my worldly goods I thee endow,") the former being not (as the phrase is now usually understood) so consonant to religion

been first altered, then wholly given up.

After the words "from the Curate of the other parish," Cosin had added, "and none shall be married till their Banns be thrice thus published, unless *the bishop* a lawful dispensation to the contrary be procured, neither shall any persons under the age of twenty-one years complete be married without the express (consent) of their parents, *if they be living*, or *otherwise of their* guardians *or governers; nor in any other place.*" (The words in Italics are crossed out, those in parentheses are in Sancroft's hand.)

No minister shall celebrate any marriage but publicly in the parish church or chapel, where one of the parties dwelleth; nor at other time than between the hours of eight and twelve in the forenoon.'

And here it is to be noted, that by the Ecclesiastical laws of this realm, there be some times in the year when marriage is not ordinarily solemnized. The following table of prohibited times is in Cosin's and (fairly copied) Sancroft's hand, after the table of fasts in the kalendar. "By the ecclesiastical laws of this realm, there be some times of the year wherein marriages are not usually solemnized; as

From { Advent / Septuagesima / Rogation } Sunday until { 8 days after the Epiphany. / 8 days after Easter. / Trinity Sunday."

or reason, and the latter not so agreeable to law or custo require some consideration, that they may be explained.

his now tered into e words, ive faith- lly to- ther.'

The like consideration is to be had of those words whe the minister saith and prayeth, that the woman may amiable as Rachel, wise as Rebecca, which are not so fit all persons.

At the Communion of the Sick.

ut now ere is a irection rescribed, ough I ink not fficiently rticular.

The Collect, Epistle, and Gospel, is here especially order but what part of the public order at the Communion is to used, and what omitted, (as some part of it seems needful be,) is not here said.

In the last rubric there, no leave is given to communic the sick person without other company but in the times contagious sickness, when none can be procured to comm nicate with him. If there might be here some indulge given in case the sick person doth so earnestly desire Sacrament that he cannot be in a quiet state of mi without it, it may be delivered to him by the minist though there be no contagion in the sickness, when oth cannot be gotten to communicate with him; it would be the greater satisfaction both of him and the minister, whc here restrained to that case only[x].

At the Churching of Women.

This title as now he au- hority of aw.

The title of thanksgiving was here added by the kin authority only at the conference in Hampton-court, a wants a confirmation of a law.

The minis- er is now imited to particu- ar form.

In the rubric there, the words "or such like as the c shall require," seem to give too much liberty to the minist to alter and add at his pleasure. He were better to be c fined, that an uniformity herein might be observed.

[x] [Cosin, as it seems, proposed to alter this last rubric by adding after the words "contagious times of sickness or diseases," "and at other times," and crossing out "for fear of infec- special request of the diseased," a ing, "for the better peace and quie his mind." The words thus added crossed out, and over the words cro out is written "stet" in Sancr

The woman is not appointed in what habit she shall come to church for this purpose, nor in what time after her recovery; which, for the avoiding of questions, and too much liberty herein taken, requires here to be duly ordered[y].

At the Commination.

This is appointed to be used at divers times in the year, but those times are not specified; for want whereof few know when to read it, and some read it not at all.

[y] [The rubric before the Churching of Women, as altered by Cosin, is as follows, and nothing in it is crossed out: "The woman, a month after her delivery, being recovered, shall upon some Sunday or other holyday come decently vailed into the parish church, and at the beginning of the Communion service shall kneel down in some convenient place, appointed unto her by the minister, before the holy table; at which he standing, shall thus direct his speech unto her."]

APPENDIX, No. II.

ON CONFIRMATION[a].

CONFIRMATION is by the Church of Rome, that now is corrupted with many errors and novelties in religion, held to be a sacrament. But we, who by the grace of God are numbered among the reformed Churches, whereof this Church of England is, both for doctrine and discipline, the most eminent, and the most pure, the most agreeable to Scripture and antiquity of all others, we hold it to be none.

And yet we hold it to be a sacred and a solemn action of religion, which being accompanied with fervent prayer, will be a special means to convey the graces of God's Holy Spirit upon those persons that have duly prepared themselves to receive it; that thereby they may be established in their faith, and the better fitted to every good word and work, as all true Christians ought to be.

The ancient custom of the Church of Christ was, after the persons were once baptized, to add unto their baptism imposition of hands, with earnest prayer for the gifts of God's graces to be bestowed upon them, whereby they might be

[a] [The following discourse on Confirmation was printed in Nichols' additional notes, p. 57, with this observation: "This note is not among those of Bp. Cosin's first MSS., nor in his Additional Notes, but was sent me by Dr. Pickering, being taken out of a Common Prayer-book of his, written in his own hand." The discourse is in Cosin's hand. The Prayer-book of 1619, in which it is inserted, is that which is described in the preface to this volume, as corrected and altered by [illegible] sent preface, and to have been submitted as such to the bishops; but there is no reference to it in what is written in the Prayer-book itself, or in the corrections made by the bishop, as written by Sancroft; from which the editor infers that it was not actually submitted to them, and from the character of the handwriting, he is inclined to suppose that it was written by Bp. Cosin after 1662, for his own use, as an address before confirmations, and was afterwards inserted by others in his Prayer-[illegible]

confirmed and strengthened in that holy profession which in the sacrament of baptism they had first begun to make.

For our means to obtain the graces which God doth bestow, are our prayers, and our prayers to that intent are available as well for others as ourselves.

When we pray for others, (as now in this action we shall do for you that come to be confirmed,) we implore God's blessing upon them for whom we pray, and thereby we do actually bless them, because our prayers and imposition of hands in those prayers, are an especial means ordained by God to procure that blessing from Him upon them whom by this solemn rite we present unto Him for that purpose.

So Israel blessed the sons of Joseph, and imposed his hands upon them. And the like custom was usually observed from the time of Moses to Christ, who used it Himself, and His apostles after Him, as His Church hath done after them in all ages.

And the reason why the Church hath always hitherto continued it, is for the great benefit which every member of the Church thereby enjoyeth, or may at least enjoy if it be not their own fault, and want of true preparation and devotion

riper years, (as yours now is,) that in the meanwhile they might be seasoned with the principles of true religion, (as we hope well you now are,) and a good foundation laid betimes for the better direction of your lives ever after.

For that which in our baptism we first professed by others, being infants without any understanding of our own, when we come afterwards to acknowledge ourselves, (as you now do,) what do we else but only bring to ripeness that very seed which was sown in us before? Whereunto imposition of hands and prayer being added, (as now we intend to do,) our warrant and trust for the good effect thereof, is the same which the patriarchs, the prophets, the apostles, and men of God have practised and set before us.

Nor is there any cause that we should doubt of the benefit, if it be not our own fault; but truly there is great cause to make complaint of the great and general neglect of this Christian duty. Let no man take it in evil part, the small regard hereof hath done much harm in the Church of God,

APPENDIX, No. III.

A DETERMINATION ON THE IMMUTABLE OBLIGATION OF THE LORD'S DAY.

THIS determination is preserved among the MSS. of Bp. Barlow at Queen's College, Oxford, (No. 219, fol. 336,) and has the following title in Barlow's hand: "Dr. Cosins de Die Dominico; Dno Dri Bernard e Galliis transmissa erat hæc determinatio (olim Cantabrigiæ habita) cum responsum Dri Petro Heylin contra institutionem Diei Dominici disputanti meditabatur; anno 1658[a]."

CANTABRIGIÆ IN MAGNIS COMITIIS, A.D. MDCXXXX.

Prima Thesis disputata et defensa.

DIES DOMINICUS EST IMMUTABILIS.

Præceps ruit hora, et jam satis disputatum est. Restat ut ornatissimum Respondentem cum cumulatissimis suis laudibus dimittamus, dignum virtutis et literarum præmio.

Eruditissime Doctor, &c. . . . Descende.

[a] [Bp. Cosin was in France in 1658, as he had been for some years previous to that time. Nicholas Bernard, D.D., the chaplain and biographer of Abp. Ussher, published in 1657 a book entitled: "The Judgment of the late Archbishop of Armagh and Primate of Ireland; concerning, first, the extent of Christ's Death and Satisfaction; secondly, of the Sabbath, and Observation of the Lord's Day, and of Ordination in other Reformed Churches, with a vindication of him from a pretended change of opinion in the first, some advertisements upon the latter," &c. To this Heylyn replied in a volume called; "Respondet Petrus; or the Answer of Peter Heylin, D.D., to so much of Dr. Bernard's book, entitled, &c., as he is made a party by the said Lord Primate in the point of the Sabbath." Lond. 1658, 4to. It would appear that this Determination here printed was sent to Bernard by Bp. Cosin, from France, when he was contemplating a reply to this work. Heylyn had published his "History of the Sabbath" in 1636, and this Determination throughout refers to matter contained in that history, and uses freely the authorities alleged in it.

It will be observed that Cosin only transcribed so much of the Determination as concerned the question of the Lord's Day, which was the second thesis in the Disputation. The first thesis appears to have been respecting Holy Orders. The Respondent was Dr. Breton, of Emmanuel College. Cosin was at the time Master of St. Peter's College, Cambridge, and Vice-chancellor, in which latter capacity he presided in the disputations at the Commencement, at which, as it appears, Abp. Ussher was present.]

Ego autem quod reliquum est negotii breviter absolvam; atque ad utriusque quæstionis veritatem astruendam non iniquos testes et judices advocabo. Ordiar a prima. Quæro, in Lege quid scriptum sit, quid in Evangelio, &c.

* * * * * *

i. *Transeo ad secundam causam (de die Dominico) quam et summa etiam qua potero brevitate perstringam. Sequar autem in hac re non ratiunculas humanas sed ductum Verbi Dei, et praxin Ecclesiæ purioris inter Christianos. Quamvis enim ea nunc esset alicujus momenti ratio et non prorsus inidonea, ut quæ sapienter initio instituta sunt, et longo tempore obtinuerunt, nulla interveniente causa necessaria, mutari vix possunt absque temeritatis nota; nos tamen ob aliam multo majoris momenti rationem, thesin hanc nostram de die Dominico non immutando asseveranter suscepimus defendendam. Credimus nempe hunc diem a Deo fixum et sacris cultibus dicatum, neminemque præter Deum (qui temporis et opportunitatum Dominus est) posse illum quovis prætextu in alium diem transferre atque immutare. Constitutus enim est ex causa jam nunc penitus invariabili atque æternum immota, quæ universum genus humanum prohibeat (nisi quis se posse Resurrectionem Domini in alium diem traducere existimat, quam quo Ipse semel surrexit et redemptionem nostram perfecerit) quidquid attentare contra id quod factum est, infectumque fieri non potest.*

ii. *De Sabbatho nunc nihil disputamus, cujus in N. T. ita fit mentio ut ejus antiquatio et abrogatio ibidem manifestissime declaretur:* Col. ii. 16. *"Nemo vos judicet in Sabbathis, quæ sunt umbra futurorum, at corpus Christi est;" abrogato uno Sabbatho Judaico, Dies Dominicus Christianorum est, qui nunquam in sacra N. T. Scriptura nec apud primitivæ Ecclesiæ scriptores Sabbathum vocatur.*

iii. *Præceptum quidem fuit fidelibus N. T. ut ultimum diem septimanæ quieti sanctæ dedicarent, quam circumstantiam certi et singularis diei inter cæremonialia typica et mutabilia hujus præcepti esse, totus orbis Christianus agnovit; exceptis quibusdam Sabbathariis nostris nuper exortis, qui eundem diem Sabbathi ex vi hujus præcepti nobis observandum contendunt, et veteribus Ebionitis, qui diem Sabbathi pariter ac Diem Dominicum ex æquo observari volu-*

lib. iii. c. 27[b]; *Conc. Laod.*, can. 29[c]) : *et* Greg. Mag. *quoque hunc errorem refutavit,* Epist. iii. lib. 11[d], *atque inter alia scripsit, "Antichristum renovaturum Sabbathi observationem," quam a creatione mundi usque ad Resurrectionem Domini stetisse fatemur; ab hoc autem tempore factum est, ut dies hic divinæ quietis nova ordinatione mutatus sit atque alius divinæ operationis dies ei substitutus, qui dies primus Sabbathi sive hebdomadis in Evangelio dicitur, et in Ecclesia nominatus est Dominicus,* Apoc. i. 10, *ac proinde demum factus immutabilis.*

iv. *Quicquid vero jure divino institutum est, id nulla potest humana auctoritate abrogari; aut* (*quod eodem recidit*) *quicquid a Domino traditum est apostolis ut ab omni Ecclesia in perpetuum observetur, nulla id unquam lege, nullo hominum consensu, nec contraria quavis consuetudine licebit fidelibus vel abolere vel pro suo eorum*[1] *arbitrio mutare.*

[1] [Sic in MS.]

v. *Hoc vero quum apud omnes veritatem et pacem amantes in confesso sit, ut causam nostram obtineamus, duo hic tantum probanda nobis atque explicanda sunt;* 1. *Hujus diei divina institutio;* 2. *Ejusdem traditio apostolica.*

vi. *Quæro igitur* (*sicut et antea faciebam in quæstione prima*) *quid de isto hoc die in Lege nobis revelatum atque præscriptum sit, Legem dico tam Veteri quam Novo Testamento comprehensam.*

vii. *Atque equidem ex Veteri habemus decantatissimam illam Psalmistæ prophetiam, quando diem hunc nostrum expectans dicebat David,* Ps. cxviii. 24, *"Hic est dies, quem fecit Dominus," &c.; quæ verba unanimi omnium consensu Patrum, ne uno quidem excepto, de die tantum Dominico Resurrectione Christi illustrato, et deinceps sacris cœtibus ac divino cultui consecrato, palam et perspicue explicantur. Testem advoco Wintoniensem nostrum, virum in divinis literis et SS. Patrum scriptis exercitatissimum; "Omnis," inquit, "dies Dominicus habet testimonium et observationis suæ auctoritatem ex hac ipsa sacra Dei Scriptura"* (*Conc.* 13. *De*

[b] [καὶ τὸ μὲν σάββατον καὶ τὴν Ἰουδαϊκὴν ἄλλην ἀγωγὴν ὁμοίως ἐκείνοις παρεφύλαττον, ταῖς δ' αὖ κυριακαῖς ἡμέραις ἡμῖν τὰ παραπλήσια εἰς μνήμην τῆς τοῦ Κυρίου ἀναστάσεως ἐπετέλουν.—Euseb. Hist. Eccl., lib. iii. c. 27. (of the Ebionites,) p. 121, 122.]

[c] [ὅτι οὐ δεῖ Χριστιανοὺς Ἰουδαΐζειν, καὶ ἐν τῷ σαββάτῳ σχολάζειν, ἀλλὰ ἐργάζεσθαι αὐτοὺς ἐν τῇ αὐτῇ ἡμέρᾳ· τὴν δὲ κυριακὴν προτιμῶντας, εἴγε δύναιντο, σχολάζειν ὡς Χριστιανοί.—Conc. Laod. (A.D. 364?) can. 29. Concilia, tom. ii. col. 570, A, B.]

[d] [Qui (Antichristus) veniens diem Sabbatum atque Dominicum ab omni faciet opere custodiri.—S. Greg. M., Epist., lib. xiii. Indict. vi. Ep. i. Op. tom. ii. col. 1213, B. ed. Bened.]

Resurrect.[e], *et Conc.* 2. *de Prod. Pulv.*[f]) *: cui suffragatur non tantum Ignatius Apostolis ipsis coætaneus* (*Epist. ad Magnes.*[g]) *sed ipsa etiam Patrum catena a Procopio Gazæo ante mille annos edita*[h]. *Aiunt enim "Non abs re dicitur, 'Dies quem fecit Dominus,' siquidem ab ipso Domino resurgente cognomen desumptum erat, ut diceretur Dies Dominicus," quem ex hoc ipso Dei instituto universa nunc observat Ecclesia. Quid quod firmiorem adhuc habemus sermonem, idem hoc comprobante beatissimo Petro Apostolo* (*Act.* iv. 11,) *qui diem hunc de quo Psalmista vaticinatus est Diem esse Resurrectionis Christi apertissime omnibus declaravit? Subsecutus est mos populi Dei universus qui unoquoque die Dominico per totius anni circulum in ejusdem veritatis recognitionem cœtus suos celebrarunt atque eundem Davidis prophetæ versiculum jam nunc utique impletum solenniter omnes et publice decantarunt.*

viii. *E Novo itidem Testamento proferimus locum superius adnotatum* (*ad Col.* ii. 16) *: " Nemo vos judicet in diebus Sabbathorum, quæ sunt futurorum umbra ; corpus autem* (*sive veritas*) *Christi." In hæc verba diligentissimus atque optimus omnium sacrarum literarum interpres S. Aug. ad hunc modum commentatus est*[i] *: " Quod Judæi in figura custodientes Sabbathum, nos in veritate celebramus, observantes diem Dominicum." Quis autem post impletam figuram immutare nunc poterit ipsam veritatem? Similiter et Leo Magnus*[j], *" Implebatur umbra Sabbathi, quando mutabatur in diem Dominicum." Quod autem impletur, fixum est nec amplius moveri queat.*

ix. *Accedo ad apostolorum chorum, qui a Christo Domino edocti hunc ipsum diem per totum terrarum orbem perpetuis futuris tem-*

[e] [The Lord's Day hath testimony in Scripture. I insist upon that; . . . . for how came it to be 'the Lord's Day,' but that, as it is in the Psalm, 'the Lord made it?'—Bp. Andrewes, Sermon xiii. of the Resurrection, Works, vol. ii. p. 426.]

[f] [Such in the Gospel of Christ's Resurrection, 'made' by God *Dies Dominicus*; and to it do all the fathers apply this verse.—Id., Serm. i. of the Gunpowder Treason ; ibid., vol. iv. p. 206.]

[g] [μηκέτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν ζωὴν ζῶντες, ἐν ᾗ καὶ ζωὴ ἡμῶν ἀνέτειλεν δι' αὐτοῦ.—S. Ignat. Epist. τὴν κυριακὴν, τὴν ἀναστάσιμον, κ.τ.λ.]

[h] [Non ab re inquit, " Quem fecit Dominus :" siquidem ab ipso Domino cognomen desumpturus erat, ut diceretur dies Dominicus, tanquam soli Domino consecratus et dedicatus sit ille unus dies.—Procopii Gazæi Sophistæ Comment. in Genes. cap. i. p. 16. Tigur. 1555 : who describes his Enarrationes in Octateuchum (of which the Comment. on Genesis is part) as an abridgment of quotations " ex patribus orthodoxis aliisque scriptoribus." Ibid. p. 1.]

[i] [This reference has not been found.]

[j] [Legalis festivitas dum mutatur.

poribus observandum tradiderunt, et successoribus suis universim reliquerunt.

x. *Id ipsum omnes fere cum antiquæ tum recentioris Ecclesiæ scriptores inferunt ex tribus potissimum locis N. T. in quibus observationis diei illius fit mentio* (*Act.* xx. 10; 1 *Cor.* xvi. 2; *et Apoc.* i. 19): *adeo ut frustra sint pontificii Romanenses et inter eos præsertim novi Jesuitæ, qui a traditione non scripta hujus festi religionem nobis relictam esse volunt. Neque hic audiendi sunt e reformatis nostris aliquot* (*eorum ego nominibus parco*), *qui unum Calvinum*[k] (*virum alioquin doctissimum, et non sine honoris præfatione mihi nominandum*) *una cum Centuriatoribus Magdeburgensibus*[l] *secuti de loco Act.* xx. *aliter sentire aut saltem dubitare videntur. Calvinus tamen ita ambigebat, non quia non putavit institutionem diei Dominici ad apostolos esse referendum, sed quia non existimabat illam mutationem tam mature ab illis esse factam; ait enim, "Verisimilius est apostolos diem initio retinuisse jam tum usitatum* (*ne forte Judæos alienarent, et contra Ecclesiam suscitarent*), *postea vero Judaica superstitione coactos illo abrogato Dominicum diem substituisse, et sacris actionibus consecrasse." Interim Beza*[m] *conjunctissimus Calvini collega,* (*notis in Apoc*[*alypsim*]) *non veretur asserere, "Traditionem hanc esse vere divinam et Spiritu Sancto dictante id ab apostolis fuisse factum." Idem affirmant Gallasius*[n] *itidem Calvini collega* (*in Exod.* xxxi.) *et Ant. Fayus*[o] *ejusdem Calvini in professione theologiæ successor* (*in* iiii. *Præcept.*), *præter alios Ecclesiarum reformatarum clarissimos Doctores, quorum hic longam seriem adnumerare supervacaneum*

[k] [Calvin's words on Acts xx. 7 are; "Uno autem die. Vel primum diem hebdomadis, proximum sabbato intelligit, vel unum quodpiam Sabbatum, quod posterius mihi videri posset magis probabile: hac ratione quod dies ille ad conventum habendum ex more aptior fuit."—Joan. Calvini Comment. in Acta Apost., cap. xx. v. 7. Op. (tom. vi.) Amstel. 1667.]

[l] [Docet autem ibi in Sabbato.—Centuriatores Magdeburgenses, cent. i. lib. 2. cap. 2. tom. ii. col. 16. Basileæ, 1559.]

[m] [Spiritu Sancto proculdubio istud Apostolis dictante, pro prioris sæculi Sabbato, sive septimo die, assumptus fuit novi hujus mundi primus. . . . . Dominicæ igitur diei cœtus. . . . apostolicæ ac vere divinæ sunt traditionis. —J. C. D. N. Novum Testamentum cum Th. Bezæ Annotationibus, 1582, not. in Apoc. i. 10.]

[n] [Non abs re igitur sublata inter nos Sabbati observatione, Dominicus dies in ejus locum substitutus est. Neque hoc institutum ab hominibus, sed jam inde ab apostolis accepimus: hoc est, a Spiritu Dei quo ipsi regebantur.—Nic. Gallasius, in Exodum Commentarii, (in Exod. xxxi. 17,) p. 195. Genevæ, 1560.]

[o] [Merito igitur dixerimus apostolos Spiritu Sancto duce pro septimo illo die Legali eum substituisse qui primus erat in prioris mundi creatione, &c.—Antonius Fayus, Theses Theologicæ in Schola Genevensi, &c., ab Ant. Fayo et Theodoro Beza propositæ et disputatæ, Thes. xxxiii. In Quartum Legis Dei Præceptum, § 12, p. 66. 4to. Genev. 1586.]

foret. Id autem omnes ex his tribus locis unanimi consensu comprobant.

xi. *Sed præstat antiquos patres in eandem sententiam proferre, viros omni laude omnique exceptione majores. Ignatium præmisi: subsequatur Justinus Martyr*[p], *"Die qui solis dicitur conventus fit omnium;" atque hunc morem Christus Dominus apostolos suos docuit (Apolog. 2. ad Imp.) Scripsit inter Græcos Melito*[q] *Sardensis Episcopus librum integrum de die Dominico circa annum Domini* 170, *et Dionysius Corinthiorum præsul (ei coævus) in Epist. ad Soterem*[r] *(quæ extat apud Eusebium,* lib. iv. c. 22,) *expresse diem Dominicum cultui divino dicatum dixit. Eundem vero a toto orbe Christiano simul fuisse invariate receptum docent nos vetustissimi scriptores, Tertullianus (lib. de Cor. Mil. et Apol. adv. Gentes*[s]*) et Cyprianus (Epist. ad Fidum, et lib. de Opere et Eleemos.)*[t]*: Eusebius autem hujus diei celebritatem ad Christum authorem manifestissime refert, (ad finem Orat. de Laud. Constantini*[u].*) "Quis," inquit, "Gentilium Deus aut heros idem fecit quod Christus, qui cunctis totius orbis incolis, seu terra seu mari illi sint,*

[p] [Cosin appears to have referred to the following passage of S. Justin M.: *τὴν δὲ τοῦ ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα, ἐπειδὴ πρώτη ἐστὶν ἡμέρα, ἐν ᾗ ὁ Θεὸς τὸ σκότος καὶ τὴν ὕλην τρέψας κόσμον ἐποίησε, καὶ Ἰησοῦς Χριστὸς ὁ ἡμέτερος σωτὴρ τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη· τῇ γὰρ πρὸ τῆς κρονικῆς ἐσταύρωσαν αὐτὸν, καὶ τῇ μετὰ τὴν κρονικὴν, ἥτις ἐστὶν ἡλίου ἡμέρα, φανεὶς τοῖς ἀποστόλοις αὐτοῦ καὶ μαθηταῖς ἐδίδαξε ταῦτα, ἅπερ εἰς ἐπίσκεψιν καὶ ὑμῖν ἀνεδώκαμεν.*—S. Just. M. Apol. i. c. 67. Op. p. 84, A, B. See also the passage cited above, p. 442, note m. The words "atque," &c., are not in Justin.]

[q] [In Eusebius' Hist. Eccl., lib. iv. c. 26. (p. 188.) in a list of Melito's writings there occurs: *καὶ ὁ περὶ Κυριακῆς λόγος*: and in Jerome (De Vir. Illust. c. 24. Op. tom. ii. fol. 851, de die Dominica librum unum.]

[r] [*τὴν σήμερον οὖν Κυριακὴν ἁγίαν ἡμέραν διηγάγομεν, ἐν ᾗ ἀνεγνώκαμεν ὑμῶν τὴν ἐπιστολήν.*—Dionysii Episc. Corinth. Epist. ad Soterem Episc. Rom. apud Euseb. Hist. Eccl., lib. iv. c. 23. (p. 187.) The Latin version is: "Hodie sacrum diem Dominicum transegimus, in quo legimus epistolam vestram." (Op. p. 102, A.) Si die solis lætitiæ indulgemus, alia longe ratione quam religione solis, &c. Id. Apol. c. 16. (p. 16, B.) Alii plane humanius, solem Christianum Deum æstimant, quod innotuerit ad orientis partem facere nos precationem, vel die solis lætitiam curare, &c.—Id. ad Nationes, lib. i. c. 13. (p. 50, A.)]

[t] [Nam quia octavus dies, id est, post Sabbatum primus, dies futurus erat, quo Dominus resurgeret, et nos vivificaret, et circumcisionem nobis spiritalem daret, hic dies octavus, id est, post Sabbatum primus et Dominicus, præcessit in imagine.—S. Cyprian. Epist. lxiv. ad Fidum, Op. p. 161. (ed. Fell.) Locuples et dives es, et Dominicum celebrare te credis, quæ . . . in Dominicum sine sacrificio venis. — Id. de Opere et Eleemosyna, p. 203. (ed. Fell. see Fell's note in loc.]

[u] [*τίς πώποτε Θεὸς ἢ καὶ ἥρως . . . τοῖς τὸ μέγα στοιχεῖον τῆς γῆς οἰκοῦσι τοῖς τε κατὰ γῆν καὶ τοῖς κατὰ θάλατταν, ἐφ' ἑκάστης ἑβδομάδος τὴν κυριακὴν χρηματίζουσαν ἡμέραν, ἑορτὴν ἄγειν ἐπιταυτὸ συνιόντας παραδέδωκε· καὶ αὐτὰ σώματα παίνειν, τὰς δὲ ψυχὰς ἐνθέοις παιδεύμασιν ἀναζωπυρεῖν παρε-*

præscripserit ut singulis septimanis in unum convenientes diem Dominicum festum celebrarent, instituerit que ut sicut corpora pascerent cibariis, sic animas divinis disciplinis perficerent?" Et alibi[v], *"Ipse enim Christus Servator noster tradidit nobis hunc diem observandum." Athanasius*[x], ἐνετείλατο φυλάττειν τὴν Κυριακὴν, *"mandavit Dominus servari diem Dominicum;" et iterum*[y], μετέθηκε δὲ ὁ Κύριος τὴν τοῦ σαββάτου ἡμέραν εἰς Κυριακὴν, *"Dominus transtulit diem Sabbathi in Dominicam." Similiter Nazianzenus*[z]*; "Dicitur dies Domini, quia a Domino institutus est." Imprimis vero illustria sunt S. Aug. verba (Epist.* 19. *ad Jan.* c. 13[a],) *"Dies," inquit, "Dominicus non Judæis sed Christianis resurrectione Domini declaratus est, et ex illo cœpit habere festivitatem suam." Et alibi (Serm.* 15. *de Verb. Ap.*[b]) *"Domini resurrectio promisit nobis æternum diem, et consecravit nobis diem Dominicum." Sicut enim Sabbathum Creator noster benedixit, ita primam Sabbathi Salvator noster dedicavit. Quis autem hæc omnia poterit legere, et institutionem divinam non agnoscere? Sane quod fecit Christus, quod docuit, mandavit, transtulit, tradidit, consecravit, dedicavit, declaravit, atque præscripsit, quin id divinæ sit institutionis, nulli dubium esse potest. Adeo ut mirandum sit, esse nunc in Ecclesia, qui contra consensum Ecclesiæ tum antiquæ, cum recentioris, aliter sentire videantur: post tot enim accurata præjudicia in ipso Dei verbo fundata, velle unius aut duorum triumve opponere novam opinationem, id profecto nimis est temerarium.*

xii. *Ante Constantini Magn. Imp. tempora martyrium passos esse quamplurimos legimus, ob defensatam quoque (inter alia) hanc diem Dominicam, tanquam insignem religionis Christianæ characterem. Interrogabant enim pagani, "Numquid Dominicam servasti? et responsum est a singulis, Utique Christianus sum, neque illam diem omittere possum, immutabili lege ab universis fidelibus custodiendam."*

[v] [This has not been traced.]

[x] [This seems to be a mistaken reference to the passage; ὅπερ οὖν ἐνετείλατο φυλάττειν πρότερον τοῦ σαββάτου τὴν ἡμέραν . . . . οὕτως τὴν Κυριακὴν τιμῶμεν, μνήμην οὖσαν ἀρχῆς δευτέρας ἀνακτίσεως. — Pseudo-Athanasii de Sabbato et Circumcisione, § 4. Op. S. Athan., tom. ii. p. 57, D. See Heylin's History of the Sabbath, part ii. chap. 1. § 3. p. 8, where the words are cited in part.]

[y] [μετέθηκε δὲ ὁ Κύριος τὴν τοῦ σαββάτου ἡμέραν εἰς Κυριακήν.—Pseudo-Athanasii Homilia de Semente, § 1. ibid., p. 60, A.]

[z] [This has not been traced.]

[a] [S. Aug. Epist. lv. (al. xix.) ad Januarium, cap. 13. § 23. Op. tom. ii. col. 136, F.]

[b] [Id. Serm. clxix. (al. xv. de Verb. Apost.) cap. 2. § 3. Op. tom. v. col. 809, F.]

xiii. *Labentibus tamen postea sæculis, cum in multis aliis, tum in hac re plurimum, pietatem hominum deferbuisse fatendum est. Et postquam exorti sunt scholastici atque ordines Mendicantium, non tanti esse putabatur apostolorum præcepta conservare, quanti erat autoritatem Papæ promovere. Hi enim primi omnium nunc in dubium vocare, nunc etiam contra definire quam quæ olim ab apostolis et recepta sunt et tradita, atque adeo omnia potestati ecclesiasticæ h. e. Romano Pontifici subjicere cæperunt. Hinc etiam orta Jesuitarum dogmata, per quæ liceat nunc Christianis unoquoque die Dominico ludis theatralibus, scenis, spectaculis, choreis, et venationibus vacare, h. e. si non diem ipsum, religionem tamen ipsius diei pro cujusque libitu immutare. Accedunt Anabaptistæ, qui utriusque quæstionis (tam hujus quam alterius a doctissimo hodie respondente propositæ atque defensæ) tollunt subjectum, et sub prætextu Christianæ libertatis, omnem omnino tum sacrorum ordinum tum dierum differentiam, etiam quoad usum, sublatam volunt. Periculum autem est, ne et illi iisdem quibus Anabaptistæ et Jesuitæ argumentis pugnent, qui diem hunc nostrum Dominicum sede sua fixum, vel mutatum velint, vel saltem mutabilem esse contendant. Inter nostrates nullus mihi hactenus visus est, qui hoc expresse affirmaret; si qui tamen sint, eorum temeritati opponimus jus divinum tam Veteri quam Novo Testamento exploratum, Ecclesiam universam, nominatim autem hanc nostram Anglicanam (Homil. de loco et tempore precum*[c]*), et laudatissimos virorum R. Hookerum*[d]*, L[ancelotum] præsulem Wintoniensem*[e]*, et venerandum antistitem D*[num]* Primatem Hiberniæ*[f]*, qui comitia hæc nostra academica suo hodie splendore illustrare voluit, et quas nunc tuemur theses utrasque calculo suo comprobare.*

xiv. *Denique, ipsa quoque omnium sæculorum experientia sententiæ nostræ veritatem confirmat, quum Ecclesia Christiana in nullis* [g] *conciliis aut synodis vel diem hunc primum instituerit, vel*

[c] [This example and commandment of God the godly Christian people began to follow immediately after the ascension of our Lord Christ, and began to choose them a standing day of the week to come together in; yet not the seventh day, which the Jews kept, but the Lord's Day, &c., &c.—Hom. on Place and Time of Prayer, P. i. p. 343. ed. Cortic. 1850.]

Traske, (Minor English Works, p. 83, Oxford, 1854); and above in p. 532, notes e, f.]

[f] [Ussher finally quitted Ireland early in 1640, and resided for the latter part of that year principally in Oxford. No other trace occurs of his visit to Cambridge. See his Life by Elrington.]

[g] Quod vero universa observat Ecclesia, nec conciliis institutum, sed sem-

tæ mutationem diei unquam attentaverit; neque unquam
m sit ut sine maximo Christianorum scandalo eam quoquo-
attentet, quia nulla causa aut occasio singularis cogitari
quæ diem hanc memoriæ resurrectionis Domini et sanctis-
usibus dicatam mutabilem reddat: contra de aliis legibus ad
tantum institutis censendum est, harum enim cum causa
i sit, ipsæ etiam leges mutari possint, et soleant; at in hac
, causa perpetua et sempiterna erit, nec convelli aut loco suo
queat. Nec quicquam valet illud a Suarezio[h] *suggestum;*
iri scilicet hunc diem posse in alium per autoritatem Ec-
absolutam, non vero practicam:" non minus enim valuisset
istinctio in Sabbathum olim Judæorum, quam in nostrum qua-
Dominicum, quum in neutro erat aliquid intrinsecum quod
vel illius mutationem vetuit, sed externum tantum Dei man-
. Est vero lex divina positiva, nulla autem realis sancti-
uæ vel Sabbathum Hebraicum vel Dominicam Christianam a
alia die dispescuit. Aio igitur, quod stante lege Evangelica
agis in nobis sita est potestas mutandi Dominicam, quam in
s olim erat transferendi Sabbathum stante lege Mosaica. At-
ec tantlem conclusio sit utriusque quæstionis immota et immu-
. Quod restat, gratias agamus Domino Deo nostro, &c.

c. 24. [§ 31. Op. tom. ix. col. , D. Quoted by Cosin himself margin of his MS.]

[h] [Quoted by Heylin, Pt. ii. c. 6. p. 173.]

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ADDITIONS AND CORRECTIONS.

p. 9, note q, insert at beginning of note, "Rather, the Council of Vannes."

21*, after line 16 insert the first four lines of p. 192, and the note on them.

28*, after line 18 insert the last five lines of p. 197 and first seven of p. 198, and the note.

96, for note n substitute, "Becon's Reliques of Rome, No. 58, Of Fasting.—Works, vol. iii. fol. 353. Lond. 1560—64."

106, line 18, for "*Blood*" read "*Death.*"

122, dele last line of text: it belongs to the second series, see p. 355.

130, second column of notes, second line, dele comma after MS.

141. note w, line 3, for "col." read "Col."

152, note k, line 7, for "Consecr." read "Consecr."

192, note f, line 3, for "Apol." read "fol."

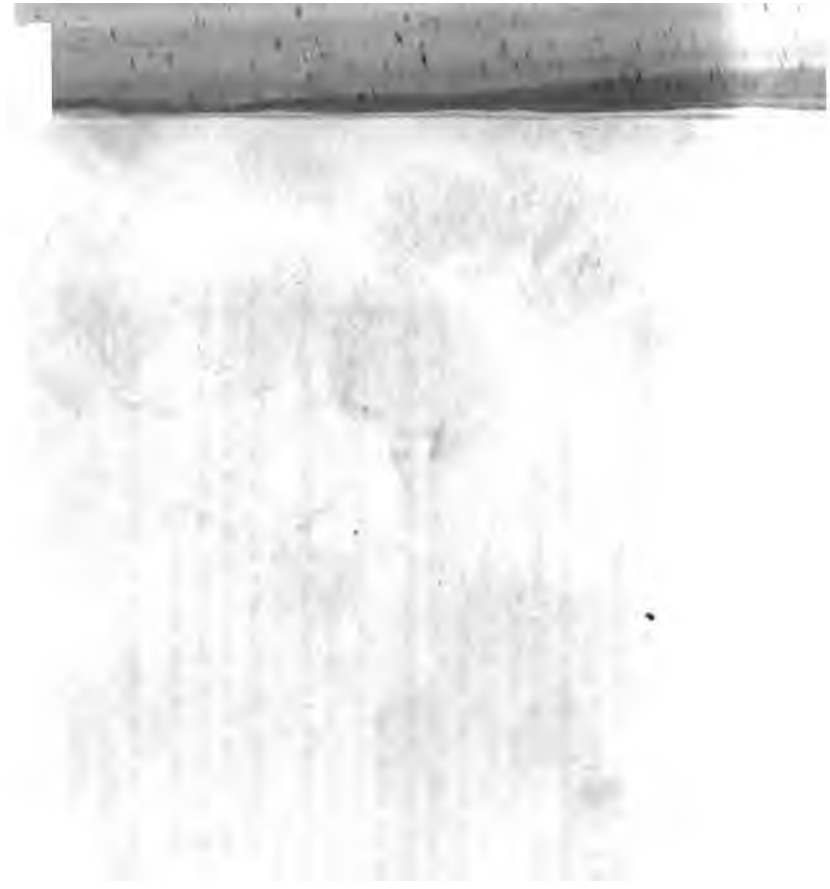
217, note z, line 2, after "Ut supr." insert "See above, p. 206, note p."

235, after line 2, insert "*In such places where they do sing, then shall the Lessons be sung in a plain tune.*"]

299, note, col. 2, last line but one, for "end" read "beginning."

315, note r, for "Baronii," read "Baronius."

334, note y, for "are cited by Lanfranc," read "are found in Lanfranc, and are cited by."

400, line 1, after Du Plessis put note-mark [a], and at the foot of the page add this note: [a] [This is the argument of the work of Philip Du Plessis Mornay, De Sacramento Eucharistiæ; see the Præfatio, pp. 28, 29, (ed. Hanov. 1605,) "*ab initio non fuit sic.*"]

* In these two cases, notes belonging to the first series were omitted, and printed in the second series.